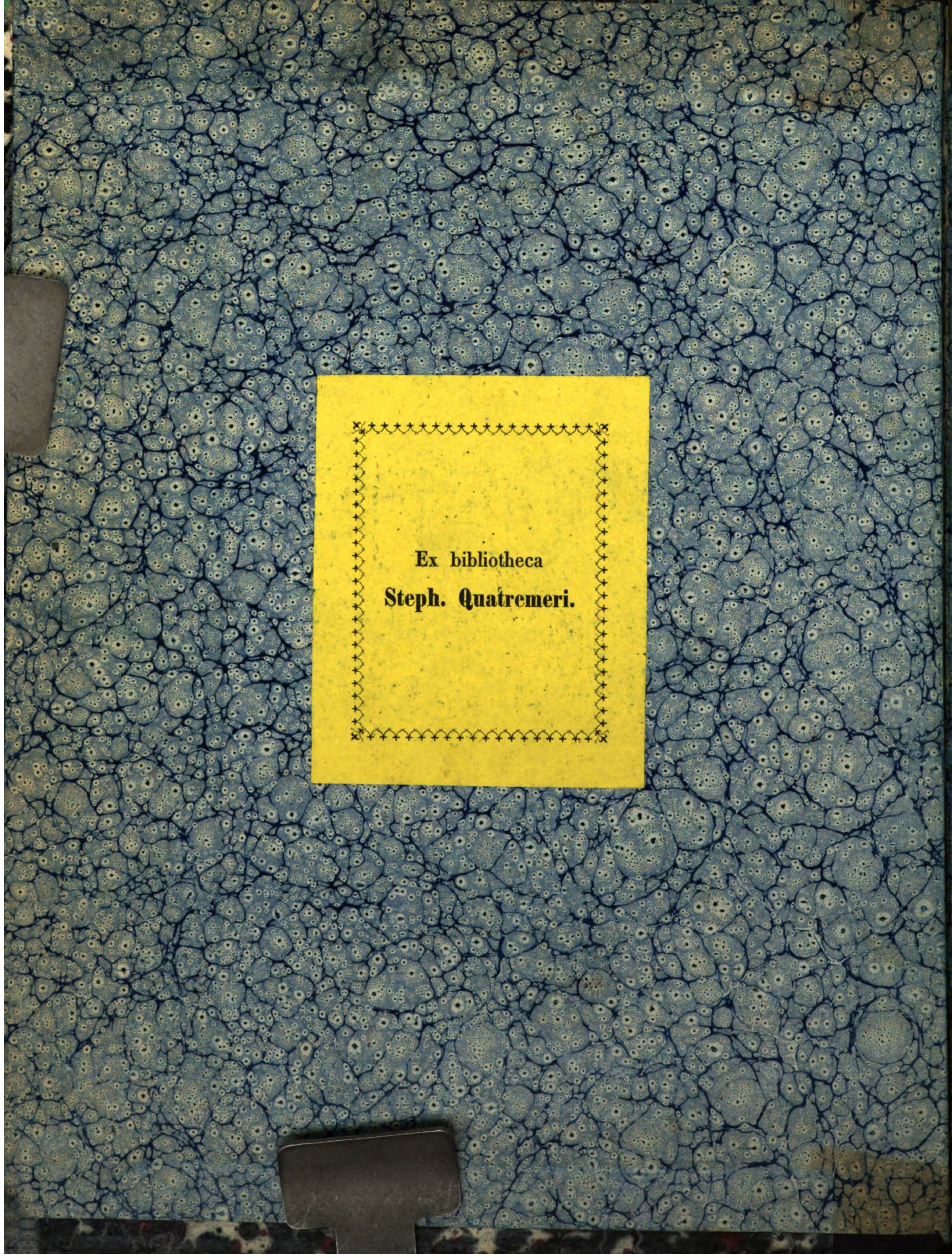
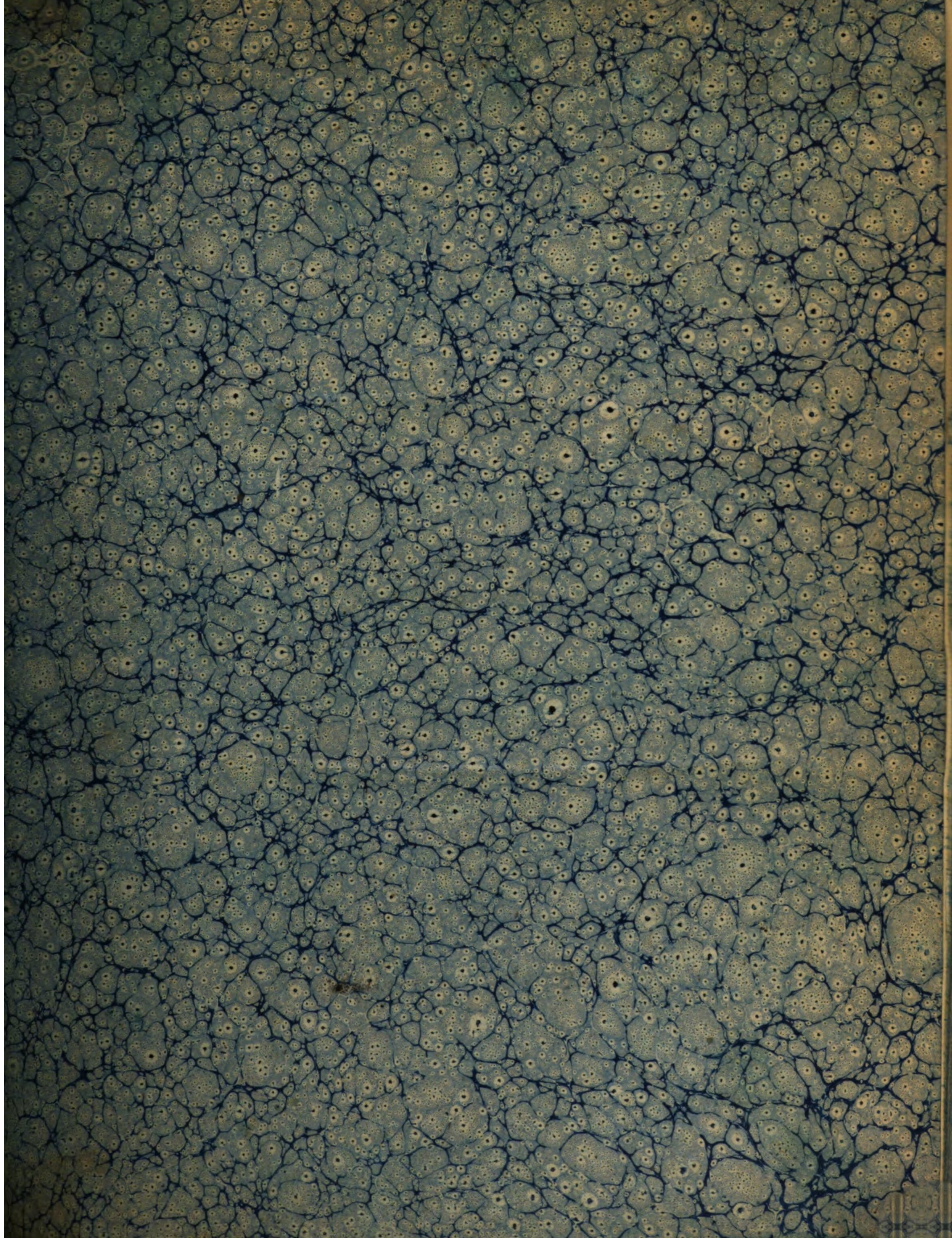






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OR,

LIVES,

CRITICAL AND HISTORICAL,

OF THE MOST EMINENT PERSONS OF ALL AGES, COUNTRIES,
CONDITIONS, AND PROFESSIONS,

ARRANGED ACCORDING TO ALPHABETICAL ORDER.

Composed

BY JOHN AIKIN, M.D.,

THE REV. THOMAS MORGAN,

AND

MR. WILLIAM JOHNSTON.

Οἱ περ φυλλῶν γενεή, τοιῆδε καὶ ἀνδρῶν.
Φύλλα τὰ μὲν τ' ἀνεμὸς χαμαδὶς χέει, ἀλλὰ δὲ θ' ὕλη
Τηλεφῶσα φέει, ἑαρος δ' ἐπιγιγνέται ὥρη·
Ὡς ἀνδρῶν γενεή, ἥ μὲν φέες, ἥ δ' ἀπολλήγεται.

ILIAD. VI.

— quasi cursores vitæ lampada tradunt.

LUCRET. II.

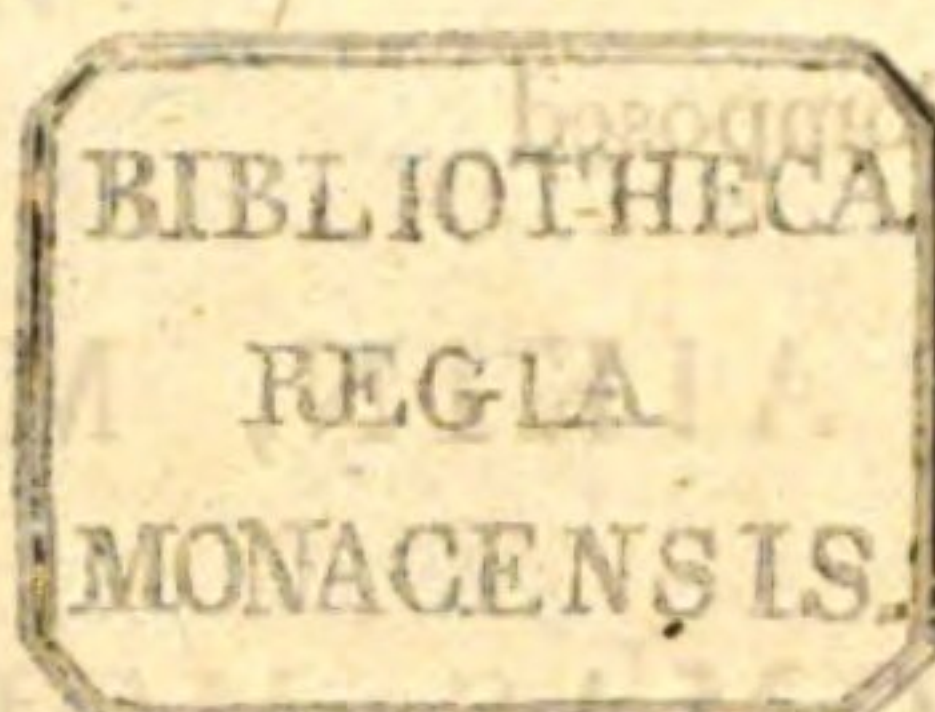
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AND

NOTES ON MAILING

GENERAL BIOGRAPHY.

P E A

PEARCE, ZACHARY, a learned and worthy prelate of the Church of England in the 18th century, was born in London, in the year 1690. He was the son of a distiller in High-Holborn, who, having acquired a competent fortune, retired to an estate which he had purchased at Little-Ealing, in Middlesex. Zachary received the first part of his education in a private school at Great-Ealing; whence, in the year 1704, he was removed to Westminster-school, then under the government of Dr. Busby. In this seminary he spent six years, during which he so distinguished himself by his merit, that he was elected one of the King's-scholars. In 1710, when he was in his twentieth year, he was elected to Trinity-college, in the University of Cambridge. To this long continuance of his classical studies, the reason for which does not appear, he was, perhaps, indebted for the philological reputation which he afterwards so deservedly acquired. Mr. Pearce prosecuted his academic studies with great diligence and success, and was admitted to his degrees in arts at the statuteable periods. During the first years of his residence at Cambridge, he occasionally amused himself with the lighter species of composition, and sent specimens of his talent in this line, some of which discover humour and gaiety, and are referred to towards the end of this article, to the "Guardian and Spectator." In the year 1716, he published, from the University press, an edition of "Cicero de Oratore," in 8vo., with notes and emendations; which, at the desire of a friend, he dedicated to Lord Chief Justice Parker, and by so doing laid the founda-

VOL. VIII.

P E A

tion of his future fortunes. For soon after the book had been presented, Dr. Bentley, the master of Trinity-college, being on a visit to Lord Parker, His Lordship expressed his approbation of Mr. Pearce's performance, and his hope that, as the editor was then a candidate for a fellowship in his college, the Doctor would secure his election. This Dr. Bentley engaged to do, upon receiving a promise that, if he *made* Mr. Pearce a Fellow, His Lordship would *unmake* him again, as soon as it should be in his power to present him to a living; and Mr. Pearce was elected accordingly. Immediately afterwards he waited on Lord Parker, who received him in a very obliging manner, putting into his hands a purse of fifty guineas; and from that time, whenever he renewed his visits to His Lordship, he always met with a kind reception.

In the year 1717, Mr. Pearce entered into deacon's orders; and in the following year he was ordained priest. It had always been his intention to devote himself to the clerical profession; but, as he himself informs us, he "delayed to do it, till he was twenty-seven years of age; and, as he thought, had taken time to prepare himself, and to attain to so much knowledge of that sacred office, as should be sufficient to answer all the good purposes for which it is designed." In the year 1718, Lord Parker having been appointed Lord Chancellor, Mr. Pearce was invited to live with his Lordship, in the capacity of domestic chaplain; which invitation he gratefully accepted, and retained that post three years. In 1719, he was presented to the rectory of Stapleford-Abbots, in Essex; to which preferment the Lord Chan-

B

cellor added, in the following year, that of the rectory of St. Bartholomew, behind the Royal Exchange, in the city of London. Not long after this, Mr. Pearce had the honour of being appointed chaplain to His Majesty. In the year 1721-22, he married a lady possessed of a considerable fortune, with whom he lived more than half a century in the highest state of connubial felicity, and had several children, all of whom died young. About a year after his marriage, he was presented by the Chancellor to the valuable vicarage of St. Martin's-in-the-fields, Westminster. Being now incumbent of the parish which was honoured with the residence of the Royal Family, His Lordship suggested to him the propriety of his taking the degree of Doctor of Divinity; and as he was not of sufficient standing at the University, application was made to Dr. Wake, Archbishop of Canterbury, who granted him that title by his diploma. In 1724, Dr. Pearce dedicated to his patron, now Earl of Macclesfield, his edition of "Longinus on the Sublime," with a new Latin version, and notes; which, by the masterly manner of its execution, contributed greatly to the increase of his reputation as a scholar and critic. To the ruin of the Earl of Macclesfield, which took place in 1725, it was in some measure owing that several years elapsed from this time before our author received any additional preferment; and for his next he was indebted to the recommendation of Queen Caroline, though she was dead before it was bestowed upon him. Among his parishioners at St. Martin's was Lord Sundon, whose lady was a great favourite with the Queen. As Dr. Pearce stood high in this lady's good graces, the frequent mention of her good opinion of him induced Her Majesty frequently to honour the Doctor with her conversation at her drawing-room, and to recommend him to Sir Robert Walpole for a deanery, whenever such a dignity, worthy of his acceptance, should become vacant. This recommendation Sir Robert recollected in the year 1739, and Dr. Pearce was appointed Dean of Winchester.

In the year 1744, the Dean was elected prolocutor of the lower house of convocation for the province of Canterbury; and in 1748, he was promoted to the see of Bangor. From our authorities it sufficiently appears, that he did not accept of the episcopal dignity without great reluctance; and it was still more in opposition to his earnest wishes that, in the year 1756, he was promoted to the bishopric of Rochester, together with the deanery of Westminster. For at this period he acquainted

Archbishop Potter with his intention of asking the King's leave to resign his high station in the Church; which the Primate discouraged, intimating his doubt whether His Majesty had it in his power to grant such a request. Upon the death of Dr. Sherlock, Bishop of London, Lord Bath offered to use his interest with the King for the translation of our prelate to that see; but he desisted from making such application at the earnest entreaty of Dr. Pearce, who assured His Lordship that he had determined never to accept of the bishopric of London, or of the archbishopric of Canterbury. Lord Bath made him the same offer a second time, after the death of Bishop Osbaldiston in 1763, stating, that he had reason to believe that his application would be successful; but the bishop again declined His Lordship's friendly proposal. Soon afterwards, having arrived at the age of seventy-three, and believing himself to be unfit for discharging the duties of his stations, he informed Lord Bath of his intention to resign both his bishopric and deanery, and to live retired upon his own private fortune; at the same time soliciting His Lordship to request for him the honour of a private audience from His Majesty for that purpose. Accordingly, the King fixed a day for his attendance in the closet, when he entreated for permission to resign both of his dignities; assuring His Majesty, that he was not influenced by a dislike to any thing in Church or State, but by a consciousness that his growing infirmities rendered him incapable of sustaining the burthen of those appointments, and by a desire of spending more time in his devotions and studies. He was of the same way of thinking, he said, with a general officer of the Emperor Charles V., who, when he desired a dismissal from that monarch's service, and the Emperor asked the reason for his request, answered, "Sir, every wise man would, at the latter end of life, wish to have an interval between the fatigues of business, and eternity!" After taking some time to deliberate, and receive the opinions of his legal advisers on the subject, His Majesty signified his consent, and the Bishop actually kissed hands on the occasion.

No sooner was Lord Bath informed that the King had consented to yield to our prelate's wishes, than he requested His Majesty to bestow the bishopric and deanery on Dr. Newton, Bishop of Bristol. This application alarmed the jealousy of the ministry, who thought that no dignities in the church should be obtained but through their hands. They, therefore, resolved to oppose the bishop's resignation, as the

shortest method of preventing, in this instance, an encroachment on their patronage; and they informed His Majesty, that the design was generally disapproved of by the episcopal bench. Upon this, the King sent for Dr. Pearce, and told him, that he must think no more about resigning his bishopric. Thus ended this remarkable transaction, to the great disappointment of our worthy prelate, who flattered himself with the prospect of consecrating the remainder of his days to devotional exercises and studious retirement. However, in the year 1768, he obtained the King's consent to his resigning his deanery of Westminster; and from that time he discharged his episcopal functions, and prosecuted his private studies, with all his remaining vigour, till the year 1773, when, by too great exertion, he exhausted his strength beyond recovery. Having confirmed seven hundred persons at Greenwich, he found himself, on the following day, unable to speak, and never regained his former readiness of utterance. His complaint, which was paralytic, continued to increase, till, after several months of lingering decay, he died at Little-Ealing, on the 29th of June 1774, in the 84th year of his age. The writer of the account of his life and character, from which the foregoing particulars have been chiefly taken, after duly commending his virtues and piety, as a man and as a Christian, observes, that "the diligence of his early studies appeared by its effects." He was first known to the public by philological learning, which he continued to cultivate with advanced age. 'Cicero de Oratore' was published by him when he was Bachelor of Arts, and 'Cicero de Officiis' when he was Dean of Winchester, (1745, 8vo.) The edition of Cicero undertaken by Olivet, produced a correspondence between him and Dr. Pearce, in which Olivet expresses in terms of great respect his esteem of his learning, and his confidence in his criticism. He did not confine his attention to the learned languages. He was particularly studious of Milton's poetry; and when Dr. Bentley published his imaginary emendations of the 'Paradise Lost,' wrote in opposition to them a full vindication of the established text, (1733, 8vo.) In his domestic life he was quiet and placid, not difficult to be pleased, nor inclined to harass his attendants or inferiors by peevishness or caprice. In his parochial cure he was punctually diligent, and very seldom omitted to preach. But his sermons had not all the effect which he desired, for his voice was low and feeble, and could not reach the whole of a numerous congregation. Those whom it did reach, were both pleased and edi-

fied with the good sense and sound doctrine which he never failed to deliver. When he was advanced to the honours of episcopacy, he did not consider himself as placed in a state that allowed him any remission from the labours of his ministry. He was not hindered by the distance of Bangor from annually resorting to that diocese, (one year only excepted,) and discharging his episcopal duties there, till 1753; after which, having suffered greatly from the fatigue of his last journey, he was advised, by his physician and friend, the eminent and learned Dr. Heberden, and prevailed upon, not to attempt another.—When he accepted the bishopric of Bangor, he established in himself a resolution of conferring Welsh preferments or benefices only on Welchmen; and to this resolution he adhered, in defiance of influence or importunity. He twice gave away the deanery, and bestowed many benefices, but always chose for his patronage the natives of the country, whatever might be the murmurs of his relations, or the disappointment of his chaplains. The bishopric of Rochester, conjoined, as has been for some time usual, with the deanery of Westminster, afforded him a course of duty more commodious. He divided his time between his public offices and his solitary studies. He preached at Bromley or Ealing, as he was at either place.

Besides the articles already mentioned, Bishop Pearce published "An Account of Trinity-college, Cambridge," 1720, 8vo.; "Epistolæ duæ ad celeberrimum doctissimumque virum, F. V. Professorem Amstelodamensem scriptæ; quarum in altera agitur de editione Novi Testamenti a clarissimo Bentleio suscepta, &c." 1721, 8vo.; "A Letter to the Clergy of the Church of England, on occasion of the Bishop of Rochester's commitment to the Tower," 1722, 8vo.; "The Miracles of Jesus vindicated, in 4 Parts," 1727, and 1728, 8vo.; in answer to some of the principal parts of Mr. Woolston's "Six Discourses on the Miracles of our Saviour, &c.;" two "Letters" in controversy with Dr. Middleton, on the subject of his attack upon Dr. Waterland, 1730 and 1731, 8vo.; "Two Letters to the Rev. Dr. Waterland, upon the Eucharist;" Nine occasional "Sermons;" "a Discourse against Self-murder;" and a *Concio ad Clerum*. The humorous pieces sent by the author to the "Guardian," and "Spectator," are No. 121. in the former work, and No. 572. in vol. viii. of the latter. To the same volume he communicated the essay on the eloquence of the pulpit, in No. 633. By his

will, he bequeathed his library to the dean and chapter of Westminster, excepting such books as they already possessed; which books, together with his manuscripts, he gave to his chaplain, the Rev. John Derby. To that gentleman was bequeathed the care of publishing the author's great work, the result of many years studious application, and which reflects lasting honour upon his learning, critical talents, and intimate knowledge of the sense and spirit of the sacred writings. It made its appearance in the year 1777, under the title of "A Commentary, with Notes, on the Four Evangelists, and the Acts of the Apostles; together with a new Translation of St. Paul's first Epistle to the Corinthians, with a Paraphrase and Notes," &c., in 2 vols. 4to. To the Commentary, &c. are added some of the author's earlier theological pieces. Mr. Derby has also given to the public, from the author's manuscripts, "Sermons on several Subjects," 1778, in 4 vols. 8vo. Of these sermons, some were intended by the author himself for publication; particularly a series of discourses on natural and revealed religion, and some sermons on popery. The whole selection contains a fund of valuable and useful matter, on subjects of the highest importance to the present and future welfare of mankind, conveyed in a perspicuous, plain, and accurate style: a mode of composition which, perhaps, best agrees with the dignity of truth, and the simplicity of the gospel. *Account of the Life of the Author, prefixed to his Commentary, together with his short Narrative. Brit. Biog. Monthly Review, Vol. LXI.—M.*

PEARSON, JOHN, a very learned prelate of the Church of England in the 17th century, was the son of a clergyman, rector of Creake and Snoring, in Norfolk, at one of which places he was born in the year 1612-13. When he was in the eleventh year of his age he was sent to Eton-school, where he laid an excellent foundation of grammar-learning; and in the year 1631, or 1632, he was elected from that seminary to King's-college, in the University of Cambridge. Here he was admitted to the degree of B. A. in 1635; after which he was chosen a Fellow of his college. In 1639, he proceeded M. A., and not long afterwards resigned his fellowship, but continued to reside in college as a Fellow-commoner. Having entered into holy orders during the same year, Bishop Davenant collated him to a prebend in the church of Sarum; and in 1640, he was appointed chaplain to the Lord-keeper Finch, who is said to have presented him to a living

in Suffolk. When the civil war commenced between Charles I. and the Parliament, Mr. Pearson was made chaplain to George Lord Goring, and attended him when he went in the King's service into the west of England. About the year 1643, he obtained the living of St. Clements, East-cheap, in London: but it does not appear by whom he was presented to it. Here he preached a series of sermons, which he afterwards cast into a different form, and published under the title of "An Exposition on the Creed, &c.," 1659, 4to. This learned and well known performance has justly been pronounced an accomplished work for style and method, and free from those defects which are too generally found in theological systems. It was afterwards reprinted, with improvements, in folio, and has been held in such estimation, that twelve or thirteen impressions of it have been called for. Before the appearance of this work, in the year 1657, he and Mr. Peter, afterwards Bishop Gunning, held a dispute with two Papists, on the subject of schism; of which a false account was published at Paris, in 1658, which was disclaimed by both the protestant disputants, and even by one of their popish opponents.

Soon after the restoration of King Charles II. preferments and honours flowed in rapidly upon our author. Before the close of the year 1660, he was collated by Juxton, Bishop of London, to the rectory of St. Christopher's, in that city; created Doctor of Divinity at Cambridge, by a *mandamus* from the King; installed a Prebend in the cathedral of Ely; nominated Archdeacon of Surrey; and appointed Master of Jesus-college, in Cambridge. In the year 1661, he was one of the assistant managers on the side of the Establishment at the Savoy-conference; on which occasion he acquitted himself in a manner that was reputable to his learning and abilities, as Mr. Baxter did him the justice to acknowledge. "Dr. Pearson," says he, "was their true logician and disputant, without whom, as far as I could discern, we should have had nothing from them but Dr. Gunning's passionate invectives, mixed with some argumentations. He disputed accurately, soberly, and calmly, (being but once in any passion,) breeding in us a great respect for him, and a persuasion that, if he had been independent, he would have been for peace, and that if it were in his power, it would have gone well. He was the strength and honour of that cause which we doubted whether he heartily maintained." In June 1661, he was appointed Lady Margaret's Pro-

fessor of Divinity at Cambridge; and he filled that chair with distinguished credit and applause. Upon a vacancy taking place in the mastership of Trinity-college, in 1662, he was elected to that honourable station; soon after which he resigned his prebends of Ely and Sarum, as well as his rectory of St. Christopher's. Dr. Pearson conducted himself in this post with great reputation till the year 1672, when he was deservedly advanced to the episcopal rank, by being nominated successor to the learned Dr. Wilkins, in the see of Chester; with which he was permitted to hold *in commendam*, the archdeaconry of Surrey, and the rectory of Wigan, in Lancashire. Before he was raised above the rank of presbyter, he had prepared for publication a learned work, which made its appearance in 1672, entitled, "*Vindiciæ Epistolarum S. Ignatii—Accesserunt Isaaci Vossii Epistolæ duæ adversus David Blondellum*," 4to. This work owed its origin to the dispute then agitating concerning episcopacy, and was intended to support the arguments in its favour drawn from the epistles attributed to Ignatius, in opposition to such anti-Episcopalians as preferred the charge of spuriousness against those remains of antiquity. On this point Dr. Pearson so far concedes to his opponents as to admit, that of the three Latin and twelve Greek epistles published in St. Ignatius's name, the former are spurious, and five of the latter of doubtful authority; but he maintains the authenticity and genuineness of the seven other Greek epistles which are mentioned by Eusebius. (On this subject, see our article *IGNATIUS*.) Dr. Pearson held the bishopric of Chester upwards of thirteen years, but was disqualified from all public service by his infirmities for some years before his death. That event took place in 1686, when he was in the 75th year of his age.

Bishop Pearson was a man of profound and general learning, an exact chronologist, and intimately acquainted with the writings of the fathers, and ecclesiastical history. Bishop Burnet says of him, that he "was in all respects the greatest divine of the age: a man of great learning, strong reason, and of a clear judgment. He was a judicious and grave preacher, more instructive than affective; and a man of a spotless life, and of an excellent temper. His Book of the Creed is among the best that our Church has produced." But, adds Burnet, "he was not active in his diocese, but too remiss and easy in his episcopal function, and was a much better divine than a bishop. He was a speaking instance of what a great man

can fall to: for his memory went from him so entirely, that he became a child some years before he died." If we suppose, as is most likely, that this decay of the bishop's faculties came on gradually, and take into consideration, at the same time, his season of life when promoted to the episcopal bench, we shall not be at any difficulty in accounting for his remissness in his office. Dr. Pearson had been admitted a Fellow of the Royal Society in 1667. He was the author of a preface to "*The Golden Remains of the ever-memorable Mr. John Hales of Eton-college*," 1660, 8vo.; of "*No Necessity of Reformation of the public Doctrine of the Church of England, &c.*," of the same date, 4to.; of a single "*Sermon*," preached before the King, and published by His Majesty's command, 1671, 4to.; of the learned preface, *Præfatio Parænetica*, to J. Field's edition of "*The Septuagint*," 1665, 12mo.; and of "*Annales Cyprianici, sive tredecim annorum, quibus S. Cyprianus inter Christianos versatus est, Historia Chronologica*," printed with Bishop Fell's beautiful edition of the works of that father, 1682, folio. He was also one of the editors of the "*Critici Sacri*," or, collection of critics and commentators upon the Bible, in 9 vols. folio; and from his manuscripts were published, after his death, "*V. Cl. Joannis Pearsonii, S. T. P. Cestriensis nuper Episcopi, opera Posthuma Chronologica, &c. Singula prælo tradidit; edenda curavit et Dissertationis novis Additionibus auxit H. Dodwellus, &c.*," 1688, 4to. *Biog. Brit. Gen. Dict. Reliquiæ Baxterianæ*, p. 364. *Burnet's own Time*, Vol. II. p. 694.—M.

PECHLIN, JOHN NICHOLAS, an eminent physician, was born at Leyden in 1646. He took the degree of M.D. in the University of that city, in 1667, and afterwards travelled into Italy for further improvement. He was placed in the medical chair at Kiel, in Holstein, in 1673, and rendered himself celebrated by many ingenious and learned publications. He was received into the Academy Naturæ Curiosorum in 1678, and into the Royal Society of London in 1691. The Duke of Holstein Gottorp appointed him to the post of his first physician in 1680, and afterwards to those of his librarian and counsellor. In 1704, he accompanied the hereditary-prince of Holstein to Stockholm as his preceptor. He died in that capital in 1706, and left a family, which rose to high distinction in Sweden. The first work attributed to Pechlin, was an attack on the systems of Sylvius de la Boe and Graaf, entitled, "*Metamorphosis Æsculapii &*

Apollinis Pancreatici," under the name of Janus Leonicens. His other works are "De Apoplexia," 1667; "De Purgantium Medicamentorum facultatibus," 1672; "De Vulneribus Sclopetarum," 1674; "De Fabrica & Usu Cordis," 1676; "De Aeris and Alimenti defectu," 1676: this contains some relations partaking of the marvellous, respecting the retention of life under water, which he attributes to the nitrous quality of the air and water: "De Habitu & Colore Æthiopum," 1677: he attributes the colour of negroes to the bile tinging the cellular membrane, and not to the solar heat. "Theophilus Bibaculus sive de potu Theæ," 1684, a panegyric on tea, in a poetical and exaggerated style; "Observationum Physico-medicarum, lib. iii." 1691, 4to.: this is the author's principal work, the result of much practice and observation. It contains many curious and valuable remarks, related in a perspicuous and elegant style, but exhibits some marks of credulity. He also has some papers in the "Ephem. Naturæ Curiosorum." *Halleri Bibl. Med. & Anatom. Eloy Dict.* — A.

PECK, FRANCIS, an industrious antiquary, was born in 1692 at Stamford. He was educated at Cambridge, where he took the degree of M. A. He entered into holy orders, and became curate of King's Clifton, in Northamptonshire, and afterwards obtained the rectory of Godeby, in Leicestershire, which was his sole preferment. Having in 1721 published proposals for printing the history and antiquities of his native town, his work appeared in 1727, under the title of "Academia tertia Anglicana, or the Antiquarian Annals of Stamford in Lincoln, Rutland, and Northamptonshires," folio. His enquiries relative to this object led him to extend his researches; and in 1729 he printed a sheet of "Queries concerning the Natural History and Antiquities of Leicestershire and Rutland," which were reprinted in 1740; but though he made a great progress in collecting materials for a work on those subjects, it never made its appearance. In 1732 he published the first volume of the work by which he is most known, entitled, "Desiderata Curiosa, or a Collection of divers scarce and curious Pieces, relating chiefly to Matters of English History; consisting of choice Tracts, Memoirs, Letters, Wills, Epitaphs, &c." A second volume followed in 1735; and the whole was reprinted in one 4to. volume in 1779, by Mr. Thomas Evans. This collection has been much quoted by later biographers and antiquaries. In 1735 he dis-

played his industry in "A complete Catalogue of all the Discourses written both for and against Popery in the Time of King James the Second;" and in 1739 he edited "Nineteen Letters of the truly reverend and learned Henry Hammond, D.D." Two volumes in 4to. came from his fertile pen in 1740; one entitled "Memoirs of the Life and Actions of Oliver Cromwell, as delivered in three Panegyrics of him written in Latin; with a Collection of divers curious historical Pieces, relating to Oliver Cromwell and a great Number of other remarkable Persons:" the other, "New Memoirs of the Life and Poetical Works of Mr. John Milton," with a great variety of critical illustrations and other additions. This was the last of his publications. His life and labours terminated together in 1743. He left behind him a great number of materials for nine different works which he had in contemplation. Of his MSS. the greater part came into the possession of Sir Thomas Cave, of which the most valuable were five vols. in 4to. fairly written out for the press, under the title of "Monasticon Anglicanum, Supplementis novis adauctum," and particularly relating to the Præmonstratensian order in England. These were presented to the British Museum in 1779, by the last Sir Thomas Cave. *Nichols's Anecd. of Bowyer. New Biogr. Dict.* — A.

PECQUET, JOHN, a distinguished anatomist, was a native of Dieppe. He studied physic at Montpellier, at which place, in 1647, he made accidentally the discovery of the receptacle of the chyle and the thoracic duct, which has rendered him famous. He took the degree of M. D. at Montpellier, and afterwards came to Paris, where he employed himself in anatomical researches, with Mentel and other able men. It was in 1651 that he first made known his discovery, which may rank among the most brilliant accessions to science of that age. It was published in a work entitled, "Experimenta nova Anatomica, quibus incognitum Chyli Receptaculum, & ab eo per thoracem in ramos usque subclavios Vasa Lactea deteguntur." Although Eustachius had given some hints of the existence of a thoracic duct, yet Pecquet deserves the credit of having clearly traced the whole course of the lacteal system to its termination in the subclavian veins. For want, indeed, of sufficiently numerous experiments, he described a peculiar and unusual structure, in which the duct dividing sent a branch to each subclavian, instead of the left alone. There was sub-

joined a valuable "Dissertatio de Circulatione sanguinis et Chyli Motu;" in which he demonstrated the course of the venous blood even in the vena portarum and the pulmonary veins, and made some other important observations on the motion of the blood and chyle. His work was reprinted at Paris in 1654, with the addition of a "Dissertatio nova de Thoracicis Lacteis," in which he refuted the theoretical objections of Riolan by new and decisive experiments. Pecquet also wrote some papers on anatomical subjects, in the Memoirs of the Academy of Sciences, (of which society he was admitted a member in 1666,) and in the Journal des Savans. He was physician to the famous financier Fouquet, who used to confer with him in his leisure hours on scientific topics. A theory which this ingenious physiologist had unfortunately adopted concerning the alimentary nature of vinous spirit, made him not only advise the liberal use of brandy to others, but indulge in it so freely himself, that it shortened his days, and he died under the age of 50, in 1674. *Halleri Bibl. Anatom. Eloy, Dict. Hist. Med.*—A.

PEDRUSI, or PEDRUZZI, PAUL, a learned antiquary, was born of a noble family at Mantua in 1646. He entered among the Jesuits, and distinguished himself by his knowledge of history and antiquities. He was chosen by Rannucio Duke of Parma, to arrange his rich and curious cabinet of medals, and give explanations of them. In 1694 he began to publish an account of this collection, under the title of "I Cesari in oro raccolti nel Farnese Museo e publicati colle loro congrue interpretazioni," *Parma*, fol.; and he continued his labours till his death in 1721. At that time seven volumes had been published: the eighth was edited by Peter Piovene, a brother Jesuit. The whole forms ten tomes, and bears the name of the "Museo Farnese." *Moreri. Tiraboschi. Saxii Onomast.*—A.

PEIRCE, JAMES, a learned English protestant dissenting divine in the 17th and early part of the 18th century, was the son of reputable parents, in good circumstances, and born at London in the year 1673. Having had the misfortune to lose both his father and mother while yet a child, he was taken under the care of his guardian, Mr. Matthew Mead, a celebrated minister at Stepney, in whose house he was instructed in the first rudiments of learning by a private tutor. Afterwards he was placed in different grammar-schools, till he was pre-

pared for entering upon a course of academical studies, when he was sent to the University of Utrecht, in Holland. Here he constantly attended the lectures of Witsius, Leydecker, Grævius, Leusden, and other eminent professors, and cultivated a friendship with some of the most distinguished of his fellow-students, particularly with Adrian Reland, who continued to be his correspondent after he attained to considerable celebrity as a professor. From Utrecht Mr. Peirce removed to Leyden, where he had the opportunity of hearing Gronovius, Spanheim, and other professors of the highest character in the republic of letters. Having spent between five and six years in these seminaries, he returned to England, and lived for some time with his relations at London; and then took private apartments at Oxford, where he procured access to the Bodleian Library. After this, at the request of his friends, he preached a Sunday-evening lecture at Mile's Lane, in London, and occasionally in other places, without interesting himself with the disputes then existing between the Presbyterians and Independents. With the ministers of the former denomination he became well acquainted, and at their earnest solicitations settled at Cambridge, where he acquired the respect and esteem of many members of the University. From Cambridge he removed to Newbury, in Berkshire, where he appeared to advantage, in the year 1707, in a controversy with Dr. Wells, a clergyman of Leicestershire. That gentleman, out of his zeal for the interests of the Church of England, had published, and circulated with great activity, "A Letter to Mr. Peter Dowley," a dissenting minister, by which he laid himself open to animadversion, in consequence of the account which he gave in it of the principles and practices of the Dissenters. This Mr. Peirce undertook to controvert, and published in succession eight "Letters" to the author, in which he convicted him, not only of various mistakes, but of unjust and calumnious misrepresentations. After the termination of this controversy, Mr. Peirce published, at different periods, various able polemical tracts, relating to the rites imposed under the Establishment, the validity of the dissenting ministry and presbyterian ordination, and the imputed sin of schism, for the titles of which we must refer to our authorities.

Mr. Peirce's next publication was a work of much greater importance, and was called for by the appearance of "A Defence of the Doc-

trine and Discipline of the Church of England," written in the Latin tongue, and submitted to the judgment of foreign divines, by Dr. Nichols, Latin secretary to the society for the propagation of the gospel. In this work the author had given such a view of the controversy between the Church and the Dissenters, as was intended to expose the latter to the censure and condemnation of their foreign brethren; on which account Mr. Peirce was earnestly solicited to undertake their vindication in the same language, for the purpose of counteracting the effects of Dr. Nichols's performance. To such an undertaking our author was very averse, apprehending that long disuse had unfitted him for writing in that learned dialect, with the accuracy and elegance which became both the cause which he was to defend, and the reputation and character of the persons to whom he was to address himself. His objections, however, being over-ruled, he at length gratified the desire of his friends, by publishing a well written volume, entitled, "*Vindiciæ Fratrum Dissidentium, &c.*" 1710, 8vo., in which, according to the opinion of his brethren at home, and the learned upon the continent, he gave a full and satisfactory answer to his antagonist. To this performance Dr. Nichols determined not to make any reply. Mr. Peirce, therefore, considered this controversy to be at an end, and, satisfied that the foreign divines were now in possession of the arguments on both sides of the question, resisted the entreaties of his friends, who were very urgent with him to translate his work into English. What their persuasions could not effect, was afterwards produced by the proceeding of a clergyman of the Church of England, who, after the death of Dr. Nichols, published an English version of his treatise; recommending it in the preface to the Dissenters, as well adapted to produce conviction on their minds, without the least intimation that any answer to it had ever been given to the world. Mr. Peirce, finding that this performance was much recommended to English readers, was at length induced to yield to the wishes of his friends; and in the year 1717, published "*A Vindication of the Dissenters: in Answer to Dr. William Nichols's Defence of the Doctrine and Discipline of the Church of England; in three Parts; written first in Latin, and now translated into English, with large Additions,*" 8vo. The first part contains the history of nonconformity; the second treats of the doctrine of the Church of England; and the third contains all the

heads relating to discipline and worship: so that this performance presents the reader with a view of almost the whole controversy between the Established Church and the Dissenters.

In the mean time, Mr. Peirce had removed from Newbury to Exeter, whence an unanimous invitation had been sent to him, by the three united congregations of Dissenters in that city, to succeed one of their ministers deceased; and as the surviving ministers joined the people in the invitation, and the whole assembly of united ministers in Devonshire and Cornwall seconded their choice, he was induced to accept it. In this situation he gave the greatest satisfaction in the discharge of his pastoral office, till there arose a controversy concerning the explication of the doctrine of the *Trinity*, which was productive of the most disagreeable and disgraceful consequences. But before we proceed to relate them, it is proper to observe, that when the controversy relating to the corporation and test acts was agitating, in 1718, our author took a part in it, in "*Letters*" to a friend, and to Dr. Snape upon the subject, and in defences of the last-mentioned piece against the animadversions of Dr. Sherlock. With respect to the doctrine of the *Trinity*, Mr. Peirce had been educated in the commonly-received notion, and habituated, from his youth, to the use of unscriptural forms of expression, for which he long retained a great veneration. However, having this principle as early and as deeply impressed upon his mind, "*That the Scriptures are the only rule of our faith,*" he always paid the highest regard to the sacred writings. Hence, from his first entrance on the work of the ministry, he generally took care to use their language in his sermons, when he introduced any doctrinal topic; and as he advanced in years, he grew more careful in his adherence to this practice. The doctrine of the *Trinity* he looked upon as a *mystery*, which it would be to little purpose to enquire into; and, despairing of satisfaction with regard to the difficulties which offered themselves to him on the subject, he became more and more averse from thinking or speaking of it. But his attention was unavoidably drawn to it by the clamour which was raised concerning his friend Mr. Whiston, for whom he had a high esteem, as a learned and pious man; and it gave him no little pain to understand, that Mr. Whiston had declared against the doctrine generally reputed orthodox. Suspecting that such a change in his creed must have been produced by other writings than the

sacred Scriptures, he took the liberty of sending him a letter, in which he expostulated with him in a friendly manner, and produced some arguments in support of the Trinitarian doctrine against the Unitarians. In his answer, Mr. Whiston waved entering into the question, and referred Mr. Peirce to some papers relating to it which he was preparing for the press. After some time, these papers were published, in five vols.; and upon a diligent perusal of them, together with Dr. Clarke's "Scripture Doctrine of the Trinity," Mr. Peirce was convinced that he must part with some beloved opinions, or else renounce the authority of the holy Scriptures.

"The reader," observes Mr. Peirce, "will easily imagine that this must have been a terrible shock to me, and that I must have had a great concern upon my mind, when I found myself at a loss about a doctrine of which I had been all along fond, to a great degree of uncharitableness. However, this caused me to read the Bible with more care, and make it more my prayer to God, that I might be led into the truth." It was not long before he was fully satisfied that the common opinion could not reasonably be esteemed a fundamental article of the Christian faith. This was the state of his mind when he settled at Exeter; from which time he avoided making use of the common doxology, as well as introducing any nice points of speculation into the pulpit. Nevertheless, as he was always careful to speak of what he believed to be Scripture doctrines in the words of Scripture, he gave no offence, and his ministerial labours were well received, till the bigotry of a weak orthodox minister, and the imprudent zeal of one of his colleagues, laid the foundation of a contest, which will reflect eternal disgrace on the memory of the party which was formed against him. Having taken a journey to London in the spring of the year 1717, his place was one day supplied by the orthodox minister above referred to, who took the opportunity to preach a very furious sermon, in which he charged some of the Dissenters at Exeter with "damnable heresies, denying the Lord that bought them;" and thus sounded the alarm from the pulpit upon points which he afterwards confessed that he had not studied. When Mr. Peirce, therefore, returned from London, he found the people of the united congregations all in a flame, and was applied to by three of the principal people of that in which he chiefly officiated, who desired him to preach upon the subject of the satisfaction of Christ, in order to put a stop to the contention. This he determined to do, and

accordingly delivered a sermon, in which he treated concerning the death of Christ as a propitiatory sacrifice, by speaking what he apprehended to be truth in such a manner as was the least likely to give offence to any of his hearers. For some time this discourse seemed to have the intended effect; and Mr. Peirce went on in his former method of plain practical preaching, flattering himself that no further disturbance would arise.

But the suspicious temper and censorious zeal of our author's orthodox colleague would not suffer him to be at rest. This man took delight in circulating every idle tale, and invidious cavil, that might raise against him the suspicion of heresy; and the tendency of his preaching, likewise, was inflammatory. At length, a resolution was taken by him and his friends for bringing the affair before the assembly of the united ministers of Devonshire and Cornwall, under the pretence of making it appear to the world, that the Exeter ministers, and others in that neighbourhood, were not Arians, as was currently reported. Against this method of proceeding Mr. Peirce earnestly protested: instead of which he proposed, that those ministers who paid any regard to such reports, should take such opportunities as they might think proper, to vindicate themselves from the suspicion; observing, at the same time, that the bringing of such an affair into the assembly would certainly tend to create a division amongst them, and by that means contribute to spread more widely the reports which they wished to suppress. His orthodox brethren, however, would not listen to his remonstrances, but submitted the matter to the judgment of the assembly, in September 1718. The avowed object of the meeting, with respect to the point in question, was, to obtain a declaration against the errors of those who denied the divinity of our Saviour, and to clear the members from the imputation of heresy. Many of the ministers present were of opinion, that it was neither necessary nor expedient that any such declaration should be made in the assembly, and desired that the expediency of it should be calmly and fairly discussed, as they had several reasons to offer against it. But, with all their importunity, they could not obtain leave to offer their reasons: their voices were drowned in the clamour of the majority: some of them were very rudely interrupted, and others illiberally reflected upon, and menaced. Finding themselves thus treated, they remonstrated against such violent, arbitrary, and irregular proceedings, as well as

against the intrigues which had been made use of to procure a majority against them. At length, after much warm altercation, the members of the assembly proceeded to make their declarations, each for himself; a few only excepted, who, disclaiming the authority of any man, or body of men, to demand their opinion, nobly refused to make any declaration. The conduct of the latter, in firmly withstanding an inquisitorial encroachment on their Christian liberty, was afterwards highly applauded by Mr. Peirce, who regretted that he had not joined himself to their honourable band; but at the time, he had no scruples about the lawfulness of making such a declaration, and followed the example of his colleagues, that he might avoid the clamour which the acting a different part from them might have occasioned.

While the assembly was sitting, no objection was made to any of the declarations which had been delivered; but afterwards Mr. Peirce's was accused of falling short of the standard of orthodoxy. Upon this, the gentlemen who managed the temporal affairs of the united congregations, presumed to wait upon Mr. Peirce, and two of his colleagues, and to require from them a declaration of their faith in prescribed terms, leaving them three forms for their choice. To this requisition, with a becoming spirit, they positively refused to submit; when the managers made application for advice to the dissenting ministers of London. It is little to the credit of these ministers, that, without any communication with Mr. Peirce and his colleagues, and upon receiving information from one side only, they should have taken upon them to send advice to the managers, for their government in this business, accompanied with their signatures to the first article of the Church of England, which they held out as the test of orthodoxy. In consequence of their advice, the managers called in seven ministers from the neighbourhood of Exeter, to settle the affair; but they were all party-men, who acted with such partiality and injustice, that they would not admit Mr. Peirce and his colleagues to a hearing, before they had come to a final determination respecting their method of proceeding. When this was done, Mr. Peirce and his three colleagues were convened before the managers, and, after a paper which the ministers had drawn up and subscribed was first read to them, they were asked this question, "Whether they owned that the Son of God was one God with the Father?" Having desired that time might be

allowed for giving their answers, Mr. Peirce was told that they must give them immediately, and every plea by which he supported the request was rejected. Upon this, Mr. Peirce's orthodox colleague, who had such a share as we have seen in kindling the flame, gave his unqualified assent to the question, and another of the number offered them an explication, in the words of Bishop Pearson, which they would not accept; but Mr. Hallet, who had been settled amongst them more than thirty years, united with Mr. Peirce in refusing to subscribe the test which had been drawn up for them. "I told them," says Mr. Peirce, that "I had over and over declared, I would subscribe no religious tests at all that were not expressed in Scripture-words: that if they made it a religious test, that *three and two make five*, I would refuse to subscribe it. And I gave this reason for my stiffness, that I verily believed, that the worst mischief had been done to the church of God by imposing unscriptural creeds or tests upon men; and that now God had stirred up a noble spirit in men, in whom we little expected it, to plead against impositions; and therefore I could not in conscience tamely give up the liberty they were so bravely defending."

On the day after this conference, the proprietors of the meeting-house where Mr. Hallet and Mr. Peirce used to preach, took possession of the keys, allowing them, however, the use of a smaller house for the ensuing Sunday: but, in the following week, at a meeting of the proprietors of the other houses, it was determined, without consulting the people of the respective congregations, that our two persecuted divines should not have the use of either of the buildings for public worship. The scandalous injustice of this proceeding cannot be condemned with too much severity. Mr. Peirce did not contest the right of the people to choose or to eject their own ministers; and, had the exclusion of himself and Mr. Hallet from the pulpits been their act, he would have acquiesced in their determination; but, as the meeting-house in which he had officiated had been erected at the common expence, and the proprietors were so constituted for this sole reason, that the law requires such property to be vested in some particular persons, Mr. Peirce maintained that the rights of the people were openly invaded, and, consequently, that he and his colleague were arbitrarily and iniquitously dispossessed of what they were as justly entitled to, as they were to their own houses. In these circumstances, it was

with much difficulty that our ejected ministers could procure a place for the temporary exercise of their functions, till the friends who adhered to them were able to build a commodious house for that purpose. But their persecutors were not contented with the injuries which they had already made them suffer. No means were left unattempted to excite the popular rage against them; and even the pulpit itself was prostituted to this base purpose. Such vile slanders were propagated every where concerning them, and particularly concerning Mr. Peirce, that he and his friends were often openly insulted as they passed along the streets. Being stigmatized with the name of *Arians*, they were held out as objects of public odium and execration, and such as adhered to them were threatened with the loss of their trade. Under such an outrageous persecution, Mr. Peirce found it necessary, for the vindication of his own character, and that of his friends, to lay a true state of the affair before the public; and, accordingly, published "The Case of the Ministers ejected at Exon," 1719, 8vo. This was followed by a series of controversial tracts, by our author and different opponents, the titles of which may be seen in our authorities; till at length, Mr. Peirce published a larger treatise upon the subject, in the year 1720. This work was entitled, "The Western Inquisition: or, a Relation of the Controversy which has been lately among the Dissenters in the West of England," 8vo. and contains a full account of the origin, progress, and issue of the scandalous persecution with which our author was harassed. No sooner did this piece make its appearance, than notice was given, by an advertisement in the public papers, that a confutation of it would soon be published. The promised performance came out in 1721, under the title of "An Answer to Mr. Peirce's Western Inquisition, &c." 8vo., without a name, and with little credit to the argumentative talents, the candour, or the good manners of the compilers, who formed the whole strength of the party of his opponents. Mr. Peirce took his leave of this controversy, by a very able and satisfactory reply to the preceding piece, entitled, "Inquisition honesty displayed: or, the Western Inquisition defended against the pretended Answer, &c." 1722, 8vo.

Mr. Peirce, being now disengaged from the frequent interruptions of his theological studies, occasioned by the circumstances and publications already noticed, applied himself, during the remainder of his life, to the diligent discharge of his pastoral duties among a re-

spectable and select flock, by whom he was highly honoured and beloved; and to the completing of some explanations of the Sacred Writings, in which he had made a considerable progress. The first fruits of his learned studies were given to the world in 1725, but without his name, in "A Paraphrase and Notes on the Epistle of St. Paul to the Colossians," 4to.; in which he endeavoured to follow the admirable rules and example of Mr. Locke, whom he considered as having done more than any other writer towards rendering St. Paul's Epistles easy and intelligible. This publication met with a reception much more favourable than the author had reason to expect, and encouraged him to follow the same plan in explaining some others of St. Paul's Epistles. Accordingly, in the same year, he published "A Paraphrase and Notes on the Epistle of St. Paul to the Philippians," 4to. He likewise designed to proceed with similar commentaries on all the other Epistles attributed to this Apostle, excepting those which had been before paraphrased by Mr. Locke. His next attempt was on "The Epistle to the Hebrews," which he did not live to finish; for while he was engaged in it, he was attacked by a disorder which put an end to his life, on the 30th of March 1726, in the 53d year of his age. As he was persecuted during his life-time, so religious bigotry pursued him with animosity to the grave. For his relations having directed that a Latin inscription, containing an encomium on his learning and virtues, should be cut on a tomb-stone, the Rector of St. Leonard's parish, near Exeter, in which his remains were deposited, would not permit it to be placed in his church-yard; stating, that he could not, in conscience, suffer a person so notorious for his heresy, to be warmly recommended to posterity in any place under his care and inspection. When it was afterwards requested that these words might be inscribed on his tomb, "Here lies the reverend, learned, and pious Mr. JAMES PEIRCE," still the Rector refused his consent; observing, that Mr. Peirce could not be *reverend*, because he was not lawfully ordained, and that he was not *pious*, because he taught errors: so that, for the quiet of the Rector's conscience, the inscription is only "Mr. JAMES PEIRCE's Tomb, 1726." On a monument erected to his memory in the meeting-house in which he officiated, besides being characterized by the epithets which the Rector's scruples rejected, he is held out to the veneration of posterity, as a rational, judicious,

and affectionate preacher; a very laborious and sagacious interpreter of the Holy Scriptures; a sincere lover and strenuous defender of truth; and a courageous sufferer for maintaining the doctrines of the gospel of Christ, and for asserting the liberties of Christians. After the death of Mr. Peirce, in consequence of his desire in his last sickness, his "Paraphrase and Notes on the Epistle of St. Paul to the Hebrews, with Dissertations on several Texts of Scripture," was published in 1727, 4to., though left in an unfinished state. It was afterwards completed by Mr. Joseph Hallet, as we have seen in his life. From Mr. Peirce's manuscripts were also published, "An Essay in Favour of the ancient Practice of giving the Eucharist to Children," 1728, 8vo.; and "Fifteen Sermons on several Occasions, eight of which were never before printed. To which is added, a Scripture Catechism: or, the Principles of the Christian Religion laid down in the Words of the Bible," 1728, 8vo. *Gen. Dict. Brit. Biog. Case of the Ministers ejected at Exon, and Western Inquisition, passim.*—M.

PEIRESC, NICHOLAS-CLAUDE FABRI DE, a man of multifarious erudition, and a great promoter of literature, was the son of Renaud Fabri, Lord of Beaugensier, descended from the ancient family of Fabri of Pisa in Italy, and was born at Beaugensier, in Provence, in 1580. At ten years of age he was sent with a younger brother to the Jesuits' college at Avignon, where he continued for five years. It is a remarkable circumstance, that even at the age of seven he requested from his father, and obtained, the sole superintendence of his brother's education, who was a year and a half younger than himself. On this occasion, a question has been asked, whether the father were as wise as the son? In 1595 he removed to Aix, where he commenced the study of philosophy. At this time, a gold medal of Arcadius having been presented to his father, young Peiresc was so much delighted with it, and with two more given him by his uncle, that he thenceforth became passionately addicted to the study of medals, and other remains of antiquity. In 1596 he finished his course of philosophy and mathematics in the Jesuits' college at Tournon, and afterwards studied law at Aix. He was sent, with his brother and a tutor, to travel in Italy in 1599, and further prosecuted his legal studies at Padua. He paid frequent visits to Venice, where he became acquainted with several distinguished persons, particularly the famous

Paul Sarpi, and the procurator Fred. Contarini. The fine cabinet of medals possessed by the latter was a peculiar object of attention to Peiresc, who gave the owner explanations of the Greek inscriptions. Rome was the next object of our young traveller's curiosity; and it gave ample gratification to his love of antiquities, and his desire of forming acquaintances among the learned. The cardinals Bellarmine and Baronius, the Jesuit Sirmond, and the antiquary Fulvio Ursini, were among his acquisitions of this kind. In 1601 he proceeded to Naples, and having thoroughly surveyed every thing worthy of observation in that city and its vicinity, he completed his tour of Italy, by returning along the coast of the Adriatic to Padua. He there resumed the study of law, and also acquired a knowledge of the oriental languages, in which he was assisted by a learned rabbi named Solomon. Returning to France in 1602 he continued his studies at Montpellier, and in 1604 he took the degree of doctor of law at Aix, after sustaining disputations for three days with great applause.

In 1605 he went to Paris, where his reputation gave him a ready access to the most eminent literary characters of that metropolis. Among these were the illustrious De Thou, Isaac Casaubon, Sainte Marthe, and Pithou. He visited England in 1606, where he was graciously received by King James. Of the learned men in this country, Camden, on account of his antiquarian knowledge, was particularly acceptable to him. On his return by Holland, he became personally acquainted with Joseph Scaliger and Grotius. After he had finished his travels, he was made counsellor in the parliament of Aix, which office he held, though in 1618 he entered into the ecclesiastical state, and was presented to the abbacy of Guistres in Guienne, of the Benedictine order. The great occupation of Peiresc during his whole life was the acquisition and encouragement of knowledge and learning; and no man of his time maintained such an extensive correspondence with the literati of different classes and countries. The topics of his enquiries and communications embraced philosophical experiments, natural history, rare products of art, antiquities, history, and philology. He formed a museum of valuable curiosities, and a copious library, and liberally opened his stores to authors and students. He was a true citizen of the republic of letters, and a kind of general agent of learning throughout civilized Europe. The vast variety of objects

which his studies comprehended prevented him from finishing any considerable work so as in his own opinion to be fit for the public eye, but he left behind him a great number of manuscripts, on local history and antiquities, mathematics and astronomy, the medalic science, languages, &c. He lived entirely among books, in a style of plainness and simplicity, yet not unworthy of his rank and fortune. He was never married, and suffered under various complaints incident to a sedentary life, under which he sunk in 1637, in the 57th year of his age. His funeral, at Aix, was conducted with great solemnity, and a collection of eulogies to his memory was printed in a variety of languages. Of the writings of Peiresc there have been published 48 Italian letters addressed to Paolo and Giambattista Gualdo, in the "*Lettere d'uomini illustri*," Venice, 1744; a considerable number of letters among those of Camden, Lond. 1691; and a long and learned dissertation on an ancient tripod found at Frejus, in the "*Mem. de Literature et de l'Histoire*," by Desmalets, in 1731. *Gassendi Vita Peiresc. Bayle. Moreri.* — A.

PELAGIUS I., POPE, was a native of Rome, and the son of one John, formerly vicar to the Præfectus Prætorio. He became a deacon of the Roman church, and was employed in the capacity of nuncio at the court of Constantinople, by Popes Agapetus, Silverius, and Vigilius. He was first sent to the imperial residence by Pope Agapetus, in the year 535, where he rose into extraordinary favour with the Emperor Justinian, the Empress, and the leading persons at court. About the year 539, he was commissioned, together with Ephraim, Patriarch of Antioch, and Peter, Patriarch of Jerusalem, to decide on the case of Paul, Patriarch of Alexandria, who had been banished to Gaza, on account of a deacon's death to which he was said to have been privy. Having repaired to Gaza, after the trial of the African prelate, sentence of deposition from his dignity was pronounced upon him. While Pelagius was returning to Constantinople, he met with some Palestine monks on their journey towards that city, in order to prefer complaints to the Emperor against the followers of Origen; and, having promised them his interest at court, he succeeded in obtaining an edict from Justinian in 541, by which sentence of condemnation was passed upon the Origenists. In the mean time, he had betrayed the interests of Pope Silverius at Constantinople, and, to ingratiate himself with the Empress, became privy to the measures for securing the popedom to

Vigilius, the usurper of his see. About the year 545, he returned to Rome, being either recalled by Vigilius, or, as some say, sent by Justinian with a large sum of money for the relief of that city, which was reduced to great distress by the incursions of the Goths. In 547, he was deputed by the citizens of Rome on an embassy to Totila, King of the Goths, for the purpose of dissuading that Prince by his prayers from besieging the city; when though he failed in the object of his mission, by his intercession he was the means of preserving the lives and liberties of numbers of the conquered Romans. In the same year, Totila sent him in the character of ambassador to Constantinople, to negotiate a peace between the Goths and Romans. In the famous dispute concerning the *three chapters*, he adhered to Vigilius in all his changes, condemning or approving those articles which the Pope condemned or approved. With him he was banished, for rejecting the fifth council; but, recanting, when the Pope recanted, he was with him released from his exile, and recalled to Constantinople. He attended Vigilius on his return from the East; and, upon the death of the Pope in the island of Sicily, in the year 555, he hastened to Rome, the Emperor having promised to raise him to that see, if he survived Vigilius, upon his engaging to cause the fifth council to be universally received in the West.

When Pelagius arrived at Rome, he found both the people and the clergy so highly incensed against him, on account of his having approved the constitution of Vigilius which declared in favour of the fifth council, that instead of being disposed to elect him for their bishop, they all, with one consent, separated themselves from his communion. What induced many to concur in this measure, was a strong report that, in order to secure the object of his ambition, he had been accessory to the death of his predecessor. But Pelagius, relying on the support of the Emperor, resolved to have himself ordained in defiance of the canons, as well as the electors. Having, therefore, engaged two Italian bishops to second his views, not being able to prevail upon a third to join them, in order to complete the number required by the canons, he substituted in his room a presbyter of Ostia; and by these men was he ordained bishop. The Roman people, to shew their resentment of his obtruding himself upon them in this manner, separated themselves anew from his communion, declaring, that they would never acknowledge him for their lawful bishop. In these circum-

stances, Pelagius applied to the Emperor, attributing the opposition which he met with from the Romans to his having approved of the fifth council, and joined the eastern bishops in condemning the *three chapters*; renewing, at the same time, the engagement into which he had entered, when promised the reversion of the papal see. Upon this Justinian wrote to his General Narses, who then governed Italy with an absolute sway, commanding him to support Pelagius with all his interest and power. In compliance with this command, Narses so effectually employed his means of influence and persuasion, that, in a short time, he gained over the greater part of the nobility and clergy, whose example prevailed upon the rest to acknowledge Pelagius for their lawful bishop; but not before he had sworn, with great solemnity, that he had not contributed to hasten the death of Vigilius. No sooner was he settled in the quiet possession of his see, than he endeavoured to perform his engagement to the Emperor, by persuading the western bishops to receive the fifth council. With this view he addressed letters to them, in which he attempted to prove, that the constitution of Vigilius, condemning the *three chapters*, was in no respect derogatory to the decrees of the council of Chalcedon; and, consequently, that such as did not receive it, ought to be deemed schismatics. So far, however, were his letters from producing the wished-for effect, that the bishops of Tuscany, Liguria, Venetia, Illyricum, Gaul, Spain, and of Ireland, declared loudly against that constitution and the fifth council; and the Italian bishops, as well as the Irish, besides censuring the conduct of the Pope in the strongest terms, separated themselves from his communion.

Abandoned in this manner by almost all the bishops of the West, and finding all his endeavours to satisfy them of his orthodoxy ineffectual, Pelagius wrote several letters to Narses, exhorting him to restrain, by his authority, those whom the authority of St. Peter, and his see, could not restrain, or bring to a sense of their duty. Narses, however, who was of a mild disposition, and utterly averse to persecution and violence, instead of acting as the Pope desired, endeavoured, by entreaties and persuasion, to gain over those Italian bishops who were subjects of the empire; and though his endeavours were not attended with the wished-for success, the Pope's renewed exhortations to him to resort to severity could not induce him to depart from his line of moderation. By steadily adhering to it, he, in

the end, prevailed upon some of the bishops of Tuscany and Liguria to renew their communion with Rome; but without receiving the fifth council, or condemning the *three chapters*. Even when the bishops of Istria, assembled in council at Aquileia, about the year 557, excommunicated himself for concurring with the Pope in a faith different from that established at Chalcedon, Narses would not gratify Pelagius, who urged him to revenge the affront by the exemplary punishment of those prelates. About the same time, a report having been spread in Gaul, that the Pope had departed from the genuine Catholic doctrine, Childebert, King of the Franks, sent an ambassador to Rome, for the purpose of examining into its truth, and of requiring from Pelagius a confession of his faith. In compliance with the King's demand, the Pope sent him such a confession, accompanied with solemn declarations, that he not only received, but was ready to defend, at the expence of his life, the holy faith of Chalcedon; yet maintaining, that nothing had been defined in the fifth council, but what was entirely agreeable to that faith and doctrine. This confession was far from satisfying the Gallican bishops, who, in spite of the Pope's repeated protestations, continued to defend the *three chapters*; and it was not till many years afterwards that the fifth council was unanimously received in Gaul. Pelagius died in 560, after a pontificate of four years and between ten and eleven months; during which he had the mortification to see the authority claimed by the pretended successors of St. Peter almost universally disregarded by the western bishops, who persevered in condemning and rejecting a council which he had approved and received, and even suspected the orthodoxy of his creed, because he received it. Sixteen "Letters," attributed to him, may be found in the fifth vol. of the "Collect. Concil.," of which the first is allowed by the editors themselves to be spurious. *Platina de Vit. Pont. Cave's Hist. Lit. Vol. I. sub sac. Eutych. Dupin. Moreri. Bower.—M.*

PELAGIUS II., POPE, was of Gothic extraction, and the son of *Winigild*, but a native of Rome. Upon the death of Pope Benedict, in the year 578, the Roman see continued vacant for four months, at the expiration of which Pelagius was chosen to fill that dignity. His election having taken place at a time when the Lombards were masters of the greatest part of Italy, and kept Rome itself closely besieged, it was judged expedient that he should be ordained before the Emperor's confirmation could be received; but, as soon as the siege was raised,

he sent Gregory, then deacon in the Roman church, and afterwards his celebrated successor in the popedom, to excuse the informality, and to entreat the Emperor's acquiescence in a proceeding which had been rendered necessary by the calamitous circumstances of the times. The Lombards, by their ravages, had now spread such devastation and terror in every part of Italy, that persons who had the character of holy men regarded them as the instruments of the divine vengeance to depopulate the country; and some of them fancied that they had revelations, which shewed them that the Lombards were the fore-runners of the last day, and that the end of the world was at hand. By the report of their visions, the credulous multitude was terrified to such a degree, that, instead of uniting against the common enemy, they abandoned themselves to despair, and suffered the barbarians to plunder and destroy, without opposition. While such was the state of the empire in the West, the church continued to be divided by the schism about the *three chapters*, which had been occasioned by the constitution of Pope Vigilius, and not terminated by his successors. The task of healing that schism, Pelagius considered to be one of the first objects that merited his attention, and he determined to apply to it with the utmost zeal. Before he had taken any steps for that purpose, an opportunity offered of obliging one of the most distinguished supporters of the *three chapters* among the Italian prelates, Elias, Patriarch of Aquileia, which he conceived to be favourable to his views. It should be observed, that when the Lombards first broke into Italy, Paulinus, who then held the see of Aquileia, thought it prudent to quit that city, on their approach to it with a formidable army, and to take refuge in the neighbouring island of Grado, carrying with him the most valuable ornaments and all the sacred utensils of his church. There he continued to reside, and after him his two successors Probinus and Elias, waiting for the deliverance of the church and state from their cruel enemies. But the abandoned condition of Italy, and the great advantages gained by the Lombards, leaving no further room to hope for a change, Elias resolved, with the consent of his suffragans, to transfer the patriarchal see from Aquileia to Grado. And that he might not excite the resentment of the Pope, by taking such a step without his knowledge and approbation, he wrote to Pelagius, acquainting him with his design, and soliciting him to sanction it with his consent and authority. With this request

the Pope immediately complied, and in the most obliging manner, hoping by that means to render Elias less averse to a reconciliation between the two sees. When, therefore, a synod was held at Grado, in order formally to pass a decree for the transfer of the patriarchal see, Pelagius sent a legate to assist at it in his name, who produced a letter, by which the Pope confirmed for ever to the town of Grado, the dignity and rank of a metropolis over all the churches which were then subject to the see of Aquileia.

As both Elias and his suffragans expressed great satisfaction at the conduct of the Pope on this occasion, the legate, in pursuance of his instructions, embraced such a favourable opportunity for proposing an agreement between the two sees; exhorting them, as they valued the welfare and peace of the church, to submit their judgment to that of the first Christian see, and by so doing to put an end to the scandalous division among the Catholic prelates. That he failed of success, however, is certain, from a decree which they passed unanimously, confirming a former one, which approved the *three chapters*, and condemned the fifth council. In the mean time, the Lombards had conquered the important city of Pavia; and, having made it the metropolis of their new kingdom, extended their conquests from thence over the adjacent provinces, threatening to advance a second time against Rome. This threatening they had it in their power to carry into execution without delay, since the exarch Longinus had not sufficient forces to meet them in the field. Under constant apprehensions, therefore, that they would speedily make their appearance at the gates of the city, Pelagius sent new legates to the Emperor Tiberius, in the year 580, to lay before him the defenceless state of Italy, and to solicit a supply of men and money, that Rome itself might not fall into the hands of the barbarians. But the Emperor, though he could not but feel great concern when he heard their complaints, was so pressed by the war in which he was engaged with the Persians, that he had it not in his power to send them any relief. Finding Italy thus abandoned by the Emperor, in 581, Pelagius applied to Guntram, King of Burgundy, who was distinguished for his attachment to the bishops of Rome and their see, exhorting and entreating him to renounce the alliance which, it seems, he had lately concluded with the Lombards, and, by turning his arms against them, prevent the entire subjugation of Italy. In this application, how-

ever, he appears to have met with no better success, than in his legation to Constantinople. During the following year, upon receiving intelligence of the death of the Emperor Tiberius, and the succession of Mauricius, Pelagius lost no time in charging his nuncio Gregory to renew his application for imperial aid; which Mauricius promised to grant, and immediately issued an order to discharge the exarch Longinus, who was not thought equal to so great a trust, and to appoint Zamaragdus, a person well skilled in military affairs, to command in his room.

In the year 583, the new exarch took with him into Italy a considerable reinforcement of chosen troops, and a large supply of money to defray the expences of the war. Mauricius, however, sensible that with those troops alone he would not be in a condition to withstand the numerous forces of the enemy, entered into a treaty with Childibert, King of the Franks, who engaged, for a considerable sum, which was paid beforehand, to fall upon the Lombards on one side, while the exarch attacked them on the other. But this faithless prince, upon receiving a similar sum from the Lombards, agreed to disband his army, and observe a strict neutrality. He had even the baseness, when ambassadors from the Emperor urged him either to perform his promise, or to refund the money which he had received, to dismiss them without any answer. This treacherous conduct proved a great disappointment to the exarch, who, finding himself unable to prosecute hostilities with his present forces, resolved to try whether he could not amuse the enemy with a pretence of negociation, till further supplies could be sent to him. Accordingly, he proposed a cessation of arms, which was agreed to by the King of the Lombards, who was desirous of settling the affairs of his kingdom, and of establishing peace and good order in the conquered countries. Pelagius embraced the opportunity which this truce afforded, to renew his efforts for bringing about a reconciliation between the sees of Aquileia and Rome. With this view, he sent at different times in the year 584, three letters to the bishops of Istria, in which he intimated that the dispute about the *three chapters* was foolish and idle; enlarged on the evils attending a division among the Catholic prelates; exhorted them, with great tenderness, to return to the unity of the church; and proposed a conference, to be held at Rome, or, if more convenient for them, at Ravenna, which, he flattered himself, would end both to their

satisfaction and his. To these letters the Istrian bishops replied in the order in which they received them; but so far were they from making any impression on their minds, that these prelates came to a final determination, still to defend the *chapters* in dispute, and to decline all communication with Rome. Pelagius, finding that he could not succeed in his design by persuasion, resolved to have recourse to persecution. Accordingly, he wrote to the exarch, exciting his resentment against the Istrian prelates, by representing them to be incorrigible disturbers of the peace of the empire, as well as the church. Zamaragdus, instead of following the prudent example of his predecessor Narses, in the pontificate of Pelagius I., suffered himself to be the tyrannical instrument of papal vengeance; and, passing over to Grado, seized Severus, who had succeeded Elias in that see, and three other bishops, whom he carried prisoners to Ravenna. Here they were confined for twelve months, and were then permitted to return to their sees, upon their admitting to their communion the bishop of the place, who was of the papal party; but afterwards, when a new exarch, of a more humane temper, had succeeded Zamaragdus, they declared anew for the *three chapters*, and separated themselves from the communion of all who condemned them.

From this time we meet with no particulars relating to Pelagius before the year 588, when a council was held at Constantinople, for the trial of Gregory, patriarch of Antioch, who had been accused of incest, and several other crimes. After the trial had lasted nearly a whole day, and the patriarch had been honourably acquitted, the Council confirmed to John of Constantinople, surnamed the *Faster*, on his own application, the title of *œcumenical* or *universal* bishop, to be enjoyed by him and his successors in that see. Though it does not appear that this title was attended with any accession of power, much less with such pretensions to universal jurisdiction over the church as were afterwards claimed by the bishops of Rome, yet when intelligence of what had passed was brought to Pelagius, his jealousy was alarmed lest the dignity of his bishopric should be eclipsed, and he endeavoured to alarm the whole Christian world against John, as if he intended to engross all ecclesiastical power to himself and his see. As much disturbed and concerned as if the Council had condemned some fundamental article of the Christian religion, he immediately, by the authority, and

in the name of St. Peter, declared all the acts of that assembly null and void, excepting their acquittal of Gregory. He also dispatched, without delay, messengers to Constantinople, with letters to the patriarch, and to his nuncio at the Imperial court. In his letter to the patriarch, Pelagius reproached him, in very severe terms, with pride and ambition; pronouncing his wish for such a distinction above his brethren, as the name of œcumenical bishop imported, to be wicked, detestable, diabolical; and threatening to separate himself from his communion, if he did not immediately relinquish the antichristian title which he had assumed. In his letter to his nuncio, he strictly enjoined him not to communicate, or to assist in divine service on any occasion with the Bishop of Constantinople, till he had renounced that distinction. In the life of Pelagius's successor, Pope Gregory I., we have seen that the patriarch Syriacus, who succeeded John, assumed the same title; whence it is probable that the latter continued the use of it as long as he lived, though Pelagius was prevented by death from proceeding further in this affair. In the year 589, the Catholic cause received an accession of strength by the conversion of the Goths in Spain, who, after having professed the doctrine of Arius during more than two centuries, were persuaded by their King Recaredus to renounce it, and to embrace the Catholic faith. This event gave great satisfaction to the Catholic party, though Pelagius survived but a short time to enjoy it. In consequence of an inundation of the Tiber, which laid under water a considerable part of the city of Rome, and the adjacent country, a very mortal pestilential distemper broke out, which proved fatal to Pelagius in February 590, after he had presided over the Roman see eleven years and between two and three months. Ten "letters," and six "decrees," under his name, are inserted in the Vth Vol. of the "Collect. Concil.;" though the editors of that work acknowledge the first, second, eighth, and ninth "letters" to be supposititious. *Platina de Vit. Pont. Cave's Hist. Lit. vol. I. sub sec. Eutych. Dupin. Moreri. Bower.*—M.

PELAGIUS, after whom a Christian sect has been distinguished by the name of *Pelagians*, was a native of that part of Britain called Wales, where he was born in the latter part of the fourth century. His vernacular name was *Morgan*, or *Marigena*, signifying *Sea-born*, which he changed into *Pelagius*, a word of Greek derivation, and of the same meaning. He embraced the religious life, and probably

VOL. VIII.

in the celebrated monastery of Bangor in Wales; but that he was ever Abbot of that house, and expelled by the fraternity on account of his obnoxious opinions, though asserted by various writers, is a tale which is not supported by any evidence. From the accounts of him which have been transmitted to us by his enemies as well as friends, it appears that he was distinguished by great strength and acuteness of mind, extensive learning, ardent piety, irreproachable and exemplary morals. About the year 400, accompanied by his intimate friend Cœlestius, who was an Irish monk, he went to Rome; and in that city these associates lived for some years in the greatest reputation, and were universally esteemed on account of their extraordinary piety and virtue. At this time a superstitious notion respecting the efficacy of baptism was spreading in the Christian world, the advocates for it maintaining, that the meer act of baptizing washed away sin. This notion Pelagius firmly opposed, maintaining, that the washing away of sin was to be effected by good works, and not by water. As one principal argument in favour of his doctrine, he alleged that the design of baptism could not be to wash away sin, since it was applied to infants who had not sinned. This doctrine, according to the representations of some ecclesiastical historians, gave no offence, and was even generally admitted at Rome; but according to others, Pelagius and his friend were too cautious to preach it in public, contenting themselves with propagating it in a private manner, by which means they gained numerous disciples. About the year 409, or 410, upon the approach of the Goths towards that city, Pelagius and Cœlestius removed into Sicily, where they continued till the year 411, when they passed over into Africa, desirous of being present at a conference which was to be held between the Catholics and Donatists.

In Africa, the superstitious notion respecting the efficacy of baptism was very generally prevalent, and was opposed with great freedom by our two monks. On the other hand, it was zealously maintained by several of the African clergy, and particularly by the famous Augustine, Bishop of Hippo. While arguing in defence of it, he insisted on the doctrine of original sin, or, a natural proneness to sin, which was derived from Adam to all his posterity; not the modification of it adopted by his followers in after ages, that the guilt of Adam's particular transgression was transferred and imputed to his whole

race. Augustine also maintained, that until this proneness to sin, which might be called defilement, was done away, by the special grace of God imparted at baptism, men had no power to do the will of God, and that, consequently, every good thought, word, and work, must be ascribed to supernatural grace, or the influence and assistance of the Spirit of God. Against these doctrines, which were at least novel to Pelagius and Cælestius, they strenuously contended, maintaining that they were as false as they were pernicious; that we derive no corruption from the fall of our first parents, but are born as pure and unspotted as Adam came out of the forming hand of his Creator; that mankind, therefore, are capable of repentance and amendment, and of arriving at the highest degrees of piety and virtue by the use of their natural faculties and powers; that, indeed, *external grace*, meaning by the term divine revelation, or the gospel, was necessary to excite and direct their endeavours, but that they have no need of *internal* preternatural succours from the Divine Spirit. Pelagius made no considerable stay in Africa, but, after leaving Cælestius in that country, proceeded by way of Egypt to Palestine, where he was favourably received by John, Bishop of Jerusalem. In the mean time, Cælestius continued to maintain the opinions of Pelagius in Africa, till the bishops of that country, who adopted the doctrines of Augustine, preferred the charge of heresy against them, and procured their condemnation in a council held at Carthage, in the year 412; upon which Cælestius left that city, and went to join Pelagius in the East.

In Palestine, our monks met with more favourable treatment, supported as they were by John, Bishop of Jerusalem, who, from his attachment to the principles of Origen, was naturally led to countenance those of Pelagius on account of the conformity that there was in some leading points between the two systems. Under his powerful protection, Pelagius made a public profession of his opinions, and gained numerous adherents. In the year 415, Augustine sent Orosius, a Spanish Presbyter, into Palestine, with letters in which Pelagius was accused of heresy. This charge was immediately taken into consideration by a council of bishops at Jerusalem, who, after hearing Augustine's letter read, as well as the defence of Pelagius, broke up without passing any censure on the latter, after deliberating about referring the matter to the judgment of Innocent I., Bishop of Rome. Towards the close of the same

year, another council, consisting of fourteen bishops, was held at Diospolis; before which Pelagius was summoned, tried, and fully acquitted of all errors. Among his powerful friends in these councils, was the learned and illustrious Theodore, Bishop of Mopsuestia. The acquittal of Pelagius highly incensed his enemies, who reflected on the Bishop of Jerusalem, imputing it to his improper influence; and Jerome reviled the council that pronounced in his favour, styling it, "the pitiful Synod of Diospolis." Augustine also wrote to John, endeavouring, though in vain, to excite his prejudices against the persecuted monks. What he could not effect in the East, however, he succeeded in carrying according to his wishes in Africa. In a council held at Carthage in the year 416, he and his friends procured the opinions of Pelagius to be condemned anew; and their judgment was soon afterwards confirmed by the bishops of Numidia, assembled at Milevum. They then wrote letters to Innocent, Bishop of Rome, to persuade him to accede to their sentence. In these circumstances, Pelagius was advised to appeal to Rome, and he sent a confession of his faith to the pontiff, which was accompanied with a letter from Praylus, successor to John in the see of Jerusalem, which recommended the case of the persecuted monks to him, in very affectionate terms. These letters and confession did not reach Rome before the death of Innocent, who was succeeded by Zosimus, in the year 417. The new pontiff, fully satisfied with these letters and confession, declared the monks sound in the faith; unjustly persecuted by their adversaries; and received them under his protection at Rome. The African bishops, with Augustine at their head, little affected by this declaration, continued obstinately to maintain the judgment which they had formed in this matter, and to strengthen it by their exhortations, their letters, and their writings. They also succeeded in gaining the Emperor Honorius to their side; and their remonstrances, supported by his authority, produced a wonderful conversion in the mind of Zosimus, who condemned, with the utmost severity, the men whose principles he had publicly approved, and whom he had covered with his protection.

From this time our two monks and those who adopted their opinions were persecuted with the utmost rigour and cruelty, and condemned by no less than twenty four councils in different parts of the world. Thus proscribed in Asia, Africa, and on the continent

of Europe, Pelagius and Cælestius took refuge in Britain, where they met with a supporter in Agricola, the son of Severian, who was a favourer of their opinions, as were also multitudes, if not the great mass of the inhabitants of the Island. This country, therefore, being considered as the principal remaining asylum of Pelagianism, Germanus, Bishop of Auxerre, and Lupus, Bishop of Troyes, were deputed by a synod in Gaul to pass over into it, and establish the inhabitants in the faith of Rome and St. Augustine. Accordingly, they undertook this mission, in the year 420, and succeeded in gaining the British prelates, who condemned the opinions of their countrymen, and by so doing, contributed to promote the aspiring views of the papal see. However, after the return of the missionary bishops to Gaul, Pelagianism prevailed so much again, that, in the year 427, it was judged expedient that Germanus should visit Britain once more, accompanied by Severus, Bishop of Treves, and the disciple of Lupus of Troyes. So successfully did these prelates exert themselves during this mission, that they procured a more solemn condemnation of Pelagianism, by the decrees of a council assembled at Verulam, or St. Alban's; and, it is said, obtained the consent of the inhabitants to the banishment from the island of all who would not renounce the proscribed principles. Of the personal history of Pelagius, or of his associate Cælestius, after their return to Britain, we are not furnished with any particulars. It seems almost unnecessary to add, that, notwithstanding the repeated attempts which have been made, from his age to modern times, to discountenance and suppress the distinguishing tenets of Pelagius, they were adopted, and are to this day retained, either simply or with modifications, by different sects who have opposed the Augustinian system. The works of Pelagius still extant, consist of "Expositionum in Epistolas Paulinas, Lib. xiv.," which are inserted in the works of St. Jerome, and were for a long time attributed to that father; "Epistola ad Demetriadem de Virginitate," beginning with the words, "Si summo Ingenio," which is preserved in the works of St. Jerome, and St. Augustine, and has been by turns improperly ascribed to each of them; and "Libellus Fidei ad Innocentium Papam," annexed to the "Letter" of Pope Zosimus to the African bishops, in the 2d vol. of the "Collect. Concil." For an account of his other pieces which are lost, and the works in which fragments of them may be found, we

refer our readers to *Cave's Hist. Lit. vol. I. sub sec. Nest. Dupin. Moreri. Mosh. Hist. Eccl. sac. v. par. ii. cap. 5. sect. xxiii. xxiv. Priestley's Hist. Christ. Church, Per. xii. sec. 9.* The history of the Pelagian controversy, and of the Pelagians, has been written by Archbishop Usher, in his "Antiq. Eccles. Britan.;" Laet; Gerard Vossius; Le Clerc; Cardinal Noris; Father Garnier, in his "Supplem. Oper. Theodoretii;" Jansenius, in his "Augustino;" Longueval, a French Jesuit, in the preface to the 9th vol. of his "Hist. Eccl. Gallic.;" and others.—M.

PELHESTRE, PETER, a learned French writer in the department of ecclesiastical history, who flourished in the 17th and early part of the 18th century, was a native of Rouen, where he was born about the year 1645. At a very early age he was inspired with the love of learning, and he devoted his whole life to studious pursuits. In his course of reading, he did not confine himself to the perusal of such authors as are sanctioned with the approbation of the Catholic church, but also freely consulted the writings of Protestants. Having come to Paris at the age of seventeen or eighteen, M. de Perefixe, who was then Archbishop of that see, sent for him, and said, "I am informed, Sir, that you read the works of heretics: are you sufficiently learned to venture on such a dangerous practice?" To which the young man replied, "Your question, My Lord, greatly embarrasses me: for, were I to answer in the affirmative, you might charge me with presumptuous vanity; and should I say that I have not sufficient learning, you would prohibit me from reading such books." Pleased with the ingenuity which he discovered, the Archbishop laid him under no restriction. For some time M. Pelhestre wore the ecclesiastical dress, and officiated in the inferior clerical orders, particularly in Languedoc, as a missionary for the conversion of protestants to catholicism. Afterwards he resumed the habit of a layman, which he did not change upon his appointment to the place of sub-librarian in the great convent of the Cordeliers at Paris. His motive for accepting of this post, was the unrestrained access which it gave him to a valuable library. He became intimately acquainted with father Mabillon, and several others of the most learned persons of his time. He visited most of the religious solitudes in France, and spent some time in that of Perrecy in the Charolois; but he told his friends, that were he to seclude himself entirely from the world, he should make choice of one of the principal mo-

nasteries on mount Athos, for the advantage of consulting the numerous Greek manuscripts which they possess. When he had any particular subject in hand, it was usual for him to shut himself up in a room from which daylight was excluded, with a loaf, some bottles of wine, and a pitcher of water; and there, wrapped up in a coverlet, and seated in a large armed chair stuffed with straw, he applied incessantly, by day and by night, excepting when nature called for rest or refreshment, till his labour was finished. Father Le Long was told, that he had been frequently seen in this situation. He died suddenly in 1710, when about 65 years of age. He was a man of prodigious reading, and particularly conversant in theological controversy, and the knowledge of ecclesiastical authors. He wrote a severe criticism on various passages in M. Dupin's "Bibliothèque des Auteurs Ecclesiastiques," and filled all the margins of Cave's "Historia Literaria" with notes. The manuscripts of these performances are said to have fallen into the hands of the Benedictines, to whom they would prove useful in their editorial and critical undertakings. He was the author of the numerous additions and valuable notes to the second impression of Father Bonaventure's "Treatise on the most proper method of reading the Fathers of the Church," 1697, in a large 12mo. volume. He revised the French version of "the Letters of St. Paulinus," published in 8vo., under the name of Claude Frassen, a Cordelier, but really executed by Claude de Santeul, brother to the poet of that name; and he was also for a long time a considerable contributor to the "Mémoires de Trevoux." *Moreri. Nqv. Dict. Hist.—M.*

PELL, JOHN, a divine of the Church of England and eminent mathematician in the 17th century, was born at Southwick in Sussex, of which his father was minister, in the year 1610. He was educated in grammar-learning at the free-school of Steyning in the same county, and made so rapid a proficiency in the Latin and Greek languages, that at the early age of thirteen he was fully qualified for entering upon academic studies, and sent to Trinity-college in the University of Cambridge. Here he prosecuted his studies with the greatest diligence and intenseness; and, as he possessed an excellent constitution, he seldom permitted himself to be diverted by any recreations from his favourite pursuits. Besides a wonderful facility in acquiring languages, he possessed a peculiar turn towards mathematical learning; and in 1629, when he was only eighteen years

of age, drew up "A Description and Use of the Quadrant, written for the use of a Friend, in two Books." In the same year he held a correspondence with the celebrated Mr. Henry Briggs, upon the subject of Logarithms. In 1630, he wrote "Modus supputandi Ephemerides Astronomicas (quantum ad motum Solis attinet) paradigmata ad An. 1630, accommodato;" and "A Key to unlock the meaning of Johannes Trithemius, in his Discourse of Steganography," which he communicated to Mr. Samuel Hartlib and Mr. Jacob Homedæ. He had been admitted to the degree of B. A. at the regular period; and in the present year he proceeded M. A. He now quitted the University of Cambridge, and paid a visit to that of Oxford, where he was incorporated M. A. in 1631. During this year he wrote "A Letter to Mr. Edmund Wingate, on Logarithms;" and he drew up "Commentationes in Cosmographiam Estedii." Mr. Pell seems to have formed an early intention of entering into the marriage-state; which was most probably the reason that prevented him from offering himself a candidate either for a scholarship or fellowship in Trinity-college. Otherwise, there can be no doubt but that his extraordinary accomplishments would have secured to him any encouragement which his college could offer, to engage his residence in it: for, besides his reputation as a mathematician, he was distinguished, not only by his intimate knowledge of the Hebrew, Greek, and Latin, but also of the Arabic, Italian, French, Spanish, and High and Low-Dutch languages. His inclination, however, led him to renounce all chances of college-preferment for the enjoyment of domestic felicity; and in the year 1632, he married a lady by whom he had four sons and four daughters. But Mr. Pell's matrimonial connection did not diminish his ardour for mathematical pursuits. In 1633-4, he finished his "Astronomical History of Observations of Heavenly Motions and Appearances;" and soon afterwards his "Ecliptica prognostica, or, the Eclipse Prognosticator, or, Foreknower of Eclipses; teaching how by calculation to foreknow and foretell all sorts of Eclipses of the Heavenly Lights." In 1634, he translated out of Latin, "the Everlasting Tables of Heavenly Motions, grounded upon the observations of all times, and agreeing with them all, by Philip Lansberg of Ghent in Flanders, &c. from the Sexagisal to the Decimal subdivisions, for the more ease in calculations;" and in the same year he wrote "the Manner

of his deducing his Astronomical Tables out of the Tables and Axioms of Philip Lansberg." The year 1634 produced from him two "Letters of Remarks on Mr. Gellibrand's Discourse mathematical, on the Variation of the Magnetic Needle." In short, so zealous was he in promoting the interests of science, that he projected an extraordinary plan for the further advancement of mathematical learning; the particulars of which we have not room to detail, but must refer our readers for them to the first of our authorities. This plan having been communicated by him to Mr. Theodore Haak, in 1639, that gentleman sent it to Father Mersenne at Paris, who wrote objections against some parts of it; which were replied to by the author, and maintained a second time by his opponent. Mr. Pell, however, had the satisfaction in 1640, of finding that it met with the approbation of Des Cartes. His judgment on the subject, together with Mersenne's strictures, and the correspondence to which they led between him and the author, may be seen in the vth vol. of Mr. Hooke's "Philosophical Collections." The plan, originally written in Latin, under the title of "Idea Matheseos, &c.," was published in English in 1651, subjoined to John Dury's "Reformed School, &c." 12mo. Mr. Pell's reputation for mathematical knowledge was now so well established, that he was justly considered to be deserving of a professor's chair in that science. When, therefore, a vacancy took place in one at Amsterdam, in 1639, Sir William Boswell, the English resident with the states-general, used all his interest that his countryman might succeed to that appointment. The vacancy, however, was not filled up before the latter end of the year 1643, when Mr. Pell was chosen to it, and soon reflected credit on the interest which had been made for him, by the very able and satisfactory manner in which he discharged the duties of his place. Of the estimation in which he was held in Holland, we may form some opinion from what is said of him by his colleague, Gerard John Vossius, in the 10th chapter of his treatise "De Scientiis Mathematicis," where he styles him a person of various erudition, and a most acute mathematician, and greatly applauds his Lectures upon Diophantus.

In the year 1644, Mr. Pell published at Amsterdam, in two folio pages, a refutation of Longomontanus's pretended quadrature of the circle, in his discourse "De vera Circuli Mensura;" which piece obtained for our

author the suffrages of the most learned mathematicians in Europe. Two years afterwards, Mr. Pell was called to the display of his talents on a new scene: for the Prince of Orange having founded a *Schola Illustris* at Breda, invited him to be professor of philosophy and mathematics in the new institution, with an annual salary of a thousand guilders. This offer he accepted, and he filled the mathematical chair at Breda with the same reputation and success which attended him at Amsterdam, having among his pupils several who were afterwards distinguished as eminent algebraists. However, the death of the Prince of Orange, in 1650, deprived him of his best patron; and the war which broke out between the English and Dutch in 1652, rendering it necessary for him to withdraw from the territories of the States, he returned to his native country. In 1654, Cromwell, the Lord Protector, appointed him agent to the Protestant cantons in Switzerland; which character he retained till the year 1658, when he returned to England a short time before the death of Cromwell. While he was abroad he is said to have privately rendered no little service to the interests of King Charles II. and of the church of England. Be that as it may, it is certain that after the restoration he was encouraged to enter into holy orders; and, having been ordained deacon and priest in 1661, he was immediately instituted to the rectory of Fobbing in Essex, with the chapel of Battlesden annexed, on the presentation of the King. During the month of December in the same year, he brought into the upper house of convocation the calendar, reformed by him, with the assistance of Sancroft, afterwards Archbishop of Canterbury. In 1663, he was presented by Dr. Sheldon, then Bishop of London, to the rectory of Laingdon in Essex; and about the same time he was created Doctor of Divinity. Scarcely had he been honoured with this degree, before his patron was translated to the archbishopric of Canterbury, and made him one of his domestic chaplains. Such an appointment is generally considered to be a step to higher preferment, and he might now flatter himself with the hopes of being nominated to some dignity in the church. But he was so intent on improvement in the philosophical and mathematical sciences, that he neglected his own interest, and was so imprudent with respect to the management of his worldly affairs, that he would have disgraced the station of a dignitary. Anthony Wood says, that "he was a shiftless man, and his

tenants and relations dealt so unkindly with him, that they cozened him of the profits of his parsonages, and kept him so indigent, that he wanted necessaries, and even paper and ink, to his dying day."

In the mean time he distinguished himself in the Royal Society, of which he was elected a Fellow in 1663. In the following year he published "an Exercitation concerning Easter," 4to.; and in 1665, he made great alterations and additions to Rhonius's "Algebra," which appeared in the English version of that work, printed in 1668, under the title of, "An Introduction to Algebra; translated out of the High Dutch into English by Thomas Branker, much altered and augmented by D. P." &c., 4to. After this, he drew up "A Table of ten thousand square Numbers, namely, of all the square Numbers between 0 and a hundred million, and of their Sides," &c. which were printed in 1672, folio. Dr. Pell also invented the method of ranging the several steps of an algebraical calculus in a proper order, in so many distinct lines, with the number affixed to each step, and a short description or process in the line. He was likewise the inventor of the character $\div$ for Division, $\otimes$ for Involution, $\mathcal{U}$ for Evolution, and $\therefore$ for Ergo, or therefore. But in the midst of the incessant application to his studies, owing to the neglect of his affairs, his embarrassments increased, and he contracted debts, which proved the occasion of his being thrown more than once into the King's-Bench prison. Being at length reduced to great indigence, Dr. Whistler, then Censor and Registrar to the college of Physicians, invited him to his house, in 1682, where he continued till, the ill state of his health requiring particular attendance, he was removed, at first to the house of a grand-child, and afterwards to that of the reader of the church of St. Giles's in the Fields, where he died in 1685, when in the 74th year of his age. Besides the labours already noticed by us, in chronological order, Dr. Pell wrote a demonstration of the second and tenth books of Euclid, and also of Archimedes's Arenarius, and the greatest part of Diophantus's Six Books of Arithmetic. Of the latter author he spent some time in preparing a new edition, in which he intended to have corrected the translation, and introduced new illustrations. He once designed to publish an edition of Apollonius; but he declined it at the request of Golius, who was engaged in an edition of that author from an Arabic manuscript given him at Aleppo. Some of our author's manuscripts were left by him at

Brereton in Cheshire, where he had resided for some time, it being the seat of Lord Brereton, who had been one of his pupils at Breda. A great many others came into the possession of Dr. Busby, which Mr. Hook was directed to endeavour to obtain for the Royal Society. They continued, however, mixed with the papers and pamphlets of that gentleman, in four large boxes, till the year 1755, when Dr. Birch, Secretary to the Royal Society, procured them for that body from Dr. Busby's trustees. The collection contains not only Dr. Pell's mathematical papers, letters to him, and copies of those sent by him, but also several manuscripts of Mr. Walter Warner, an eminent philosopher and mathematician in the reigns of James I. and Charles I. *Wood's Fasti Oxon. vol. I. Biog. Brit. Hutton's Math. Dict.*—M.

PELLEGRINI, CAMILLO, a learned historian and antiquarian, was born in 1598 at Capua. He was educated at the Jesuits' school at Naples, where, besides the usual studies, he acquired a knowledge of civil and ecclesiastical law, and theology. He entered into the clerical order; and having been sent to Rome, he diligently consulted the archives and libraries of that capital, and formed the design of collecting all the ancient documents relating to his native place, and to the whole kingdom of Naples. For this purpose he made many journeys, and was at great expence in procuring copies of records and manuscripts, and in forming a collection of antiquities. The first fruit of his labours was "L'Apparato alle Antichità di Capua," printed in 1651, in which he minutely describes all the parts of the Campagna Felice, and relates its history and several revolutions. He afterwards published a work entitled "Historia Principum Longobardorum," containing the chronicle of the Anonymus Salernitanus, and several other historical pieces which had not yet seen the light, illustrated by learned annotations and dissertations. This publication was of great service in elucidating the history not only of those provinces of Naples which were under the sway of the Lombard kings, but of all Italy; it was therefore republished in the collections of Burmann and Muratori; and has also been re-edited, with various additions, at Naples, in 1749, by Sign. Fr. Moria Pratilli. This learned writer published other works on different subjects, and had a great collection of manuscripts, as well of his own writing, as others, which were unfortunately lost to the public in the following manner. Being in a bad state of health, he had given orders to a

female domestic, that when he should be near his end, she should burn a large bundle of papers which he pointed out. One day overhearing the physicians prognosticate that he had not many hours to live, she too faithfully executed his commands, to his own great regret after he was somewhat recovered. He did not, however, long survive, dying at Naples in 1660, at the age of 65. *Tiraboschi.*—A.

PELLEGRINI. See TIBALDI.

PELLERIN, JOSEPH, an eminent medalist, born at Paris in 1683, was Commissary-general and first clerk of the French marine. Having obtained his dismissal, after forty years' service, he devoted the remainder of his life to the study of antiquity. His collection of medals was the richest and most valuable that was ever made by a private individual. It was purchased by the King in 1776. He contributed to the promotion of the numismatic science by a publication in 9 volumes, 4to., enriched with a great number of plates. It consists of a collection of medals of kings, hitherto inedited or little known; a collection of medals of people and towns, inedited or little known; miscellaneous medals; supplements to the above; and letters on medallic subjects. This is reckoned a very valuable work, not only on account of the beauty of the engravings, but of the learned and judicious explanations subjoined. The author died at Paris in 1782, in the 99th year of his age. *Nouv. Dict. Hist.*—A.

PELLETIER, BERTRAND, a very able French chemist, was the son of an apothecary at Bayonne, where he was born in 1761. He received his early education at the college of that city, and distinguished himself from childhood by his ardour for study. At the age of 17 he came to Paris, and particularly attached himself to the eminent chemist Danet. He soon acquired an extraordinary passion for chemical experiments, to the expences of which he sacrificed almost the necessaries of life. At length a lover of the science offered him his laboratory, which he gladly accepted, and for more than a year he paid it a daily visit. He had conducted his experiments with so much care and accuracy, that at the age of 21 he made himself advantageously known by some observations on the arsenical acid and other substances, printed in the "*Journal de Physique*," in 1782. In the next year Danet entrusted him with the management of the pharmaceutical establishment of his father-in-law Rouelle. His reputation caused him to

be aggregated to the company of apothecaries at Paris earlier than the regulated age; he also took his degrees in medicine, and in 1784 he married. Employing all his leisure in experimental chemistry, he gave to the public successively a variety of memoirs which have perpetuated his name among those of the most ingenious and successful cultivators of the science. Of these, some of the most curious relate to phosphorus. In five papers upon this production, he considers the best method of preparing and purifying it, its power of decomposing the arsenical acid, and the mode of uniting it with the metals, so as to produce phosphures of almost all metallic bodies. Other memoirs relate to the analyses of plumbago and molybdena, to acetic ether, to caustic alkalies, oils, and the preparation of soap, to bell-metal, muriate of tin, the carbonate of barytes and potasse, and strontian. The latter, with many more, are inserted in the "*Annales de Chymie*," in the compilation of which he was concerned from the year 1792. In the preceding year he had been admitted a member of the Academy of Sciences, an honour which few have obtained at so early an age. After that establishment was suppressed, he was employed by the government in several important commissions. He was in succession a member of the board of consultation for the arts, inspector of the hospitals of Belgium, commissary of gunpowder and saltpetre at Essonne and La Fère, and member of the council for superintending the health of the armies. Notwithstanding his natural weakness of constitution, he made a point of performing all his duties with the utmost punctuality.

When the National Institute had taken the place of all the other academical institutions, Pelletier was called to a seat in it, which he occupied with distinction. During the two last years of his life he was employed to give a course of chemistry in the polytechnic school, and the clearness, precision, and method of his lectures were universally admired. His language was simple, pure, and devoid of all ornament foreign to the subject. He exactly described what he had seen and proved, and never suffered his imagination to wander in brilliant theories, or to lead him to exaggerate in his facts. A timid disposition and feeble organization had caused him to undergo several severe shocks during the storms of the revolution, and his tranquillity was also occasionally invaded by the claims of other persons to his discoveries, the injustice of which deeply

wounded him; but the metallic and carbonic vapours to which he was so much exposed in his experiments were the immediate cause of the pulmonary affection that proved fatal to him. During the progress of it, he felt no diminution of his zeal for chemical science, and was often roused from a fit of low spirits by the sight of some curious preparations. He had determined upon a journey to his native place, which he flattered himself would restore him to health, when, in July 1797, he was carried off at the early age of 36, to the great regret of his friends and the public. He had been made a member of several learned societies, native and foreign, among which were the Academy of Turin, and the Paris and London Medical Societies. His works were published collectively in 2 volumes, 8vo. Paris, 1798. *Eloge prefixed to the works of Pelletier, by Sedillot, jeune.*—A.

PELLICAN, CONRAD, a learned German divine of the reformed communion who flourished in the 16th century, was the son of respectable but not opulent Catholic parents, and born at Ruffach in Alsace, in the year 1478. His family surname was originally *Kürsiner* which he changed into *Pellican*. After having been instructed in the rudiments of learning at his native town, he was sent by a maternal uncle to the University of Heidelberg, and supported by him there for about sixteen months, when, the expence proving too heavy, our young student was obliged to return to his father's house. He now for some time gratuitously assisted his old schoolmaster, and gladly availed himself of the permission which was given him to read the books belonging to a neighbouring convent of Minorites. Observing his fondness for study, the monks used all their arts to engage him to enter into their community, and by degrees made such an impression upon his mind, that he took the habit in 1493, when he was in his sixteenth year, without the approbation or knowledge of his parents. In this convent he applied with unwearied diligence and distinguished success to the study of the Latin and Greek languages, polite literature, philosophy, and divinity; and in the year 1496, he was sent for further improvement to the University of Tübingen. Here he spent between four and five years in attending the lectures of the different professors; and during this period, with incredible labour for want of proper books, which reduced him to the necessity of constructing a grammar and dictionary for his own use, he made himself a tolerable proficient in the Hebrew language. In the

year 1500, John Capnio, who then came to Tübingen, assisted him in greatly improving his acquaintance with this tongue. In 1501, Pellican was ordained priest at Pfortzheim, and immediately returned to the convent at Ruffach. He had now acquired so high a reputation for learning and knowledge, that in 1502 he was appointed Professor of Divinity in the convent belonging to his order at Basil. This situation was peculiarly acceptable to him, as it proved the means of introducing him to the acquaintance of the eminent literary characters who frequented that city; and also of the learned printers for whom it was famous, who engaged his assistance in editing the complete works of St. Augustine, and St. Chrysostom. He contracted an intimacy, in particular, with the celebrated John Froben, who never suffered him to be in want of any useful books.

In the year 1504, Cardinal Raymund, the legate of Pope Alexander VI., having been informed of the great merits of Pellican, and tried him by an examination which lasted some hours, created him Licentiate in Divinity; and with this extraordinary distinction, that, when arrived at the age of thirty, he should succeed to the title of Doctor in that faculty, without going through any other forms. These titles, however, Pellican would not assume for more than forty years. So well pleased was the cardinal with our young professor, that he intended to take him on a visit to Rome, and Pellican actually set out on his journey; but being soon afterwards seized with a feverish disorder, he was obliged to return to Basil. Here he drew up, at the request of the bishop of that city, "a Summary of Christian Doctrine," in which he adhered to the Catholic creed, and used the language of the schools; but his mind was beginning to entertain doubts on the subjects of indulgencies, purgatory, confession, the eucharist, and the papal power. In the year 1508, he was appointed to fill the divinity chair at Ruffach; and was afterwards elected successively guardian of the convents belonging to his order at Pfortzheim and in that town. While he held these offices, he made himself master of the Chaldee dialect, and read with great attention the Targum of Onkelos on the Pentateuch, and various Jewish commentators on the Old Testament writings. In 1516, he was deputed by his province to attend a general congregation of the Minorite order at Rouen in Normandy; and he was afterwards their representative in a general congregation held at Rome. In 1519, to his great satisfaction, he was appointed guardian of the convent at Basil,

and renewed his learned connections and intimacies in that place. By reading the writings of Luther, which were about this time brought to Basil, the doubts which he had formerly begun to entertain respecting some of the leading tenets of the papal church, were strengthened and confirmed, and he gradually became an entire convert to the doctrine of that great Reformer. Under the influence of this change in his principles, he delivered in the pulpit an exposition of the Gospel of St. Matthew, which lasted nearly eighteen months, and was attended by crowded auditories, among whom were some of the most learned men in Basil, who heard him with the highest satisfaction, and encouraged him to proceed with his plan. But by this conduct he exasperated the zealous adherents to popery; and in the year 1523, when the provincial Satzgerus visited the convent at Basil, some doctors of the University, and canons of the great church, preferred a charge against Pellican, his vice-guardian, and other members of the fraternity, that they were Lutherans, and encouragers of the books of that daring heretic. By their representations the provincial was determined to remove the accused from their situations; but he was prevented from taking that step by the interference of the senate of Basil, who confirmed them in their places, and appointed Pellican Fellow-professor of Divinity with Oecolampadius.

Sometime afterwards, in a general congregation of the minorite order at Landshut, on the representation of Satzgerus, Pellican was removed from the office of guardian; but he still retained his post in the University, and filled the theological chair alternately with his learned colleague. In the mean while, some of his fellow-monks were secretly employed in endeavouring to prejudice the citizens against him; and they carried their hatred to him to such a length in the convent, that his life was in danger, and he was daily furnished with provisions by friends, that he might not prove the victim of apprehended attempts to poison him. Thus circumstanced, his friends prevailed upon him to consult his personal safety, and, in the year 1526, on the invitation of Zuingle, in the name of the senate, he privately withdrew to Zurich, where he was appointed Professor of Divinity and of the Hebrew language. Upon this event he laid aside his cowl, and adopted the common dress of ecclesiastics. To shew, likewise, that he finally renounced the papal communion, he followed the example of many of the other clergy who

embraced the Reformation, by taking to himself a wife. In the same year, he edited a second impression of the "*Biblia Hebraica, cum Comment. R. Abraam. Abenezra, et R. Salomonis in Prophetas;*" and also of the "*Sepher Michlol,*" first printed at Constantinople. In the year 1528, he took part in the celebrated disputation at Bern, on the subject of the eucharist, and published a volume of the debates and speeches on that occasion. During the following year he commenced his public exposition of the books of the Old Testament, which employed him till 1539, and exhibited proof of very laborious application, extensive learning, and, particularly, an intimate acquaintance with the Jewish commentators, ancient and modern. This "*Exposition*" he afterwards published, in four volumes folio; and then devoted his labours to an illustration of the New Testament, which he gave to the world in a fifth volume. He had, besides, a considerable share in preparing for the press and editing the commentaries of Sebastian Meyer upon the apocryphal books. Pellican also translated into Latin the Chaldee paraphrases, including the *Targums* of Onkelos, Jonathan, and Jerusalem, various small talmudical treatises, and Elias Levita's edition of the *Massora*. He published, in German, "*An Exposition*" of the Pentateuch, Joshua, Judges, Ruth, Samuel, and the Books of Kings. With the hope of introducing the philosophy of Aristotle and Cicero into Germany, he translated several books from their works into the German language, and he bestowed immense labour in editing various commentaries, dictionaries, &c., of which an enumeration may be seen in the first of our authorities. He died in 1556, about the age of 78, highly respected for his learning, and esteemed for his integrity, candour, modesty, and simplicity of manners. His works have been collected together, and published in seven vols. folio. *Melchior. Adam. Vit. Germ. Theol. Moreri. Nouv. Dict. Hist.—M.*

PELLICER, JOSEF DE OSSAU, SALAS Y TOBAR, a long name of considerable eminence in the literary history of Spain. He was born at Zaragoza, April 22, 1602, and inherited a disposition to letters from his father D. Antonio Pellicer de Ossau, who left in manuscript an epitome of Garibay's great history, and a poem called *Batavia Rebelde*; doubtless of a right Catholic complexion. He took an honorary degree at Alcala, and from thence removed to Salamanca; and at the age of 22 took up his residence in Madrid; full of academical ho-

nours, and with as much learning as ever so young a man could possibly have acquired. In 1629 he was made Chronicler or Historiographer of Castille. The states of Aragon named him to the same office for their kingdom; but as it was already held by Francisco Ximinez de Urrec, it was ultimately decided that the reversion could not be granted. Philip IV. made him amends by creating him Arch-Historiographer for the kingdoms of the crown of Aragon, an office which had been invented for Lupercio Leonardo de Argensola, and which had remained vacant since the death of his brother Bartolous. The duty of this arch-historiographer was to revise and correct the works of the chronicler of the particular kingdoms. As a farther honour the habit of the order of Montesa was given him, and afterwards exchanged for that of Santiago.

These honours did not bring with them correspondent profits, and Pellicer all his life was poor. His family was very numerous; and when he was left a widower at the age of 63, he married again, to the surprize of his friend Nicolas Antonio, who observed that the lady must be another Sappho, since she could not have chosen him either for his youth or beauty. He died at 77, worn out, say his biographers, by incessant literary application. But when a man reaches that age, his habits ought rather to have the credit of having extended this life, than the opprobrium of shortening it.

Nicolas Antonio fills five folio pages with a list of Pellicer's works, and as the author was then living there must be others to add to the list. On many points of history he did good service in his day, and this is his main merit. His portrait taken at the age of 26 is prefixed to his *Lecciones* upon Gongora, a commentary which shews the extent of his learning and his utter want of taste. Like other men of letters he had his friends and his enemies, and was alike subject to panegyric and satire. But reputations find their level at last. Pellicer's learning is now acknowledged. His learned works are consulted by the learned, and his attempts at fine literature, on which he probably prided himself most, are quietly resigned to the worms and spiders. *Juan Antonio Pellicer y Sforcada. Ensayo de una Bibliotheca de Traductores Espanoles.*—R. S.

PELLISSON — FONTANIER, PAUL, an eminent French writer, born at Beziers in 1624, was descended from a family in the law. He lost his father at an early age, and was brought up by his mother, who educated him in the Protestant religion. He studied

successively at Castres, Montauban, and Toulouse, and acquired an intimate knowledge of the best authors in the ancient and modern languages. He applied professionally to the study of the law, and had already appeared with distinction at the bar at Castres, when he was attacked with the small-pox. This cruel disease left a permanent weakness in his eyes, and so disfigured him that he became a model of ugliness. His friend Mademoiselle de Scuderi said of him, that he abused the permission granted to men, of being ugly. Under a forbidding exterior, however, dwelt many fair qualities of the mind. He quitted the bar, and retired for some time into the country. He then came to Paris, and made himself known as a man of letters. In 1652 he obtained the place of a king's secretary, and applied with diligence to the affairs of the council, with which he became intimately acquainted. In the same year he read before the French Academy a history which he had composed of that institution, and which was so much approved, that a resolution was made to admit him as a member on the first vacancy, and in the meantime to give him the privilege of being present and speaking at the meetings of the academy. His history was printed in 1653, and many successive editions were given of it. Although too minute and panegyric in the account of authors of little merit, negligent in its style, and not very correct in its facts, it is a curious and interesting performance.

M. Pellisson was brought into a conspicuous public situation in 1657, by being appointed first clerk to the celebrated superintendant Fouquet. The financial business into which he was now plunged impaired neither the disinterestedness of his character nor the amenity of his disposition. His services were recompensed in 1660 by admission into the council of state; but in the following year he was involved in the fall of his patron, and, as having been one of his principal confidants, was committed to the Bastille. As it was found impossible to corrupt his fidelity to his former master, attempts were made to worm out his secrets by means of a German, a pretended fellow-prisoner, who concealed craft under a gross and simple exterior. Pellisson was aware of his artifices, and treated him with so much politeness, that he converted him into a friend, and by his means kept up a constant correspondence with Mademoiselle de Scuderi. During his imprisonment he composed three memoirs in favour of Fouquet, which are reckoned

among the most eloquent and best-written pieces of the kind in any language, and have conferred lasting honour on his memory. They were, however, the immediate cause of increased rigour in his confinement. He was prohibited the use of ink and paper, and was reduced to write with the lead of his casement upon the margins of books, or to use a kind of ink which he made with burnt crusts tempered with wine. His whole company was a stupid Basque, whose only talent was playing on the bagpipe. With infinite pains he trained a spider to come out of its hole at the sound of this instrument, and take flies from his hand. Books of controversy were another employment of his solitary hours, and he received in the Bastille those impressions which afterwards produced a change of religious profession. He preserved many friends in this forlorn situation; and Tannegui le Fevre had the courage to dedicate to him, whilst in prison, his *Lucretius*, and his translation of Plutarch's treatise on superstition. At length, after a confinement of four years and a half, he obtained his liberty; and thenceforth, says Voltaire, "he passed his life in lavishing praises upon the sovereign who had deprived him of his liberty; a thing seen only in monarchies!" He was taken into favour, obtained a royal pension and a brevet of *entrée*, and was made the King's Historiographer. His public recantation of Protestantism, in 1670, was, doubtless, one of the conditions of this favour. He soon after took the order of sub-deacon, and was presented to an abbacy and a rich priory. It was with some reason, therefore, that he annually celebrated his reconciliation with the Church of Rome. He gave a more interesting proof of the goodness of his disposition by commemorating the anniversary of his liberation from the Bastille with the annual release of some prisoners.

In 1671, Pellisson delivered at the French academy a "Panegyric on Lewis XIV.," which was translated into various languages, and even into Arabic by a patriarch of Mount Lebanon. He accompanied his royal master in his campaigns, and for some time was the only man of letters engaged in writing his history; but some offence which he gave to Mad. de Montespan induced the King to give the appointment of Historiographer Royal to Boileau and Racine, and take it from Pellisson. He was, however, ordered to proceed in his own historical labours; and he produced a "History of Lewis XIV. from the death of Cardinal Mazarine in 1661 to the peace of Nimeguen in 1678, printed in 3 vols. 12mo. It is, as might

be expected, more the work of a courtier than of a faithful historian; yet Voltaire speaks with applause of his relation of the conquest of Franche-Comté. Pellisson engaged with great zeal in what was called in France *la grande affaire*, namely, the conversion of heretics. It is to his credit that he disapproved of the dragooning system of proselyting; and he seems to have relied much more on the judicious distribution (which was entrusted to him) of the third of the savings destined by the King for rewards to such as should conform to the established religion. He also employed his pen in controversy, and wrote "*Reflexions sur les Differences de la Religion*," and "*Traité de l'Eucharistie*," works composed with art, and in a laudable tone of moderation. Pellisson was made a master of requests, and passed all the latter part of his life in great credit and prosperity. As, in Roman Catholic countries, the last scene of a man's life is generally thought of more consequence than all the preceding part, it was the cause of much regret, and some scandal, that he died (in February 1693) without confession or the usual sacraments. It is probable, however, that this circumstance was rather owing to an unconsciousness of his own danger till too late, than to any doubts respecting his adopted faith. Besides the works above-mentioned, he wrote several pieces in verse and prose, among which were, an "Abridgment of the Life of Anne of Austria;" "*Lettres Historiques*," being a journal of the King's journeys and encampments; "*Recueil des Pieces galantes*;" "*Poesies Chretiennes et Morales*." His poetry is but indifferent; his prose is often eloquent and forcible. *Moreri. Bayle. Voltaire Siecle de Louis XIV. Nouv. Dict. Hist.—A.*

PELLOUTIER, SIMON, pastor of the French Protestant church at Berlin, member and librarian of the academy in that capital, and ecclesiastical counsellor, was born in 1694 at Leipzig, of a family originally from Lyons. He filled with reputation the posts confided to him, and obtained a high character for erudition by his work entitled "*Histoire des Celtes, et particulièrement des Gaulois et des Germains, depuis les Temps Fabuleux jusqu'à la Prise de Rome par les Gaulois*." Of this work, which is replete with learned and curious research, the best edition is that of M. de la Bastide, *Paris*, 1770, in 8 vols. 12mo. and 2 vols. 4to. Pelloutier also enriched the *Memoirs of the Berlin Academy*, with a number of valuable papers. He died in 1757, universally esteemed for his learning and beneficence. *Nouv. Dict. Hist.—A.*

PELOPIDAS, an illustrious Theban leader, was the son of Hippoclus, of an opulent and distinguished family in Thebes. Though brought up in affluence, he adopted a frugal and simple mode of living, and emulated in private and public virtue his noble friend Epaminondas, though he had less mental cultivation than that hero. He married and had several children, but was more intent upon serving the state than improving his fortune. He made a campaign with the Theban auxiliaries who marched to the aid of the Spartans in the Peloponnesian war; and in a battle fought at Mantinea, received several wounds, and would have been killed, had he not been covered when fallen by Epaminondas. (See his article.) After this period, the citadel of Thebes being betrayed to the Spartans, who threw a garrison into it, popular government was abolished in that city, and a tyranny was established under the Lacedemonian influence. It was sealed by the execution of some of the heads of the other party, and Pelopidas, with many others, avoided the same fate only by flight. These exiles took refuge in Athens, whence they kept up a correspondence with those of their friends who remained at Thebes. Pelopidas, glowing with the love of liberty and his country, was continually urging his fellow-exiles to attempt the recovery of their native city out of the hands of foreign and domestic tyrants; and at length, by means of Phyllidas, secretary to the Theban rulers, a plan was formed to collect the exiles, who were secretly to be admitted into the house of Charon, one of the most considerable of the Theban citizens, and endeavour to effect a revolution. Pelopidas undertook to be the leader of this bold enterprize; and accordingly, with only eleven associates, he left Athens one day in the middle of winter, and proceeded to Thebes. The party were in the habit of peasants, with dogs and hunting poles, as if they were only countrymen in the pursuit of game. Thus disguised they entered Thebes in a snow storm which kept the people within doors, and were conducted to the house of Charon, where others were assembled, making in the whole the number of 48. The two Theban rulers were at an entertainment given purposely by Phyllidas; and although they received an intimation of the entrance of some exiles, they paid little regard to it. A letter disclosing the whole conspiracy was received by Archias, one of the rulers, from an Athenian friend; but although he was told that it contained matter of great importance, he threw it under the bolster of his couch, crying, "Busi-

ness to-morrow!" which afterwards became a proverbial saying. Whilst these persons, half intoxicated, were easily dispatched by some of the conspirators, who entered the room in female habits, Pelopidas and his party had the more difficult task of breaking into the houses of two others of the supporters of tyranny, and overpowering them. When this was effected, they sallied out into the streets, proclaiming liberty to all the Thebans, and arming all who joined them, out of the shops of the armourers. On the next morning, they were joined by the body of exiles from Athens; and Epaminondas, who had abstained from the bloody scenes of the night, having collected all the most respectable citizens, put an end to the confusion, and avowed the common cause. Pelopidas, who was universally hailed as the deliverer of Thebes, was placed at the head of affairs, and at his instigation measures were immediately adopted for recovering the Cadmea or citadel from the Lacedemonian garrison. Troops were collected from the other towns in Bœotia, and the Athenians sent a powerful succour: the fortress was invested and compelled to surrender for want of provisions. The date of this revolution, which was the commencement of the Theban glory, is fixed at the first year of the 100th olympiad, B. C. 380.

In the subsequent war with Sparta, Pelopidas exercised all the talents of a brave and able general. He gave them a defeat at Tanagra, in which he slew their commander with his own hand. Having formed a design of surprizing Orchomenos, a city of Bœotia, which was then garrisoned by the Lacedemonians, he advanced at the head of a small troop of cavalry, and only 300 infantry, which were, however, the famous *sacred band*. On his march he received intelligence that a large body of Spartans was on its way to reinforce the garrison. This induced him to begin his retreat, but he had not proceeded far before the Spartans were descried intercepting him near the town of Tegyra. To the messenger who told him in dismay, "We are fallen into the enemy's hands," he replied, "And why not they into our hands?" A very fierce combat ensued, in which the Thebans, though much inferior in number, entirely defeated the Spartans, with great loss, and thus gave proof that Lacedemonian valour was not invincible, even with odds on its side. Pelopidas is considered as the first who inspired the Thebans with the ambitious desire of rising to distinction among the states of Greece, and extending their power by conquest. His military fame was of an earlier date than that of

Epaminondas, though the latter came in time to be superior. It is, however, to the honour of both, that they lived in perfect amity, and concurred in every measure for the advancement of their country. Before the battle of Leuctra he supported with his voice the advice of Epaminondas for an immediate engagement; and at the head of the sacred band greatly contributed to the success of the day. He was joint commander with that chief in the expedition into Peloponnesus, in which the city of Messene was restored; and partook with him the danger of a charge made against them on their return, for having illegally prolonged their command.

The Thessalians having requested the aid of the Thebans against the tyrant Alexander of Pheræ, Pelopidas was sent with an army into that country, where he recovered Larissa, and brought Alexander to terms. He afterwards marched into Macedonia as arbitrator of a dispute in the royal family of that country; and the opinion of his equity was such, that he was entrusted with a number of noble hostages, for the purpose of securing tranquillity, among whom was Philip, father of Alexander the Great. He went a second time into Macedonia, where new tumults had arisen; and obliged Ptolemy, the usurper of the throne, to give his own son, with fifty others, as hostages for performing the conditions enjoined him. Returning through Thessaly with a small escort, he met with Alexander the Pheræan at the head of his army; and, with his colleague Ismenias, went to him unarmed, trusting to the sacredness of their character as ambassadors. The tyrant, however, seized their persons, and took them with him as prisoners to Pheræ. The spirit of Pelopidas supported him under this change of fortune; and he even sent messages of defiance to Alexander, telling him that he acted very absurdly in putting to death so many of his own innocent subjects, and at the same time sparing him, who, he might be sure, would severely punish him for his perfidy, should he ever get out of his hands. Alexander, in return, asked "Why is Pelopidas in such haste to die?" "In order (he replied) that by becoming hateful both to gods and men, thou mayst the sooner be brought to destruction."

Soon after, Epaminondas was placed at the head of an army, with orders to invade Thessaly, and proceed against the tyrant. It was the object nearest his heart to extricate his friend from the danger that threatened him; he therefore forbore pushing the Pheræan to ex-

tremities, and by alternately acting upon his hopes and fears, brought him to consent to a truce, with the condition of releasing Pelopidas and Ismenias; after this was performed, he marched with them back to Thebes. The Thebans having discovered that the Athenians and Lacedemonians were negotiating a treaty against them with the King of Persia, sent Pelopidas to counteract it. He was received with great honour at the Persian court, and completely succeeded in confirming the former friendship between it and the Thebans, and in obtaining a declaration in favour of the liberty and independence of Greece.

Alexander the Pheræan continuing to injure and oppress his neighbours, deputies were again sent to Thebes, requesting that forces might be sent to their aid, with Pelopidas to command them. An army was levied for the purpose: but as it was about to march, an eclipse of the sun struck a superstitious terror into the minds of the Thebans; and Pelopidas, not choosing to proceed with a disheartened army, took with him only 300 volunteer cavalry, and entered Thessaly, disregarding the warnings of the soothsayers. When he arrived at Pharsalus, he assembled all the Thessalians who were opposers of the tyrant, and marched in quest of Alexander. The latter, knowing that he had few Thebans with him, did not hesitate to meet him with a much superior force. They encountered each other at Cynoscephalæ, and the fortune of the battle was still dubious, when Pelopidas descrying Alexander at some distance, rushed forwards and loudly challenged him to single combat. The tyrant, dreading his approach, turned about and sheltered himself among the thickest of his troops. The Theban, hurried away by an inconsiderate thirst for revenge, followed him almost alone, and beat down a number of his opposers: at length, covered with darts, and pierced through with spears, he fell dead, a victim to his unrestrained ardour. The Thebans who were nearest lamented him as their father, saviour, and instructor, and the Thessalians and allies joined in their expressions of sorrow. They revenged his death by a total and bloody defeat of the enemy. His body was met in procession by the magistrates of the towns, the priests and young people bearing trophies and garlands; and the Thessalians made an urgent request to be allowed to give it a funeral in their own country, which was granted, and performed with great magnificence. This event took place B.C. 364. *Plutarch. Vit. Pelopid. Corn. Nepos. Univers. Hist.—A.*

PELTAN, THEODORE ANTHONY, a learned Jesuit in the 16th century, was born at Pelta, in the diocese of Liege, whence he derived his surname, but in what year we are not informed. He became a member of the Society of Jesus in the year 1552, and acquired celebrity by his proficiency in the Latin, Greek, and Hebrew languages, and his knowledge of philosophy and divinity. When Albert Duke of Bavaria, founded the University of Ingoldstadt, in 1556, he was appointed professor of Greek and Hebrew literature in that seminary, and discharged the duties of his office with uncommon applause. At different periods he was admitted to the subordinate degrees in the faculty of divinity, and in 1562 proceeded Doctor. Immediately afterwards he was called to the theological chair, which he filled with great reputation till the year 1574; when he retired to the college belonging to his order at Augsburg, where he spent his time in laborious study and writing till his death, which took place in the year 1584. He was the author of a work entitled "*Theologia Naturalis, et Theologia mystica*;" together with numerous doctrinal and controversial "*Treatises*," "*Theses*," "*Propositions*," &c., which are particularized in the first of our authorities. He published Latin versions from the Greek, of "*Andreæ Cæsareæ Cappadociæ Episcopi Comment. in Apocalypsim*," 1574; "*Synodi Ephesinæ Primæ Acta Lib. IV. cum Notis*," 1576, folio; "*Septemdecim Græcorum Patrum Homiliæ in præcipua Christi Salvatoris Festa*," 1579, 8vo.; "*Victoris Antiocheni in Marci Evangelium Comment.*" and "*Titi Bostrorum Episcopi in Lucam Comment.*" both of which are inserted in the fourth vol. of the "*Bibl. Patr.*;" and "*Metaphrasis B. Gregorii Thaumaturgi in Ecclesiasten, cum Notis*." After his death were published from his manuscripts, "*Catena Græcorum Patrum in Proverbia Salomonis, Latine facta*," 1604, 8vo.; and "*Commentarii ac Paraphrasis in Proverbia Salomonis*," 1606, 4to. *Sotvelli Bibl. Script. Soc. Jesu. Valerii Andreæ Bibl. Belg. Moreri.*—M.

PENA, JOHN, an able French mathematician in the 16th century, was descended from a noble family at Aix in Provence, and born at Moustiers in the diocese of Riez, about the year 1530. He distinguished himself by his proficiency in the Latin and Greek languages, and philosophy; but the bent of his genius particularly directed him to the study of the mathematical sciences. Ramus had been his tutor in the belles-lettres, and is said to have

been inspired by his pupil with a taste for mathematical studies, and to have prosecuted them under his instructions. M. de Thou says, that they both taught at the same time in the Collège de Presles. About the year 1556, he was appointed Professor of Mathematics in the Collège Royal; and, according to some writers, his post was a professorship-extraordinary, created out of compliment to his extraordinary merit, and suppressed after his death. He published a Latin version of the "*Catoptrics*" of Euclid, with a curious preface, explaining and illustrating the uses of the cylindrical mirror; the "*Optics*" of the same geometrician; "*Euclidis Elementa Musices*;" "*Sectio Regulæ Harmonicæ*," in Greek and Latin; and a Latin version accompanying the Greek text of "*The Spherics of Theodosius*," 1558, 4to. He also wrote some papers on the "*Mechanics of Hero*," and the "*Geometry of Euclid*," which have not been given to the public. This very promising young mathematician was prematurely cut off by a violent fever in 1560, when only about thirty years of age. *Teissier Eluges des Hommes Savans tirez d. M. de Thou, avec des Additions. Tom. I. Moreri. Nouv. Dict. Hist.*—M.

PENINGTON, ISAAC, an early member of the English Society of Friends, commonly called Quakers, and held in great estimation among them as a writer, was the son of an alderman of London, who repeatedly filled the office of chief magistrate, was a noted member of the Long Parliament, and nominated one of the Judges of King Charles I., though he did not take his seat among them. Isaac was born about the year 1617; and, as he had the prospect of succeeding to a considerable fortune, was furnished with all the advantages of education, which he could receive from the schools and universities of his country. He also possessed a good natural understanding, and great quickness of apprehension, united with an extraordinary mildness of disposition. From his father's station in life, he had opportunities of mixing with some of the most learned and considerable men of the age; and if he had been of an ambitious turn of mind, he might have reasonably indulged hopes of rising in the world. But from his early youth he was under strong religious impressions, and as he grew up to manhood discovered an increasing attachment to retirement, serious contemplation, and the reading of the Scriptures. The result of his musings was a dissatisfaction with the principles of the

different sects into which the religious world was divided. "His inward exercises and enjoyments," says William Penn, "being of a very peculiar nature, made him take little comfort in any of the religious societies then known to him." He was persuaded that none of them was distinguished by that sense, sight, and enjoyment of God, which he believed the Scriptures testified to have been felt and enjoyed in former times; and that the spirit and abilities of man took up so great a part and share in religious duties among them, and the spirit of the Lord so little, if any at all, that he felt them of little or no use to him. On the contrary, he was often pressed in spirit to lay open their carnal state under a Christian profession; and though they held the notions of the truth, it was not in the precious and experimental sense of the holy virtue and life of the truth; insomuch that he found it his duty to endeavour to break their false peace, and bewilder their lofty wisdom and profession." This turn which he took, drew down on him no little censure and reproach, particularly from the clergy of all denominations; and his conduct was discountenanced and opposed by his father and relations, but without diverting him from persevering in what he believed to be his line of duty. "And then," says he, "I was led into a way of separation from the worship of the world, into a gathered society: for this both the Scripture and the spirit of God in me gave testimony unto; and what we then met with, and what leadings and help we then felt, there is a remembrance and testimony in my heart to this day. But there was somewhat wanting, and we mistook our way: for whereas we should have pressed forward into the spirit and power, we ran too much outward into letter and form; and though the Lord in many things helped us, yet therein he was against us, and brought darkness, confusion, and scattering upon us."

From this period, Isaac Penington's mind continued in an unsettled state for a long time, which he speaks of as a condition of the deepest distress and affliction, without any relief or alleviation, night or day. While he was in this state, he met with some of the writings of the new sect of people called Quakers, "which," says he, "I cast a slight eye upon and disdained, as falling very short of that wisdom, light, life, and power, which I had been longing for and searching after." And in the conversations which he afterwards had with several of that body, though he felt a warm attachment to them arising in his heart,

"yet," says he, "the more I conversed with them, the more I seemed in my understanding and reason to get over them, and to trample them under my feet, as a poor, weak, silly, contemptible generation; who had some smatterings of truth in them, and some honest desires towards God, but very far off from the clear and full understanding of his way and will." His attachment to them, however, still increasing, he consented to attend one of their meetings. Accordingly, about the year 1657, he went to a meeting in Bedfordshire, where George Fox preached; whose discourse produced on him a sudden and complete conversion to the principles of the new sect, which he has described in highly mystical language. From this time he joined the society, against all the influence of his connections, as well as unmoved at the prospect of the reproaches and losses to which his profession would expose him; and he became a very eminent and serviceable member and minister in it, who zealously supported the principles which he had adopted, both as a preacher and author. About the year 1648, he had married Mary Springett, a widow, whose daughter by her former husband became the wife of William Penn; and he now resided on his own estate, called the Grange, at Chalfont in Buckinghamshire, where his house was opened for the reception of Friends.

In the years 1661 and 1662, Mr. Penington was called forth to be a confessor for the profession which he had embraced. The mad insurrection of Venner and his fifth monarchy-men having furnished the court with a pretence for breaking through the King's late declaration, that no man should be disquieted or called in question for differences of opinion in matters of religion which did not disturb the peace of the kingdom, the different denominations of Dissenters, and among the rest the Quakers, were soon made to feel the rod of persecution. And as our author was now a distinguished person among his sect, he was one of these who were selected as victims to the intolerance and malignity of its enemies. Accordingly, for the crime of holding meetings of Friends for the worship of God in his own house, he was committed to Aylesbury gaol, where he was kept in close custody for seventeen weeks, great part of which was in the winter season; and to aggravate the severity of his treatment, he was confined in a cold and very incommodious room, without a chimney; by which cruel usage he contracted so violent a disorder, that for several weeks after his

release he was not able to turn himself in his bed. In the year 1664, for no other offence than being found with some of his brethren who were peaceably assembled for worship and exhortation, he was a second time committed prisoner to the same gaol, and continued deprived of his liberty during a rather longer period. In the course of the following year he was twice imprisoned. The first time was in consequence of his being apprehended in the public street of Amersham, with other Friends, while they were carrying and accompanying the body of a deceased member of their society to the grave. On this occasion they appear to have been persecuted under the pretence, that their assembling in this manner was a breach of the act for suppressing seditious conventicles: a most unconstitutional and iniquitous act, which soon filled the gaols throughout the kingdom with Protestant Dissenters of all denominations, and among them several hundred Quakers. Our author's confinement at this time was in the gaol of Aylesbury, and lasted about a month. He had scarcely been longer released, before he was arrested in his own house by a soldier, without any warrant, and taken before one of the deputy-lieutenants of the county, who had the inhumanity to commit him anew to his old prison, notwithstanding that the plague was suspected to have broken out in it. Here he continued till one of the prisoners died of that dreadful disease, when he had leave to be placed in another house of confinement in the same town. After remaining in custody about three-quarters of a year, by the interposition of a man of rank, his discharge was procured, and he returned to his family.

But the malignant intolerance of Mr. Pennington's enemies would not suffer him to enjoy any long respite from persecution: for he had been at home only about three weeks, when a party of soldiers came to his house, and seizing him in bed, carried him away to Aylesbury gaol again. He was now shut up for a year and a half, in rooms so cold and damp that his health was greatly injured, and he caught an illness from which he did not recover for several months. At length, a relation of his wife, having brought him, by a writ of *habeas corpus*, to the bar of the King's-bench, the court ordered him to be set at liberty, not without expressions of surprize that he should have been imprisoned so long without having had any charge preferred against him. In the year 1670, he suffered imprisonment, for the sixth time, on account of his having ventured to pay a visit of sympathy and benevolence to some

of his brethren, who were confined for their opinions in the gaol of Reading. When information that he had rendered them this friendly office was carried to a justice of the peace for the county of Berks, who lived in the town, he ordered Mr. Pennington to be brought before him, and committed him to the same prison with his suffering friends. Here he continued a year and nine months, and was brought under a sentence of *præmunire* for refusing to take the oath of allegiance; not out of disaffection, but influenced by the conscientious objections of his sect against all swearing. These repeated imprisonments, together with heavy pecuniary losses, arising from the seizure of his property to discharge the oppressive fines which were levied upon him, Mr. Pennington sustained with firmness and serenity, believing himself to be a sufferer for obeying God rather than man. With the same fortitude and calmness he bore the attacks of a painful distemper, which terminated his life in 1679, at Goodnestone-court, in Kent, in the 63d year of his age. Thomas Elwood says of him, that "he was naturally furnished with a sharp and excellent wit, and that well cultivated and polished with an ingenuous and liberal education; his disposition was courteous and affable, free from pride and affectation. His ordinary discourse cheerful and pleasant, neither morose nor light, but innocently sweet, and tempered with such a serious gravity, as rendered his converse both delightful and profitable." His character procured him the respect and esteem of all good men, as it exhibited an excellent pattern of piety, virtue, and the strictest morality. He was a most affectionate husband, a careful and tender father, a mild and gentle master, a sincere and faithful friend, compassionate and liberal to the poor; ready to do good to all men, and careful to injure none. He was the author of numerous writings, which are highly valued by the society of which he was a member. They were collected together, and published in a folio volume in 1681. Afterwards they were reprinted in 2 vols. 4to.; and in 1784, in 4 vols. 8vo. Some of his "Letters" were published in 1796, in 8vo. *William Penn's and Thomas Ellwood's Testimonies prefixed to the author's works.* *Neal's Hist. Purit. vol. V. Toulmin's edition, p. 106, 107.—M.*

PENN, WILLIAM, a very remarkable person as a legislator, and one of the early converts to the opinions of the Quakers, was the son of Sir William Penn, knight, and an admiral of England, who was descended from an ancient

family in the counties of Wilts and Bucks. William was born in 1644, in the parish of St. Catherine's, near the Tower, London. He was sent to school at Chigwell, in Essex, and it appears that as early as his twelfth year, he began to feel those religious impressions, which, in a warm temper and lively fancy, often prove decisive of the whole tenor of future life. After some further instruction at home under a private tutor, he was entered, in 1660, a gentleman commoner of Christ-church College, Oxford. Whilst in this university, though he is said to have been addicted to manly sports and recreations, the serious impressions which he had received dwelt on his mind so forcibly as to induce him to join some other students in private meetings for devotional exercises. For this mark of a sectarian spirit Penn was fined by the heads of his college; and having already acquired firmness to persist in what he thought his duty, he was, at the age of 17, expelled the University. On returning home, his father was so much displeased with him for adopting manners and principles so little likely at this period to promote his worldly advancement, that he treated him with great severity, and even turned him out of doors. Reviving affection, however, led him to try a gentler method of reclaiming him, and he sent his son to travel in France, in which country he remained two years. This experiment so far succeeded, that together with a fluency in the French language, he acquired the behaviour and accomplishments of a gentleman. It is even said that he became a skilful swordsman, and disarmed in the streets of Paris a person who had assaulted him.

After his return he was entered at Lincoln's-inn, and commenced the study of the law, which he prosecuted till the plague of London obliged him to withdraw. In 1666 his father sent him into Ireland to manage an estate which he possessed in that country. But neither business nor the habits of the world could obliterate the sentiments of religion which he had imbibed; and having attended at Cork upon the preaching of one Thomas Loe, a person from whom he had formerly received an impression, he openly joined the fraternity of Quakers, and assiduously frequented their meetings. At one of these assemblies, in 1667, Penn, with several others, was apprehended and carried before the Mayor of Cork, who committed them to prison. On this occasion he wrote a very sensible letter to the Earl of Orrery, in which he pleads the innocence, in a civil view, of religious differences, and the

injustice of putting in force, against a peaceable sect, orders meant to restrain the turbulent and dangerous fifth-monarchy men. His liberation speedily followed; and he was soon after recalled home by his father, who had been informed of his conversion to quakerism. This parent, who really loved and esteemed his son, and was now convinced that his religious determinations were unalterable, would have compromised for his other peculiarities, provided he would consent to be uncovered in presence of the King, the Duke of York, and himself. The young convert, after requesting time to consider seriously of the desired compliance, found himself obliged in conscience to decide against it, and in consequence was again banished from his family. He was supported under this heavy affliction by the consciousness of having followed the suggestions of duty, and was contented to subsist on the charity of his friends, and some supplies privately transmitted from his mother. At length his father permitted him to return to the paternal roof, and though he did not openly countenance him, he privately employed his interest to procure his release when imprisoned for attendance on the meetings of his sect.

In 1668 Penn began to appear as a preacher and writer among the Quakers. His first publication was entitled "Truth exalted." It was followed by a tract in controversy with a Presbyterian, which is said to have been the occasion of his second imprisonment. This took place in the Tower of London; and he there wrote the most famous of his works, entitled, "No Cross no Crown," frequently reprinted, and still in high esteem with his fraternity. After his release he again visited Ireland, where he was able, by his application to government, to obtain, in 1670, an order in council for the liberation of all the Quakers in that island who were confined on account of their religion. Soon after his return to London, the conventicle-act passed, by which all meetings of Dissenters for public worship were forbidden upon severe penalties. The Quakers, however, who were enured to persecution, were not to be intimidated from the performance of what they deemed an indispensable duty, and continued to assemble at their meetings, and when excluded from them, in the nearest streets. At one of those open assemblies, Penn preached; for which offence he, together with one William Mead, was indicted at the next session at the Old Bailey. Their trial, which is published, is one of the

most remarkable instances of the tyrannical proceedings of the times. The mayor and recorder employed every species of abuse towards the prisoners, and intimidation and coercion towards the jury: the recorder had even the impudence to express his regret that there subsisted no Spanish inquisition in this country. Notwithstanding all their efforts, the jury, swayed by one man of invincible firmness, would only find Penn "guilty of speaking in Gracious-street;" and as that verdict would not be received, they acquitted both. Penn in his defence displayed much steadiness, and knowledge of the law and constitution. He was committed for non-payment of a fine imposed for contempt of court, and it does not appear how he was liberated. During the same year, 1670, his father died, fully reconciled to him, and left him an estate estimated at 1500*l.* per annum. His dying charge to his son was remarkable, and seems to indicate approbation of his sentiments: "Son William, let nothing in this world tempt you to wrong your conscience." He afterwards added, "If you and your friends keep to your plain way of preaching, and your plain way of living, you will make an end of the priests to the end of the world."

About this time we find Penn holding public disputations, and writing controversial tracts in favour of the doctrines of his sect. One of his publications was "A Seasonable Caveat against Popery," which deserves notice, as he has been falsely charged with a predilection for that religion. In the beginning of 1671 he again underwent an imprisonment of six months, for the crime of preaching, which period he employed in composing various treatises in defence of liberty of conscience, and of the peculiar tenets of the Quakers. He also drew up an address to the Parliament, upon the report that they intended to enhance the rigour of the conventicle-act by some new clauses. After his release he took a journey, in his ministerial capacity, into Holland and Germany. In 1672 he married the daughter of Sir William Springett, and settled at Rickmansworth, in Hertfordshire. The rigour of persecution was now relaxed, by the King's declaration of indulgence to tender consciences, so that the Quakers in general met with no molestation in their assemblies for public worship. Penn, however, found much employment in defending the principles of his sect from various assailants, whose virulence he rebuked in terms of considerable severity. The celebrated Richard Baxter was one of his antagonists; and he held a public disputation

with him of six or seven hours continuance, of which no particular account has been given. From some letters, however, of Penn's to Baxter, it would appear that their differences were not maintained without a degree of asperity, especially on the part of the latter. The year 1675 made a commencement of Penn's connection with the North-American colonies. A moiety of the province of New-Jersey having been granted by Charles II. to Sir George Berkeley, he sold his interest in it to one Billinge, a Quaker, who, being embarrassed in his circumstances, transferred his right in trust to William Penn and two others, for payment of his debts. Through their means, that moiety, named West New-Jersey, became settled, principally by Quakers; and through the prudent conduct of the trustees and settlers it soon put on the appearance of a flourishing colony, which it has ever since maintained.

In 1677 Penn again visited the continent, in company with George Fox, Robert Barclay, and other friends. At this time there were considerable expectations of the spread of the Quaker principles in the Protestant parts of Europe, especially in Holland and Germany; in which last country, Elizabeth, Princess Palatine, Abbess of Hervorden, a grand-daughter of James I., with her intimate friend and companion Anna Maria Countess of Hornes, had manifested a great inclination to enter into a free discussion of these topics, and had already been addressed by Penn in a long letter on the subject. The missionaries took their way by Amsterdam and Osnaburg to Hervorden, where they spent some time with great satisfaction; and after visiting a number of towns in Germany and Holland, in most of which they met with a favourable reception, they returned, after an absence of three months. Of this journey Penn has left an account, containing several curious particulars, and written in the same style of religious fervour that has characterised later missionary travellers. Finding his brethren in England molested under the penal statutes which were levelled against Popish recusants, he presented a petition in their behalf to both houses of parliament, and was twice heard on the subject before a committee of the House of Commons, which passed a clause for their relief; but before it had passed the other house, a sudden dissolution of parliament took place. The nation being now extremely agitated with the pretended discovery of a Popish plot, he published various pieces to turn men's minds to a reliance upon Providence, and to the amendment of their own lives, as the best preservative from danger.

These efforts towards restoring tranquillity were probably acceptable to the court, and might be a remote cause of his obtaining the grant which gave occasion to his appearing in the important characters of a legislator and founder of a colony.

Admiral Penn had left some unliquidated claims on the crown. In consideration of these, and of his services, Charles II., by letters-patent dated March 1680-1, granted to William Penn and his heirs all that tract of land lying on the west side of the Delaware, which had formerly belonged to the Dutch, and was called the New Netherlands. He was constituted absolute proprietor and governor of this district, the name of which was changed into Pennsylvania. He soon after made public his patent, with a description of the country, and the terms offered to settlers; and as a preliminary, he addressed a letter to the native Americans, expressing his peaceable intentions with respect to them, and his resolution to observe justice and equity in all his dealings with them. He soon after published a Frame of Government, or Fundamental Constitutions, in 44 articles; in a preface to which he gives his opinion of the nature of government in general, which he regards as of divine appointment. As to the particular modes, he observes, that he finds no single model which circumstances have not altered; and that "any government is free to the people under it (whatever be the frame) where the laws rule, and the people are a party to those laws." One of his fundamental laws is well worth transcribing: "That all persons in this province, who confess and acknowledge the one almighty and eternal God to be the creator, upholder, and ruler of the world, and that hold themselves obliged in conscience to live peaceably and justly in society, shall in no ways be molested or prejudiced for their religious persuasion, or practice, in matters of faith and worship; nor shall they be compelled, at any time, to frequent, or maintain, any religious worship, place or ministry whatever." The frame of government placed all the legislative and executive powers in the hands of the governor, a provincial council chosen by the freemen, and a general assembly, at first consisting of all the freemen, and afterwards of a limited number. The governor, though perpetual president of the council, was only to have a treble vote. From this constitution, it appears that Penn's ideas of government were of the popular kind.

In August 1682 he embarked for the purpose of visiting his new colony. He was received

with great satisfaction by the English, Dutch, and Swedish inhabitants, (for there was a settlement of the latter nation,) and soon after called a general assembly, at which all the foreigners were naturalized; an act of settlement was passed accepting the form of government; and all the laws agreed upon in England were ratified with some small alterations. Every thing passed with great harmony. The assembly afterwards voted him, as proprietor, a duty upon certain goods imported and exported, which, with singular disinterestedness, he remitted. He then began to purchase lands of the natives, with whom he entered into a treaty of peace and friendship, which continued inviolate as long as the Quakers retained the chief power in the colony; and the memory of William Penn remained in the highest honour and veneration among them many years after his death. He next chose a situation and plan for his intended capital, Philadelphia, the building of which immediately commenced. This, now a large and opulent city, is well known to be one of the most regularly constructed towns either in the old or the new world. Various other concerns occupied his attention during his stay in America, which he protracted till the summer of 1684. He then gave a commission to the council to act in his stead, and leaving an affectionate valedictory letter to his colonists, he embarked for England.

Not long after his arrival, Charles II. died, and was succeeded by the Duke of York, a declared Papist. Penn had received various instances of favour and friendship from this prince, who had esteemed his father, and had cultivated a personal acquaintance with himself. He enjoyed a free access at court, of which he made use to obtain the release of his Quaker brethren, of whom no fewer than 1480 were prisoners at the decease of Charles. It is well known that the terrors of popery were deeply impressed upon almost all the several sects of Dissenters in England, as well as upon the members of the Established Church. The Quakers, however, who had been persecuted by all, were well disposed to enjoy that liberty of conscience for which the King himself was now obliged to be an advocate. They drew up an address of thanks to His Majesty for his interference in their favour by his declaration for liberty of conscience, in which they expressed a hope of the concurrence of parliament. It was delivered by Penn, who made a speech on the occasion. Though nothing could be more natural than his con-

duct on his own avowed principles, it caused him to be calumniated as a Papist in disguise; and absurd reports were raised on this ground, which appear at one time to have met with a degree of credit from such a man as Tillotson; that they also did from Burnet is less wonderful. Some letters between Penn and Tillotson have been published, in which the former expostulates in a very mild and respectful manner with the latter for having mentioned his suspicions; and as a proof how far he is distant from popery, uses these words: "I abhor two principles in religion, and pity them that own them: obedience upon authority, without conviction; and destroying them that differ from me for God's sake." He also gives a direct denial to the report of his corresponding with priests and Jesuits, and declares himself a Christian, whose creed was the Scripture. Tillotson, in his concluding letter, expresses his complete satisfaction with his friend's vindication of himself, and asks his pardon. Penn proceeded in the defence of what he, doubtless, considered as sincere and laudable acts of King James in extending religious toleration: he argued for the repeal of tests and penal laws; and justified himself against the reproaches he underwent on the occasion. It is asserted by Burnet, "that Penn in 1686 went over to Holland, to persuade the Prince of Orange to come into King James's measures, and had two or three long audiences with him upon that subject. The Prince readily consented to a toleration of popery, as well as of the Dissenters, provided it were proposed and passed in parliament; but for the tests, he would enter into no treaty about them." Burnet adds, with respect to Penn, "that he was a vain-talking man, who had been long in the King's favour. He had such an opinion of his own faculty of persuading, that he thought none could stand before it: though he was singular in that opinion; for he had a tedious, luscious way, that was not apt to overcome a man's reason, though it might tire his patience." This is a character given by a party enemy, and one whose own vanity often led him to disparage the merits of others; and although Penn's writings may give some colour to a charge of prolixity and fondness for displaying himself, yet his actions will always place him in the list of able as well as excellent men.

Soon after the Revolution had taken place, a suspicion of Penn's continued attachment to King James caused him to be called before the lords of council, and obliged to give sureties for his appearance for two successive terms,

after which, nothing having been laid to his charge, he was cleared in open court. In 1690 he was twice attacked upon the ground of corresponding with the late King, and adhering to the kingdom's enemies; but no proof being adduced against him, he was discharged.

He now purposed a second voyage to America, and published proposals for another settlement there, when he was prevented by a fresh accusation supported by the oath of one Fuller, afterwards proved to be a cheat and impostor. He narrowly escaped being apprehended on this charge, as he was returning from the funeral of George Fox; and finding his liberty rendered so precarious by these repeated attacks, he passed two or three years in privacy, during which he wrote several works. Two of these, his "Reflections and Maxims relating to the Conduct of Life," and his "Key &c. to discern the Difference between the Religion professed by the Quakers, and the Misrepresentations of their Adversaries, &c.," became popular. Whilst he lay under this discountenance from the court, he was deprived of the government of Pennsylvania, and a commission was issued to the governor of New York to take upon himself the administration of that province. At length, in the latter end of 1693, through the mediation of his friends, he was admitted to plead his cause before the King and council, by whom he was acquitted, and his government was restored. In 1694 he wrote, as a preface to George Fox's Journals, a "Brief Account of the Rise and Progress of the People called Quakers," which has several times been reprinted. He was also actively employed in this and the subsequent years as a preacher in several parts of England and in Ireland. Having in 1693 lost his wife, with whom he had lived in perfect harmony, he took, in 1696, a second wife, the daughter of Thomas Callowhill of Bristol, by whom he had several children. His eldest son by his first marriage, a youth of great hopes, died of a consumption in his 21st year, to his deep affliction. A bill in 1697 being depending in the House of Lords against blasphemy, Penn, ever vigilant against restrictions in matter of religion, presented to that house a "Caution requisite in the Consideration of that Bill," advising that the word blasphemy might be so explained as to leave no ambiguity by means of which ground might be given for malicious prosecutions. The bill itself was, however, dropt.

In 1699 Penn with his family embarked for America, with the intention of fixing there for

the remainder of his life. He was received as the true father of his colony, and assiduously applied to the correction of abuses, and various public concerns of importance. He gave the colonists a new charter of privileges, passed a number of new laws, and formed treaties of friendship with several of the neighbouring Indian tribes. His administration was attended with difficulties, but was, upon the whole, popular and successful; and he would probably never again have crossed the Atlantic, had not measures been taken in England to reduce all the proprietary governments to regal ones. The intelligence of this design caused him, in 1701, to return to England; where he found that the bill for the purpose above-mentioned, which had been postponed, was finally dropt. Not long after, King William died, and Anne succeeded, with whom Penn was in favour, as the ancient friend of her father. He now took lodgings at Kensington, and frequented the court, still, however, employing his pen in the service of religion and the defence of his sect, and occasionally travelling in his ministerial function. In 1707 he was unfortunately involved in a law-suit with the executors of a person who had been his steward, and whose demands upon him he thought himself bound to resist. Not obtaining the relief he expected from the court of chancery, he was obliged to take up his abode within the rules of the Fleet till the affair was compromised. It is not to be concealed, that a party in Pennsylvania made heavy complaints against his government of that colony, and so much disquieted him, that at one period he was inclined to make over his right as governor to the crown. How far there was real ground of blame in his administration it is not easy to determine; in fact, all the proprietary governments have been subject to similar discontents, naturally arising from the double relation of proprietor and governor. On the whole, it is certain that the colony of Pennsylvania soon became one of the most flourishing of the North-American settlements, and still reveres the memory of its founder.

The infirmities of age now began to creep upon him; and the air of London not agreeing with him, he took a handsome seat at Rushcomb, near Twyford, in Buckinghamshire, where he passed the remainder of his life. This proved to be a lengthened state of decline; for having been seized with some fits of the apoplectic kind in 1712, his bodily and mental powers began gradually to decay, though for a considerable time not so much as to prevent his enjoyment of life. He was at length re-

duced to perfect imbecility, and died in July 1718, in the 74th year of his age. He was interred at Jordans, near Beaconsfield. His works were printed collectively in 1726 in two vols. 4to. Select editions have since been given, omitting most of the controversial pieces. *Life prefixed to Penn's Works. Biogr. Britan. Proud's Hist. of Pennsylvania.*—A.

PENNANT, THOMAS, Esq., an eminent naturalist and tourist, was the son of a gentleman of moderate fortune at Downing, in Flintshire, where he was born in 1726. He received his school-education at Wrexham and at Fulham, and from the latter was removed to the University of Oxford, where he entered upon the study of jurisprudence, but, as appears, with no intention of pursuing the law as a profession. He has himself recorded, that a present made him at the age of twelve of Willoughby's Ornithology gave him the first taste for the study of natural history; and that a tour into Cornwall, which he made about 1746 from Oxford, and in which he became acquainted with Dr. Borlase, inspired him with a strong passion for mineralogy. In 1754 he made an extensive tour in Ireland, which seems, however, to have been rather an excursion for pleasure than for scientific purposes. In that year he was elected a Fellow of the Society of Antiquaries, whose pursuits he always combined with the study of nature. A paper on certain coralloid bodies found in Coalbrook-dale, inserted in the Philosophical Transactions of 1756, was the first of his publications in the department of natural history. He had the year before commenced a correspondence with the illustrious Linnæus, to whom he sent an account of a *concha anomia* from the Norwegian seas; and, in return, he was made a member of the Royal Society of Upsal. Mr. Pennant, about this time, married an amiable woman, and passed some years in domestic retirement. By way of occupation, he began, in 1761, to prepare his "British Zoology," in 132 coloured plates, imperial folio, with explanations. It was published for the benefit of the Welsh charity school in London. He came to the possession of the estate of Downing at the death of his father in 1763, and with it a rich mine of lead ore, which enabled him to make great improvements.

The death of his wife interrupted his domestic enjoyments, and in the spring of 1765 he made a tour to the continent. France, Switzerland, part of Germany, and Holland, were visited by him; and he became per-

sonally known to several men of scientific eminence, among whom were Buffon, Haller, the Gesners, Trew, Gronovius, and Pallas. His conference with the latter at the Hague, gave rise to the plan of one of his most valuable works, the "Synopsis of Quadrupeds." In 1767, he was elected a Fellow of the Royal Society, and in the next year he republished his *British Zoology*, in 2 vols. 8vo., with reduced plates; another volume relative to reptiles and fishes was added in 1769. An "Indian Zoology," of which 12 plates, with descriptions, were published by him in 1769, remained a fragment. In the same year he undertook a journey to the remotest point of Scotland, and the numerous observations which he made were afterwards the basis of a very interesting publication. In 1770 he published 103 additional plates to his *British Zoology*, with several new descriptions, and in the following year he printed his *Synopsis of Quadrupeds*, in one vol. 8vo. His well-earned reputation caused him, in the same year, to receive the compliment, from his alma-mater, of the degree of doctor of laws. His first "Tour in Scotland" was given to the public in 1771, and was received with avidity. At that time Scotland was little known to the sister kingdom, except by slight and partial accounts; and the curious and varied information communicated by this liberal traveller, in a spirit of candour and good-humour, was equally acceptable to both sides of the Tweed. This reception of his work, and the attachment he had contracted to his subject, induced him, in 1772, to repeat his northern tour, and extend it to the principal islands of the Hebrides. For the latter purpose he hired a vessel to convey him from one island to another, and wait upon him at proper stations; and the result was a rich harvest of valuable and entertaining observation. In 1773, he published "Genera of Birds," in one volume; and likewise employed himself in a journey through the northern counties of England. Antiquities and family history were now become favourite objects of his enquiry, and he visited every place which was likely to afford curious matter of this kind. A third edition in 4to. of his first *Tour in Scotland*, with additional plates, and the first vol. 4to. of his second *Tour and Voyage to the Hebrides*, were published in 1774.

Mr. Pennant was now become an habitual traveller, and he found his excursions, almost always made on horseback, equally serviceable to his health and spirits. Few men, indeed, have more enjoyed the *viridis senectus*,

or better preserved their bodily and mental activity to an advanced period. In all his journeys he laid up new stores of information; and he found even the most frequented tracks fertile of those topographical memoranda, to which his attention was now chiefly directed. In 1775, he published the third vol. 4to. of his *Tour in Scotland*, which he had the satisfaction of seeing a popular work both at home and abroad. Thinking it disgraceful for a literary native of Wales to neglect his own country, so abundant in objects interesting to all the different species of travellers, he gave to the public, in 1778, the result of several journeys through the six counties of North Wales, in one 4to. vol., with many plates, entitled, "A Tour in Wales;" and in 1781 he added another volume, with the title of "A Journey to Snowdon." These are particularly entertaining on account of the many anecdotes interspersed, illustrative of the manners and history of that part of the island. In the meantime he did not forsake his original object of pursuit, natural history. He had added, in 1777, a 4to. vol. to his *British Zoology*, containing the vermes, testaceous, and crustaceous animals. His *Synopsis of Quadrupeds*, now greatly enlarged and improved, and bearing the title of "History of Quadrupeds," was published in 2 vols. 4to., 1781; and in the same year, his "History and Natural History of the Turkey," was inserted in the *Philosophical Transactions*. His "Arctic Zoology," in 2 vols. 4to., containing quadrupeds and birds, appeared in 1785. There was prefixed to it a copious introduction, which is, perhaps, the most interesting and original of all his writings. It is a kind of survey of all the coasts of the arctic regions, beginning from the Straits of Dover, and proceeding to the remotest north, on the east and west, and filled with a great variety of geographical, historical, and physical facts, affording a series of the most animated pictures. A supplement to this work was given in 1787. "A Journey from Chester to London," 4to., 1782, and an account of the antiquities of the capital itself, entitled "London," 4to., 1790, were agreeable additions to his publications of this class. The latter, in particular, was popular, and reached a third edition. Several smaller pieces of the political and miscellaneous kind, filled up the intervals of his greater works, and proved the continued activity of his mind.

Thus far Mr. Pennant has himself recorded the history of his literary life, in a work printed in 1793, together with some miscellaneous

tracts. He had at this time taken a formal leave of the public, and had alluded to Gil Blas' Archbishop of Granada, as a memento not to employ his pen till the defect of its powers should become manifest to his readers. But the habit of authorship was too strong to permit him to adhere to his resolution. In 1796 he published "The History of the Parishes of Whiteford and Holywell," 4to.: the first of these was his native parish, and he took occasion to give many particulars of his family history, with a degree of senile garrulity, but enlivened by his usual vivacity. The natural history of the parishes is curious and instructive. In his literary life he had mentioned a great mass of manuscript which he kept by him under the title of "Outlines of the Globe," being compilations of geographical and other matter, in the manner of the introduction to Arctic Zoology above mentioned, and which was a part of them. From these he published in 1798 two quarto volumes, entitled, "A View of Hindoostan," which were well received by the public. He died in the course of that year, at the age of 72. Besides the works above enumerated, he wrote some smaller pieces, and was a promoter of the publications of other men of science, particularly of Mr. Lightfoot's "Flora Scotica." To the list of his literary honours are to be added his election into the Royal Academy of Stockholm, and the American Philosophical Society of Philadelphia, besides several minor societies. He had married a second wife in 1776, the sister of his neighbour, Sir Roger Mostyn, and he left a family by both marriages.

Mr. Pennant possessed a well-compacted frame of body, an open and intelligent aspect, and a cheerfulness and vivacity of disposition, with gentlemanlike manners, which rendered him highly agreeable in society. He was exemplary in the relations of domestic life, zealously attached to the interests of his country, both local and general, and kindly attentive to the wants of his poor neighbours. As an author, he was too rapid and various to be perfectly correct either in matter or style; but he always meant honestly, and was ready to rectify mistakes. In the department of natural history, in which he stands highest, he is clear and judicious in his principles of arrangement, concise, energetic, and exact in his descriptions. He is regarded both by native and foreign naturalists as very respectable authority. *Pennant's Literary Life, and History of Whiteford and Holywell.*—A.

PENNI, GIOVANFRANCESCO, an eminent painter, usually known by the name of *Il Fattore*, or The Steward, because he managed the domestic affairs of his master Raphael, was born at Florence in 1488. He entered early into the school of Raphael at Rome, and was much beloved and trusted by that great artist, who made him one of his heirs. Penni assisted him in his cartoons, and painted the histories of Abraham and Isaac in the loggie of the Vatican. He designed well, and understood every part of his art. He painted both in fresco and oil, in a grand style, more resembling the antique than that of his master; and was peculiarly happy in the landscapes with which he adorned his pieces. After the death of Raphael, he finished, in conjunction with Julio Romano, the pictures begun in the Belvedere palace, and painted the hall of Constantine in the Vatican, from the designs of his master. He painted several pieces in concert with Perino del Vaga, who married his sister. After dividing the property left him by Raphael, with his co-heir, Julio Romano, he followed the latter to Mantua, where he was working for the duke: but being coldly received, he made the tour of Lombardy, and then went to Naples, upon the invitation of the Marquis del Vasto. He was proceeding successfully in that capital, when he was seized with a disorder of which he died in 1528, at the age of 40. So few pictures of this master remain, that they are considered as great rarities, and are highly valued. *D'Argenville. Pilkington's Dict.*—A.

PENNOT, GABRIEL, an Italian canon-regular of the order of St. Augustine in the 16th and early part of the 17th century. Of his personal history we are furnished with no other particulars, than that he was a native of Verona, and flourished under the pontificate of Pope Urban VIII.; that he distinguished himself by his learning, and by his virtues; and that, on account of his extraordinary merits, he was chosen to fill the most important and honourable offices belonging to his congregation. Besides some theological and controversial works, he wrote a curious historical account of the order of which he was a member, which will be of use to the ecclesiastical historian, and claims for the author this brief notice in our pages. It is entitled, "*Generalis totius Ordinis clericorum canonicorum Historia tripartita*," and was published at Rome in 1624, and reprinted at Cologn in 1645. *Moreri. Nouv. Dict. Hist.*—M.

PENRY, or AP-HENRY, JOHN, a noted Welsh Non-conformist divine, and a victim to persecution and tyranny in the reign of Queen Elizabeth, was born in some part of the county of Brecknock, about the year 1559. When he was about the age of nineteen, he became a sub-sizer of Peter-House, in the University of Cambridge, where he was admitted to the degree of B. A. about the year 1583. Anthony Wood says, that he afterwards performed some, or most, of the exercises requisite for his taking the degree of Master; but that, quitting Cambridge abruptly, for reasons not known, he removed to the University of Oxford, where he entered a commoner of St. Alban's-Hall. Here he proceeded M. A. in 1586; and about the same time, having taken holy orders, he preached at Oxford, as he did afterwards at Cambridge, with great reputation. Mr. Penry, however, soon rendered himself obnoxious to the ruling party in the church, by adopting the sentiments of that body of the clergy who were distinguished by the name of *Puritans*. Having chosen his lot with this proscribed party, he travelled into Wales, and was the first, as he said, who preached the Gospel publicly to the Welsh, and sowed the good seed among his countrymen. In the year 1588 he published "A View of some Part of such public Wants and Disorders as are in the Service of God, within Her Majesty's Country of Wales; with an humble Petition to the high Court of Parliament for their speedy Redress," 8vo.; in which he undertook to shew, not only the necessity of reforming the state of religion among the Welsh, but also the most proper means for bringing about that work. He likewise published, about the same time, "An Exhortation to the Governors and People of Her Majesty's Country of Wales, to labour earnestly to have the preaching of the Gospel planted among them," 8vo. Both these pieces were written upon puritanical principles; on which account they were attacked by some zealous friends to the established hierarchy.

While there were any hopes of compromising matters between the Church and the Puritans, the controversy maintained by their respective advocates was carried on with some decency; but when all hopes of accommodation were at an end, the contending parties loaded each other with the heaviest reproaches. On both sides they had recourse to detraction and satire, and many of the publications which they respectively sent abroad, were distinguished by an unbecoming mixture of argument, virulence,

and scurrility. As the public printing-presses were shut against the Puritans, some of them purchased a private one, and carried it from one part of the country to another, to prevent discovery. Their publications which excited the greatest attention, were supposed to be the productions of a club of writers, since the authors were never discovered; and Mr. Penry was supposed to be one of their most active members. Among the tracts which were printed and dispersed by them all over the kingdom, one that gave the greatest offence bore the name of "Martin Mar-Prelate;" which contained a violent and bitter satire against the hierarchy and all its supporters, and was soon followed by other pieces of the same description, for the titles of which the reader may consult either of our authorities. When these pieces had been published, a special warrant was issued by the privy council in 1590, with the signatures of Archbishop Whitgift and several other members, for the apprehending of Mr. Penry as an enemy to the state, and calling upon all the Queen's good subjects to consider him in that light. To avoid falling into the hands of his enemies, well knowing what little mercy he had to expect from them, he withdrew into Scotland. In this country he drew up many observations on subjects relating to religion, for his own private use; and he prepared the heads of a petition, or address, to the Queen, intended to lay before her the true state of religion, and the many abuses in the Church of England, especially in the management of ecclesiastical matters, of which Her Majesty was ignorant. One object of it also was, to pray for liberty to return to Wales, with the Queen's permission to preach the Gospel in his native country.

With the intention of finishing the petition above mentioned, when opportunity should offer, and of delivering it afterwards to the Queen with his own hands, Mr. Penry ventured back to England in the year 1593, and lived in concealment at Stepney, near London, till he was discovered by the vicar of the parish, upon whose information he was taken into custody, and his papers seized. Having thus secured the person whom they considered to be the most bitter enemy to the established order of things, particularly in ecclesiastical matters, the privy council determined to prosecute him without delay for a capital offence. It was intended to indict him for the books which had been printed in his name; but it was now too late to endeavour to prove his criminality by

any passages to be found in them, since the law required that an accusation should have been preferred against him within one month after their appearance, upon the oath of two witnesses, and that a prosecution should have been commenced within one year from that time. The court, therefore, determined to take a new and most iniquitous step in order to reach his life. He was indicted for "seditious words and rumours uttered against the Queen's most excellent Majesty, tending to the stirring up of rebellion among her subjects;" and no evidence was produced to criminate him, excepting expressions taken from his private papers, the *petition and observations* above mentioned. Yet upon such proofs was he convicted of felony, and adjudged to be put to death. In vain did he protest against such an unjust use of private observations written in a foreign land, and never communicated to the public; and in vain did he assert his uniform and steady loyalty to Her Majesty, defying his enemies to point out an action of his life which was unbecoming a faithful subject. For his hardihood in attacking the hierarchy it was determined that he should die; and Archbishop Whitgift was the first man who signed the warrant for his execution. The treatment of him in his last moments, likewise, was as unfeeling and cruel as his sentence was unjust. After the warrant had been signed it was immediately sent to the sheriff, who, on the very same day, gave directions for erecting a gallows at St. Thomas Waterings, and while the prisoner was at dinner, sent his officers to bid him prepare to die that afternoon. Accordingly, he was carried in a cart to the place of execution; and when he came thither, the sheriff would not permit him to speak to the people, nor to make any profession of his faith towards God, or of his loyalty to the Queen, but ordered him to be turned off in a hurry on the 29th of May 1593, when he was in the thirty-fourth year of his age. His learning and piety are highly extolled by his friends; and Mr. Strype says of him, that "he was well disposed to religion, but mistaken in his principles, and very hot in his temper, and so became busy in church-controversies, to his own destruction. He had studied the arts and the tongues, and attained to some knowledge and learning therein." He had connected himself with that branch of the Puritans denominated *Brownists*, who maintained the discipline of the Church of England to be popish and anti-christian, and all her ordinances and sacra-

ments invalid; and who held, that every society of Christians meeting in one place constituted an independent church, having full power within itself to admit and exclude members, to choose and ordain officers, and, when the good of the society required it, to depose them, without being accountable to classes, convocations, synods, councils, or any jurisdiction whatsoever. Besides the articles already noticed, Mr. Penry was the author of "An Appellation to the High Court of Parliament, from the bad and injurious Dealing of the Archbishop of Canterbury, and other his Colleagues of the High-commission," 1589, 8vo.; "Dialogue, wherein is plainly laid open the tyrannical Dealings of the Lords Bishops against God's Children," 1589, 4to.; "A Treatise, wherein is manifestly proved, that Reformation, and those that sincerely favour the same, are unjustly charged to be Enemies to Her Majesty, and the State," 1590, 4to. &c. *Wood's Athen. Oxon. Vol. I. Strype's Life of Whitgift, b. iv. ch. 3. and 11. Neal's Hist. Purit. Vol. I. ch. 6. and 8.—M.*

PEPIN LE GROS, or D'HERISTAL, a celebrated person in French history, was grandson of Arnoul, afterwards Bishop of Metz, and possessed a seat on the Meuse, near Liege, whence he derived his name of Heristal. He governed Austrasia after the death of Dagobert II. in 680, and was defeated in 681 by Ebroin, the powerful mayor of the palace of Neustria. He, however, levied new troops, and after the death of Ebroin, defeated King Thierry, gained possession of Paris, and became master of the King and kingdom, with the title of mayor of the palace of Neustria and Burgundy. He was a man of extraordinary qualities, extremely brave, prudent, and politic, and one who was able to conceal his ambition under the mask of moderation, and a very mild and affable demeanour. When he had seized the reins of government, he employed himself with vigour and industry to correct abuses, restore law and order, repair the finances, and secure the obedience of all ranks in the state. He suffered Thierry to act the pageant of a King, and in public paid him all possible respect, whilst he excluded him from all share in the administration. After the death of Thierry, he placed the crown successively upon the heads of his sons Clovis and Childebert, and his grandson Dagobert, who in French history are denominated, from their insignificance, *les Rois Faineans*. Pepin, meantime, was engaged in wars with the Frisons and Germans, over whom he was constantly victorious. His ex-

cessive power excited the envy or the loyalty of some lords, who, while he was labouring under a dangerous illness, took up arms, and assassinated his son Grimoald. He, however, recovered, and took a severe vengeance on his foes. After a prosperous administration of 28 years, he died in 714, leaving his authority so well established, that he nominated his young grandson Theobald mayor of the palace, under the guardianship of his widow. Pepin was father of Charles Martel, founder of the Carolingian line of French kings. *Millot. Univers. Hist.—A.*

PEPIN, surnamed LE BREF, first king of France of the second race of sovereigns, was the second son of Charles Martel. His father, in his last illness, divided his dominions between his sons Carloman and Pepin, assigning to the former Austrasia, to the latter Neustria and Burgundy. They united in suppressing an insurrection raised by their half-brother Griffon, and afterwards turned their arms against Odilon Duke of Bavaria and other German Princes and nations, whom they reduced to submission. In the midst of this prosperity, Carloman, disgusted with the world, retired to a monastery in 746, and resigned his possessions to Pepin. The latter was soon obliged to take up arms against Griffon, who renewed his revolt, supported by the Saxons; but the military skill and vigour of Pepin freed him from these enemies. Pepin had hitherto exercised the royal authority in the name of King Childeric; but finding himself perfectly established in his power, beloved by the people, respected by the nobles, and favoured by the clergy, to whom he had restored part of the property which his father had taken from them, he resolved in the year 751 openly to assume the title as well as the office of King. All the old historians affirm that the assembly of the states sent a deputation to Pope Zachary to obtain an answer to the question, whether it were not right that he who exercised all the functions of royalty should be King; rather than he who was only so in name; and that the Pope pronounced in the affirmative. Some modern writers, however, not willing to admit a fact which would seem to imply a certain jurisdiction in the papal see over the crown of France, have attempted to prove the narrative to be a fable of the dark ages. But there is nothing improbable in the supposition that Pepin and his adherents should wish to obtain a sanction for such a measure as changing the regal line, from an authority which stood so high in public opinion; nor is it necessary to suppose that the

Pope in this application was considered in any other light than as the supreme decider of a case of conscience. However this were, Childeric was shaved and shut up in a monastery, where he soon after died: his Queen was put into a convent, and their son Thierry passed his life as a monk; and thus ended the race of Merovingian Kings of France.

Pepin, soon after being proclaimed King, was consecrated at Soissons, by Boniface, bishop of Mentz, the Pope's legate, and is said to have been the first French King on whom this ceremonial was performed. This new solemnity was doubtless meant to obliterate from the minds of the people the idea of his being an usurper, and to throw additional sanctity round his character. With the same view he undertook on various occasions to be the champion of the church. He severely chastised the heathen Saxons who had again taken up arms, and expelled the missionaries. He attacked the Saracens in the southern provinces of France, and after a long siege made himself master of the important city of Narbonne. Pope Stephen III. being pressed by Astolphus King of the Lombards, who threatened Rome itself with a siege, implored the protection of Pepin, and came in person to his court. He was received with all possible respect, and in return crowned him and his Queen Bertrade in the church of St. Denis, bestowed the royal unction upon his sons Charles and Carloman, and conferred upon the father and sons the title of Roman Patrician. Pepin reconducted the Pope to Italy with an army, besieged Astolphus in Pavia, and obliged him to make a treaty by which he relinquished the sovereignty of Rome, the exarchate of Ravenna, and all his conquests. It is even said, that to these services to the Pope, he added that of a donation of the exarchate to the holy see. As soon, however, as Pepin had recrossed the Alps, Astolphus broke the treaty, and invested Rome. Pepin passed again into Italy, and constrained the Lombard King to make peace a second time, upon harder conditions than before. He visited Rome, where he was received with great honour as its deliverer, and caused the keys of Ravenna, and the other cities of the exarchate, to be offered on the shrine of St. Peter.

On his return he employed himself in regulating the internal affairs of his kingdom, and received the homage of the Duke of Bavaria, and of the King of the Slavonians. A general revolt of the Saxons again gave exercise to his arms, and he reduced them to submission. Whilst he was thus engaged, the Lombards,

under King Desiderius or Didier, gave fresh disturbance to the Pope, who applied to Pepin for his assistance. The French monarch sent ambassadors to Didier, who spoke to him in such a tone, that he thought it advisable to make an agreement with the papal see. It was as a pretended defender of the church that Pepin made war upon another foe, Gaifre or Vaifre Duke of Aquitaine. This sovereign had despoiled some bishops of their lands, in consequence of which they requested the protection of Pepin. He was not displeased with a pretext for attacking a troublesome neighbour, and accordingly marched across the Loire, and obliged him to promise restitution. The repeated revolts of Vaifre terminated in his death, and the re-annexation of Aquitaine to the French monarchy, after it had been detached from it during nearly half a century. Not long after this event, Pepin himself, in 768, was carried off by a dropsy, at the age of 53, after having reigned with great glory and success near 17 years. No author of a revolution ever met with less disturbance in maintaining his power, which was owing to his great prudence, and the moderation with which he exercised his authority, consulting the general assembly of the nation on all important occasions, and passing laws by the medium of their assent. Pepin was short of stature, as his surname indicates, but possessed extraordinary vigour and activity, as well as intrepidity. It is related, that having been informed that some of his principal commanders had jested upon his size, he invited them to the spectacle of a fight between a lion and a bull. The lion soon brought his antagonist to the ground, and was on the point of strangling him, when Pepin, addressing his nobles, asked which of them would undertake to free the bull from his foe. Fear kept them silent; and the King, saying that the task should be his, leaped down into the area, and advanced with his drawn sword to the animals. With a single stroke he severed the lion's head from his body, and even penetrated into the neck of the bull. Notwithstanding his attachment to the church, he was difficultly persuaded by the Pope not to repudiate his Queen Bertrade, and marry a concubine. He afterwards displayed his affection for this mistress by the singular and unedifying measure of making her abbess of a monastery of monks. The fame of Pepin, like that of Philip of Macedon, has been in some degree impaired by the superior renown of his son (Charlemagne); but his eminent qualities sufficiently entitle him to a place among the great men of his

age and nation. *Univers. Hist. Millet.*
—A.

PEPUSCH, JOHN CHRISTOPHER, a learned musician, was born in 1667, at Berlin, where his father was minister to a Protestant congregation. He displayed an early propensity to music, and at the age of 14 became so well skilled in that science, that he was sent for to court, and employed to teach the Prince of Prussia. At the age of 20 he went to Holland, and thence removed to England soon after the Revolution. He was for some years a performer in the band at Drury-lane theatre, and at the same time pursued his studies in the theory of music with great assiduity. In 1707 he adapted Motteux's translation of the Italian opera of *Thomyris*, to the English stage; and in 1709 and 1710 some of his musical compositions are found advertised in the *Tatler*. His reputation caused him in 1713 to obtain the degree of doctor of music at Oxford; and when the Duke of Chandos, among his other magnificences, established a choral chapel at Cannons, Pepusch was engaged as his maestro di capella. About this time he joined some other performers and amateurs in laying the plan of the Academy of Antient Music. When, in 1724, Dr. Berkeley formed his chimerical project of a college at the Bermudas, Pepusch was one of the professors fixed upon, and he embarked with his associates for the intended settlement; but the vessel was wrecked, and the whole design thereby defeated. Soon after his return he married Margarita de l'Epine, a singer, who had left the stage with a handsome fortune. This enabled him to live in an elegant style; but he did not desert the practice of an art which he loved. He continued to compose dramatic music, and was employed to select the tunes for the *Beggar's Opera*, which he furnished with excellent bases. When the new music of Handel and Bononcini began to captivate the public, Pepusch, who was devoid of invention, and prejudiced in favour of antiquity, composed little, and applied himself chiefly to the theory of music, which he explained to such young performers and amateurs as resorted to him for instruction. Among the latter was the Earl of Abercorn, who published, without his knowledge, a short "*Treatise on Harmony*," taken from his lessons in 1731. Of this, Pepusch himself afterwards gave an edition, with the necessary plates. In 1737 he was appointed organist to the Charter-house, a quiet retirement, which afforded him oppor-

tunity to pursue his beloved studies; and as he soon after lost his wife and only son, he employed his whole remaining life in augmenting his library and musical collections, and sounding the depths of ancient lore in the theory of the science. "Attaching himself (says Dr. Burney) to the mathematician Demoivre and Geo. Lewis Scott, who helped him to calculate ratios, and construe the Greek writers on music, he bewildered himself, and some of his scholars, with the Greek genera, scales, diagrams, geometrical, arithmetical, and harmonical proportions, surd quantities, apotomes, lemmas, and every thing concerning ancient harmonics that was dark, unintelligible, and foreign to common and useful practice." He was, however, extremely well acquainted with the theory of modern music, that is, down to the 16th century, for he despised all that was recent. He limited his admiration to the works of Corelli; and of all his publications, Dr. Burney reckons his correct edition of that master's sonatas and concertos in score, the most useful to students. He was so thoroughly versed in the mechanical laws of harmony, that in glancing his eye over a score, he could at one reduce the wildest and most incoherent notes to melody. His industry deserves to be honourably recorded: he told Dr. Burney, that when he was a young man, he determined never to go to bed at night till he knew something that he did not know in the morning.

Dr. Pepusch died in 1752, at the age of 85, and was buried in the chapel of the Charterhouse, where a tablet to his memory was placed by the Academy of Ancient Music. He was a Fellow of the Royal Society, to which body he communicated an account of the ancient genera of music, printed in the *Transactions* of 1746. His very valuable library of scarce musical authors was dispersed after his death. His manuscript compositions were bequeathed to the Academy above mentioned, in whose library they remain. *Hawkins's and Burney's Hist. of Music.*—A.

PERALTA, FRANCISCO DE, a Jesuit and *Moderator* of the English college at Seville. He is to be enumerated among the foreigners who have written upon English history, having published "An Account of the State of the Catholick Religion in England, the persecution of the Catholicks, and the Martyrdom of two Priests and one Layman in that country," Seville, 1616. He also edits "A Letter from P. Rodrigo de Cabredo, giving an Account of the happy Death of the Lady Donna Louisa de Carvajal in London," Seville, 1614. *Nic. Antonio.*—R. S.

PERDICCAS, one of the Captains of Alexander the Great, was a Macedonian of noble birth, and rose to high favour with his master, in whose conquests he bore a considerable part. Alexander in his last illness entrusted his ring to Perdiccas, who, at a meeting of the great officers after the death of that conqueror, resigned the ring, together with any authority it might be supposed to convey. When Aridæus, the brother of Alexander, was appointed to the succession, Perdiccas gained a great ascendancy over him, and procured the death of Méléager, the commander of the Macedonian phalanx, of whom he was jealous. At the division of honours and provinces among the great officers, he was nominated general of the household troops, and in fact exercised the protectorate of the Macedonian princes, Aridæus, and the new-born son of Alexander by Roxana, though Craterus had the title of protector. In conjunction with Roxana, he removed all who could be competitors to the crown, and conducted the government with great cruelty. Ambitious projects opening upon him, he repudiated his wife Nicæa, the daughter of Antipater, and married Cleopatra, the daughter of Philip, and sister of Alexander, at the proposal of Olympias her mother. A league being now formed against him between Ptolemy, Antipater, and Craterus, he resolved to march into Egypt against the first, while Eumenes, who adhered to him as guardian of the royal family, should make head against the two latter. Perdiccas on entering Egypt found some symptoms of disaffection in his troops, which he was at first disposed to treat with severity, conformably to his natural disposition; but finding that this method would not succeed, he changed his conduct, and behaved to them with so much condescension, that they were induced to cross the Nile, and attack Ptolemy in his intrenchments. After a bloody action they were repulsed, and many of them were drowned in repassing the river. At length their discontents rose so high that they mutinied, and a party of horse, surrounding the tent of Perdiccas, murdered him B. C. 321, two years after the death of Alexander. *Univers. Hist.*—A.

PEREFIXE, HARDOUIN DE BEAUMONT DE, a prelate and historian, descended from an ancient family in Poitou, was the son of Cardinal Richelieu's maitre d'hotel. That minister took care of his education, and being brought up to the church, he was made a doctor of the Sorbonne, and preached with applause. He was chosen to be preceptor to

Louis XIV., and some time after was nominated to the see of Rhodéz; but as he could not fulfil the duties of both these functions, he resigned his bishopric. In 1654 he was admitted into the French Academy. By the King's command he composed an abridgment of French history, from which he detached the life of Henry IV., and it was published at Amsterdam in 1661, and with augmentations at Paris the year after. The last Paris edition is of 1749. Though written in a negligent style, it is accounted an excellent work, and one which gives a better picture of that amiable monarch than the fuller history of Father Daniel. It omits many circumstances of his life, the purpose being to collect those only which might serve for lessons to a great prince. Perefixe likewise published a small piece, entitled "*Institutio Principis*," 1647, being a plan of royal education during the period of childhood. In 1664 he was created Archbishop of Paris, and had the fortune to be deeply involved in the quarrels of jansenism. He was governed by the Jesuits; and it was by the advice of Father Annat that he published his *mandement* for the pure and simple signature of the formulary of Alexander VII. He imagined the distinction between divine faith and human faith, which pleased the fanatics of neither party. He gave particular offence by requiring a subscription of the formulary from the nuns of Port-royal, and thence has been painted in unfavourable colours by the writers of that party. His private character, however, was mild and amiable. He died at an advanced age in 1676. *Moreri. Nouv. Dict. Hist.—A.*

PEREGRINUS, surnamed PROTEUS, a cynic philosopher in the second century, was a native of Parium in Pontus. If we are to credit the account which Lucian has given of him, his conduct in early life was profligate and flagitious, having been guilty of adultery when he had scarcely reached the age of manhood, and even suspected of strangling his own father, in order to get possession of his estate. Being obliged to fly from his country, he went to Palestine, where he made a profession of Christianity, and gained a temporary credit with the Christians, by his firmness in submitting to imprisonment under Trajan's persecution, sooner than renounce his avowed principles. During his confinement, he was visited by deputies from the churches of Asia, who liberally administered to his relief; and in the character of a persecuted believer, he contrived to amass a considerable sum of money.

At length he was set at liberty by the governor of Syria, who was a lover of philosophy, and admired the contempt of death which Peregrinus displayed. Upon this he returned to Parium, where he secured exemption from the punishment due to his crimes, by surrendering his property to the use of the city, and acquired reputation in the character of a disinterested philosopher. By the charity of the Christians, whom he still continued to deceive, he was furnished with all necessary supplies, till, having been detected in the commission of some crime, he was dismissed from their society, and fell into indigence. He now endeavoured to recover the possession of his estates from the city, by the intervention of the imperial authority; but failed in that design, and went into Egypt. Here, in the character of a mendicant cynic, he practised the most extravagant exploits of fanaticism, in order to shew his contempt for the opinion of the world. From Egypt he went to Italy, and Rome, where he poured forth the most indecent invectives against men of rank, and even the Emperor himself, whose bounty he experienced; till at length the prefect was provoked to drive him from the city. Passing over into Greece, he attracted the admiration of the crowd at Athens, by the severity of his cynical manners, and the lectures which he delivered. Finding, by degrees, their enthusiasm in his favour becoming less ardent, he determined to procure an immortal name, by burning himself at the olympic games, in imitation of Hercules. This design he announced throughout the whole of Greece, and, at the appointed time, went to Olympia, where, in the presence of a vast concourse of spectators, he raised a funeral-pile, and devoted himself to voluntary death. By the weaker part of the assembled multitude this action was highly applauded, and Peregrinus was spoken of as worthy of divine honours; but it was properly condemned by the wise, and finely exposed by Lucian, who observes, that of all who have been plagued with that passion, the love of fame, there can scarcely have been one who had fewer pretensions to her favour than our cynic. In the foregoing particulars we have chiefly followed the Grecian satirist; but it may be questioned whether he has given a strictly impartial account of the character of Peregrinus: for Aulus Gellius speaks of him as a philosopher of reputation at Athens, who was admired for his constancy, and whose moral lectures were much frequented. The story of his last mad adventure is probably true. According to

Eusebius, he committed himself to the flames in the year 168. *Luciani Oper. Tom. II. cap. de Morte Peregrini. Aul. Gellii Noct. Att. lib. xiii. cap. iii. lib. xii. cap. xi. Eusebii Chron. Olymp. 236. Enfield's Hist. Phil. Vol. II. b. iii. ch. 2. sect. 6.—M.*

PEREIRA, BARTHOLOMÉ, a Portuguese Jesuit, and one of the many epic poets whom that extraordinary society has produced. The work which he published bears this title, *Paciecidos, libri 12.*, Coimbre, 1640: it is rarely met with. Any person acquainted with Portuguese history would suppose that Pacheco to be the hero, whose exploits against the Zamorin approach more nearly to the achievements of Amadis or Palmerin than any other parallel which history can supply: the poem, however, is in honour of a Jesuit who suffered martyrdom in Japan, and to whom the poet was related.

Pereira has written without any appropriate learning. Except the names of the idols and the bonzes there is no allusion to any rite or custom of the country. There are, however, some curious passages in the poem, particularly a personification of Amor Vitæ, and some of real merit. Were a collection of the modern Latin poets to be made, the *Paciecis* ought undoubtedly to be included. It is not included in the *Corpus Poetarum Lusitanorum*; and the omission must be imputed to the death of the editor.—R. S.

PEREYRA, LUYS, a Portuguese who in 1558 published an heroic poem upon the fate of Sebastian, which he dedicated to the Cardinal Archduke Albert of Austria. It was reprinted in 1785 by Bento Joze de Souza Farinha, Regius Professor of Philosophy at Lisbon, a man to whom the literature of his county is indebted for the republication of many rare works.

The Elegiada of Luys Pereyra has however been deprived, by this new edition, of the only value which it possesses, its rarity. In the first canto Sebastian loses himself in a wood, and meets a hermit there, who tells him the history of Portugal. In the sixth, another person relates the shipwreck of Sepulveda. The tenth is upon the actions of the Portuguese in Monomotapa. The twelfth contains a description of Africa, less amusing than what is to be found in the old geographical grammar. The thirteenth is the history of the siege of Goa. The fifteenth the siege of Chaul; and, at the conclusion of one of these pertinent episodes, the poet says, now that he has finished his story, it is well that I should go on with mine. Nor are the remaining cantos of

the 18 all employed in the action of the poem. The siege of Mazagam, the accession of Sebastian, a plague, and a famine, Proteus and the Devil, are called in to eke it out.

The execution is as bad as the plan: it is bare, bald, beggarly narrative, hobbling upon crutches; yet Luys Pereyra was praised by his contemporaries.—R. S.

PEREZ, ANTONIA. No history is so abundant in examples of the inconstancy of Prince's favours as the history of Spain; and of all the fallen favourites in that country none ever excited such general sympathy as Antonio Perez. The father of this famous and unhappy man had been for forty years sole secretary of state to Charles V. and Philip II., in which post he was succeeded by his son. He was made also secretary of war, and demeaned himself so well as to enjoy at the same time the favour of the King and of the people. Never were any man's misfortunes so little to be imputed to himself. Don Juan de Austria, intoxicated with the renown he had acquired by quelling the Moriscos, and still more by the glorious victory of Lepanto, could not rest satisfied with any thing short of royal dignity, and had therefore intrigued with the Pope to give him the kingdom of Tunis first, and afterwards of England, and influence his brother Philip to put him in possession of them. These designs were encouraged by his secretary Juan de Escovedo, though Escovedo had been appointed to that office by Philip, expressly for the purpose of counteracting them. They had even assumed a treasonable form. The King, who behaved with more tenderness, or at least more decency, to D. Juan than he had to his own son, believed, or fancied it necessary to put Escovedo out of the way; for his master's sake he would not do this by common forms of law, and he ordered Antonio Perez to have him assassinated. It was supposed that this would be considered as a common accident; and accordingly the murder was perpetrated in the streets of Madrid.

This action undoubtedly was murder. Antonio Perez was a politician; and, though he did not carry the devilish doctrine of expediency quite so far as the King, seems never to have suspected that he had committed a crime in this instance. Escovedo's death he represents as necessary, and the forms of justice, he thought, might be dispensed with on extraordinary cases: he had too soon sufficient proof that under such a King as Philip they were nothing more than forms. Suspicion fell upon him and the Princess of Eboli: it has been sur-

mised that Philip was an unsuccessful suitor to this beautiful woman, and jealous of Antonio's intimacy with her. Be that as it may, he took an opportunity, occasioned by this suspicion, to throw them both into prison, and suffered the accusation to hang over the secretary's head for many years; still, however, continuing to employ him, and promising him his protection and favour. The whole of the King's conduct in this strange affair is unaccountable. At length he got possession of the papers which would have established his own share in the murder, and then suffered Antonio to be put to the rack.

It was the intention of this unhappy man to bear the rack without confessing: for what motive is quite inconceivable, Philip's confessor had, with the King's knowledge, advised him to confess all he knew. The violence of the torture overcame his resolution, and he declared that he had procured the assassination of Escovedo, and that it was by Philip's own orders. Happily for his character, if for nothing else, he had concealed papers sufficient to prove this, and with these he was fortunate enough to escape into Aragon. That kingdom was still by its constitution a free country: but constitutions are nothing in the way of power, and no country has any other security for its freedom than the spirit and strength of the people. He appealed to the Tribunal del Justiza de Aragon, a free tribunal, to whose decision Philip did not choose to attend, and therefore removed the cause to the Enquesta, a sort of star-chamber of his own, in which any wickedness which it pleased him to direct, would receive the form of legality. But the Aragonese had now espoused the cause of their injured countryman; and it was thought that the most effectual method of destroying him would be to deliver him over to the Inquisition. That accursed tribunal, which had lately been established in Zaragoza, laid hands on him, on a charge of witchcraft: blinded and besotted with superstition as the Aragonese were, in common with all the Spaniards, their love of liberty was not at this time to be thus betrayed. They rescued him from the holy office. In consequence of this and other tumults an army was marched into Aragon. The Justiza, as he was bound to do, called upon his countrymen to resist this invasion of their rights: but he, and the nobles with him, aware of their inability to oppose veteran troops, set the example of flight. Better had it been to have died in the field, even had the cause been utterly hopeless, as he deemed it, which possibly it might not have been. He

and the other chiefs were secured and beheaded. Antonio made his escape into France, and the forms of liberty in Aragon were extinguished.

Antonio found the protection which he implored: he published the narrative of his sufferings; and it is evident by the great names which appear in his correspondence, that he was highly esteemed both in France and England. Emissaries were repeatedly sent to murder him. He died, however, miserably poor in 1611, and endured, to the last, the heaviest affliction of being separated from his wife, who had borne even more than her share of his sufferings, and from his children. No interest availed to procure their liberation; and he imputes the death of his eldest daughter D. Gregoria to grief on this account.

His writings show him to have been a vain man. Every trite sentiment is collected out of his works, and appended to them under the pompous titles of Aphorisms, a folly of which Richardson gave another example. This, however, was not done by Antonio himself. These letters are full of that affectation which was afterwards carried to perfection by Balzac and Voiture. His own history is valuable for the historical facts which it communicates and explains. Other publications which he promised, but which never appeared, would have been still more important: they would have contained all the official proceedings against D. Bartolomé de Carranza, Archbishop of Toledo, and against the Prince D. Carlos. The MSS. which pass under his name are said by Capmany to be beyond a doubt spurious. A History of Philip II., attributed to Pedro Matheo, is supposed to have been written by him: it existed in the Villumbrose library at Madrid.

It should be remarked in justice to Antonio Perez, that strange as the story of his persecution is, it has never been contradicted, or called in question. All the editions of his works have been printed, for obvious reasons, out of Spain, and so misprinted that Capmany says he could take no pleasure in his writings, till he had with his own hand transcribed them, and saw them restored to their original structure and physiognomy, orthography and punctuation. *Las Obras & Relaciones de Antonio Perez. Hist. of the sad Catastrophe of Antonio Perez, in Geddes's Miscellaneous Tracts. Nic. Antonio. Capmany. Teatra di la Eloquencia Español.*—R. S.

PERGOLESI, GIOVANBATTISTA, a celebrated musical composer, was born in 1704

at Caforia, not far from Naples. His early disposition for music was cultivated by placing him in the conservatorio at Naples, called De' Poveri in Giesu Cristo, over which Gaetano Greco, a learned contrapuntist, presided. The young scholar made an extraordinary progress in this seminary; but having ideas of taste and melody beyond the pedantry of harmonic science as there taught, he desired, at the age of 14, to be taken home, that he might indulge his own fancies. He thenceforth totally changed his style, and adopted that of Vinci and Hasse, both of whom he surpassed in grace and pathos. He was employed from 1730 to 1734 at the Teatro Nuovo in Naples, where his productions were chiefly of the comic kind, and adapted to the Neapolitan dialect, which is unintelligible to the rest of Italy. In 1735 he was engaged to compose for a theatre at Rome, and set Metastasio's opera of *Olimpiade*. This was coldly received, and he returned to Naples much mortified. A Neapolitan nobleman, however, proposed to him the composition of a mass and vespers for the festival of a saint which was to be celebrated with great magnificence at Rome. This he undertook, and was so successful, that his music was heard with rapture, and raised him to the highest reputation. But his health now began visibly to decline. Frequent spitting of blood indicated a consumptive tendency; and he was advised to take a small house at Torre del Greco, in the Bay of Naples, for the benefit of the air. During his last illness, he composed his cantata of Orpheus and Euridice, and his famous "Stabat Mater." The last of his productions was his "Salve Regina," which he just lived to finish. He died in 1737, at the age of 33; and there seems not the least reason to credit the story of his having been poisoned by his envious rivals. Immediately after his death all Italy became sensible of his merit, and even the slightest of his compositions were collected by the curious. At Rome his *Olimpiade* was revived, and an amende honorable made to it by the public applause. Pergolesi is characterised by Dr. Burney as "the child of taste and elegance, and nursling of the graces." His works make an era in modern music. His fame is chiefly built on his vocal compositions, "in which (says Dr. Burney) the clearness, simplicity, truth, and sweetness of expression, justly entitle him to a supremacy over all his predecessors and cotemporary rivals, and to a niche in the temple of Fame among the great improvers of the art." *Burney's Hist. of Music.*—A.

PERIANDER, tyrant of Corinth, and Cor-

cyra, was the son of Cypselus, who before him had obtained an unjust authority over his fellow-citizens. Periander succeeded him about B. C. 628, and in order to secure his power, put to death many of the principal persons in Corinth. In many other respects he governed tyrannically; and among other instances of his oppression, it is said, that having appointed all the women in Corinth to attend in their best apparel in the temple of Juno, he caused them to be stript of all their ornaments by his guards. As, however, he employed the gold in making a statue of the goddess, this action might perhaps have been only the execution of a sumptuary edict, for it appears that he was an enemy to the luxury for which Corinth was famous. He kept his country in peace by means of a fleet which rendered him master of the sea; and he imposed no taxes upon the people except the duties on merchandise imported and exported. His private life was stained with enormous crimes; for he is said to have committed incest with his mother, to have killed his wife by a kick when she was pregnant, and to have burnt his concubines, whose calumnies urged him to the deed. He banished to Corcyra his younger son, Lycophron, who manifested great abhorrence of him as his mother's murderer; but in his old age he sent to recal him, in order to govern Corinth in his stead, whilst he himself should reside at Corcyra. The people of that island prevented this exchange by putting the Prince to death. Periander took a just vengeance on the perpetrators, but indulged a cruel resentment by sending 300 youths of the best families to be made eunuchs by King Alyattes of Sardis. These innocent victims, stopping by the way at Samos, were rescued by the people of that island; and the chagrin of Periander on that account proved fatal to him at the age of 80, B. C. 584. He was undoubtedly a man of considerable political abilities; and an inscription on his tomb at Corinth, preserved by Laertius, proves that his countrymen honoured him as a wise and able ruler. He was traditionally reckoned among the seven sages of Greece, and some maxims of his are recorded to justify this title. They are rather prudential than moral, corresponding to the leading one, that "there is nothing which prudence cannot accomplish." *Herodotus. Diog. Laertius.*—A.

PERICLES, one of the most illustrious statesmen of ancient Greece, was a native of Athens, and son of Xanthippus, a distinguished general, who gained the battle of Mycale against the Persians. He received the liberal

education that was common among the Athenians of rank. One of his masters was Damon, who, under the pretext of teaching him music, in reality gave him lessons in politics. Another was the celebrated philosopher Anaxagoras, from whose instructions he gained an acquaintance with the phenomena of nature that freed him from vulgar fears and superstitions. He also attended the lectures of Zeno of Elea, a philosopher and formidable disputant. By means of these advantages, joined to great natural abilities and solidity of understanding, he acquired an elevation of sentiment, and strength of character, that enabled him long to maintain an almost untroubled authority over a people of all others the most difficult to manage.

The family connexions of Pericles were with the aristocracy; but, being sensible of the jealousy with which this party was viewed by the body of the people, in whom the real power resided; and, moreover, finding the post of head of the nobility pre-occupied by Cimon, he at first held back from public affairs, and employed himself in obtaining the favour and confidence of the democracy. The manners he affected were opposite to those of Cimon, who was splendid and social: he, on the contrary, avoided all entertainments and public amusements, neither received nor paid visits, was never seen abroad except in his way to the prytaneum and assembly, and maintained a constant gravity in his demeanour. Not being himself a member of the court of Areopagus, he endeavoured to lessen its authority, and encouraged his friend Ephialtes to render the people jealous of it, and to procure a decree for transferring to other courts most of the causes of which it had taken cognizance. The species of eloquence which he adopted was of the lofty, dignified, and energetic kind, and such were his powers that he was said to thunder and lighten in his harangues. He was particularly careful to say nothing that might displease the people, and, probably through caution, left none of his orations in writing, though he wrote them all down before they were delivered.

A patience in bearing insults was one of the qualities that favoured his rise. As an example of this power over his feelings, it is recorded, that having been treated with great outrage at the public assembly by a simple citizen, who even followed him to his house at night with abusive language, Pericles calmly ordered one of his servants to take a torch and light the man home.

When the popular party had procured the impeachment of Cimon, Pericles was appointed one of the conductors. He, however, acquitted himself with moderation, and spoke of that great man with due respect. The exile of this rival left him a clear field for his ambitious pursuits. As Cimon had fed and cloathed the people, Pericles, who well knew their passion for public shows and diversions, caused the poor citizens to be supplied out of the treasury with money for admission, and also to be paid for their attendance on courts of judicature. In the war between the Athenians and Lacedemonians, which broke out B. C. 458, Pericles exposed himself to great danger at the unfortunate battle of Tanagra, and afterwards successfully invaded the Peloponnesus with a fleet and a small body of troops. Finding the people now desirous of the return of Cimon, he proposed a decree for that purpose; and it is said, that through the medium of Elpinice, Cimon's sister, he made a private agreement with that general, that the latter should have the supreme command abroad, while he himself should direct public affairs at home. After the death of Cimon, Pericles may be regarded as the undoubted master of Athens: for although Thucydides, son of Melesias, a relation of Cimon, was placed in opposition to him by the aristocratical party, yet he was an unequal competitor for popular favour. The account which Thucydides himself gave of their contention displays the superior polemical skill of Pericles: "When I throw him (said he to Archidamus, King of Sparta,) he says he was never down, and even persuades the spectators to think so." He contrived always to occupy the attention of the people, either in sending out new colonies; or engaging in expeditions; and by the great public works which he set on foot, he both flattered the vanity of the Athenians by the splendour of their city, and provided employment for a number of artists and mechanics of all descriptions. To supply the expences of these grand undertakings he ventured upon a bold expedient, which was that of removing the public treasures of Greece from Delos to Athens; which violation of national faith he excused, by saying, that the money having been raised for the purpose of defence against the barbarians, and the Athenians having by their sole efforts effectually answered this purpose, their allies had no longer any right to demand an account of its expenditure. His personal integrity with respect to pecuniary matters was above suspicion, of which a remarkable instance is recorded,

Whilst engaged in an expedition against Eubœa, the Lacedemonians, as allies to the Megareans, made an incursion into Attica. Pericles thought it most expedient to avert this storm by money, and accordingly, by means of a large bribe to the tutor of the King of Sparta, procured the return of their troops. When he came to make up his accounts, he charged a sum of ten talents, as laid out in a fit manner upon a proper occasion; and the Athenians passed the article without farther explanation.

Persisting in his invasion of Eubœa, he made himself completely master of that important island, B. C. 447, and soon after concluded a truce for thirty years with the Lacedemonians. Upon occasion of a large present of corn to the Athenians by the King of Egypt, a law which Pericles, (through enmity, it is said, to Cimon's family,) had procured to be passed, disfranchising all Athenians of the half-blood, was enforced with such rigour, that 5000 persons, hitherto considered as freemen, were sold as slaves. This arbitrary act displays the great power of Pericles, but probably was not disagreeable to the majority of citizens, whose consequence was increased by the diminution of the number. A war between the Athenians and Samians took place, B. C. 440, which is said in part to have been produced by the influence of Aspasia with Pericles; it will therefore be proper here to speak of his connexion with that celebrated woman. Being naturally of an amorous disposition, it is not surprising that he was captivated by one of the most beautiful as well as the most accomplished of her sex. (See Aspasia I.) He is supposed first to have frequented her company for the sake of improvement in the art of oratory, of which she was a mistress; and she has even the credit of having composed for him one of his most celebrated harangues, that which he pronounced to commemorate the Athenians who had fallen in their country's battles. Love for her person was a natural consequence, and there is little doubt that she freely gratified his passion. He had a wife who had borne him two sons; and this attachment gave her so much uneasiness, that she consented to a separation. He thereupon married Aspasia, who retained her influence over him as long as he lived. This circumstance was frequently touched upon by the comic poets of the time, who, with all the licence of personal satire which then prevailed, brought the characters of both upon the stage, and treated them with great severity. Aspasia accompanied him in his expedition to Samos, which ended in the subjugation of that island,

and the establishment of democratical government in it. The Samians revolted, and expelled the Athenian garrison, but were again forced to submit, by Pericles, after a defeat at sea, and the siege of that city. It was on his return from this war that he pronounced the funeral oration above mentioned, which was so grateful to the Athenians, that the women crowded round him and placed garlands on his head. Elpinice, however, reminded him that the laurels he had gained were not like those of her brother Cimon over the Persians and Phenicians, the natural foes of Greece, but over a Grecian city in alliance with Athens. He ungallantly retorted upon her, by repeating some satirical lines alluding to an unseasonable fondness for dress in advanced years.

After Thucydides had been sentenced to banishment in the party contests of Athens, the authority of Pericles became still more overbearing, and at length excited the jealousy of the Athenians, who were out of humour from the prospects which the events previous to the commencement of the Peloponnesian war opened to them. Some of his friends were prosecuted: Anaxagoras, his revered preceptor, underwent a charge of irreligion. Aspasia was publicly accused both of impiety and of favouring the illicit amours of Pericles. He pleaded her cause in person, and was so much affected as to forget all his dignity, and shed tears in abundance. He procured her acquittal; and he eluded the attack upon Anaxagoras, by sending him out of Attica, himself accompanying him to the borders, as a mark of respect. When the Spartans, taking the part of the small states of Greece, sent their demands of reparation of injuries to Athens, denouncing war in case of refusal, Pericles, in a speech preserved by Thucydides, persuaded the Athenians to reject the conditions, and was thus the immediate author of the long and disastrous Peloponnesian war. His conduct is by some ascribed to the purpose of finding his countrymen so much employment, that they should not be able to attend to the accusations which his enemies were preparing against him; and a story to this effect is related by Plutarch, that young Alcibiades seeing Pericles one day very thoughtful, and asking the reason, was told by him that he was at a loss how to account for the public money which had passed through his hands: then, said Alcibiades, "Study to give no account at all." But it is not unlikely that his lofty ideas of the dignity of the Athenian republic might have led him to disdain all compelled concessions, especially as they would fix

a stigma on his own administration. When the war began, B. C. 431, it was the advice of Pericles that the Athenians should neglect the defence of their estates in the country, and turn all their attention to fortifying the city, and equipping fleets. In pursuance of this policy, when he was appointed to the command, he suffered the superior army of the Spartans and their allies to advance as far as Acharne in Attica, without opposition, unmoved by the murmurs of the Athenians; but at the same time sent a powerful fleet to the coasts of Peloponnesus, and to Locris and Ægina, which more than retaliated the ravages committed in Attica. He also, after the Peloponnesians had retired, made an incursion into the territory of the Megarians, who were the principal cause of the war. At the conclusion of the campaign, he exercised his powerful eloquence in a funeral oration for those who had fallen in the service of their country. In the next year, began the memorable plague of Athens, and it required all the fortitude of Pericles to support his own spirits, and infuse courage into his countrymen. In order to divert their attention, he fitted out a powerful armament, and sailed to Epidaurus; but the mortality among his men prevented him from effecting any thing considerable. Returning with a much diminished force, he was unable to restore confidence to the distressed and disheartened Athenians; and, with their usual levity, they dismissed him from his command, and fined him, though without any particular charge against him. In a short time, however, they replaced him at the head of affairs, with a more absolute authority than before. But domestic calamity now united with public disaster to subdue the mind of this great man. His eldest son Xanthippus, who had lived on ill terms with his father, died of the plague, and the same disease carried off the sister of Pericles, and almost all his relations and intimates. In fine, Paralus, his only remaining son by his first wife, also died; and at the funeral, as he was placing a wreath of flowers on the head of the corpse, he burst into tears, and withdrew in an agony of grief. The Athenians, to soothe him, repealed his own law for disfranchising children of the half-blood, and he enrolled as a freeman his son by Aspasia. But his vigour was now spent. He fell into a lingering illness, which enfeebled both his body and his mind. As a proof of the latter effect, he one day showed to his visitors an amulet hung round his neck by the women, and remarked, that he must be ill indeed to suffer such a superstitious application. Some force

of mind however continued to the last; for when he lay near expiring, and his friends round his bed-side were enumerating the great actions of his life, he suddenly raised himself on his bed, and addressing them, said he wondered they should dwell upon circumstances in which fortune had the chief share, and which were common to him with many others, and forget that which was his peculiar glory — “that no Athenian had ever put on mourning on his account.” He died B. C. 429, after having longer than any other citizen ruled the turbulent democracy of Athens.

Though by no means a man of strict virtue, Pericles had many features of greatness. His philosophical education enlightened his mind, and raised him above the prejudices of his age. Of his happy application of this superiority, the following instance is mentioned. As he was going on board his galley to take the command of the fleet, an eclipse of the sun took place, which terrified his pilot so as to incapacitate him for his duty. Pericles, perceiving his embarrassment, pulled off his cloak, and wrapping it round the man's head, asked him if there was any thing ominous in being thus deprived of light? when the man answered No: then, said he, what difference can you make between this darkness and the other, except that what shades the sun is bigger than my cloak? The pilot felt the comparison, and was cured of his fear. The administration of Pericles is particularly memorable for the magnificent decorations it conferred on the city of Athens. The celebrated Phidias was made superintendant of the public edifices, and the Parthenon, the Odeum, the vestibule of the citadel, the long walls, and numerous statues and other ornaments in the finest taste, were the product of this period. Vast sums were undoubtedly lavished on those objects, but they stamped that character of refined art upon Athens which she retained after she had lost all her political distinction. He was less excusable in fostering that high ambition and spirit of aggrandisement in his countrymen which was the cause of their greatest disasters; and he too much favoured that corruption of manners of which he himself participated, *Plutarch. Vit. Periclis. Thucydides. Univers. Hist. — A.*

PERIERS, BONAVENTURE DES, a French writer, was born at Arnai-le-Duc, in Burgundy. In 1536 he became valet-de-chambre to Margaret of Valois, sister of Francis I. He published several translations, and other pieces, in verse and prose, but is

chiefly noted for his work entitled "*Cymbalum Mundi*," written first in Latin, and translated by himself into French under a fictitious name, first printed at Paris, in 1537, by Morin, who was imprisoned on its account. This work, concerning which much has been written, consists of four dialogues in the Lucianic style, ridiculing the follies and false opinions of mankind. It has been charged with gross impiety, upon the supposition that, under the appearance of laughing at the heathen theology, it meant to mask an attack upon the Christian mysteries, and religion in general. Others, however, have found in it more folly and extravagance than impiety. It was censured by the theologians of Paris, and ever after passed as a prohibited or scandalous book, on which account it became very rare, and much sought after by the curious. New editions of it were published in the last century. It is affirmed that the author made an unhappy end, by falling on his sword in a fit of despair. *Bayle. Moreri.* — A.

PERION, or PERRION, JOACHIM, a learned French Benedictine in the 16th century, was born at Cormery in the Tourain, about the year 1500. At the age of 17 he entered the monastery at his native place; and afterwards distinguished himself among the divines of his time. He particularly excelled in writing and speaking Latin with purity. He translated into that language several of the writings of the ancient philosophers and fathers, with notes; but his versions are entitled more to the praise of elegance than of fidelity; and for his deficiency in critical skill, he has been severely handled by Baillet, Joseph Scaliger, and other learned men. He was admitted to the degree of doctor by the faculty of theology at Paris, and during several years explained the Scriptures in that city, with great applause, having among his auditors some of the most illustrious characters of his time. By a particular decree of the University, he was appointed to defend Aristotle and Cicero against Ramus, and discharged that task with great success. In the estimation of Henry II. he stood so high, that the monarch frequently sent for him, to enjoy the pleasure and benefit of his conversation. He died at his monastery about the year 1559, when he was about the age of sixty. His printed works are, "*De Dialectica*, lib. iii.;" "*Historia Abdiæ Babylonii*;" "*Topicorum Theologicorum*, lib. ii.;" "*De Origine Linguae Gallicæ, et ejus Cognatione cum Græca*;" "*Liber de sanctorum Virorum qui Patriarchæ ab Ecclesia appellantur rebus gestis, ac Vitis*;"

"*De Vita, rebusque Jesu Christi*," and "*De Vita Virginis et Apostolorum*," in both of which the Scripture history is debased by the intermixture of absurd fabulous legends; "*De Romanorum et Græcorum Magistratibus*, lib. iii.;" "*Aristoteles de Moribus, cum Commentariis*;" "*Aristotelis Politic. cum Observationibus*;" "*Aristotelis Categoriæ, Lib. de Interpretatione, Prædicamenta, Analytic utriusque, Lib. Topic. et Elenchi, cum Annotationibus*;" "*Porphirii Institut. quinque Voc.*;" "*Aristotelis, lib. viii. de Natura; de Anima, lib. iii.; de Cælo, lib. iv.; de Ortu et Interitu, lib. ii.; Parva quæ vocant Naturalia; Meteorolog. lib. iv.; adjectis in singulos Annotationibus*;" "*Dionysii Areopagitæ Opera*;" "*Ignatii et Polycarpi Epistolæ*;" "*Justini Martyris Opera, cum Observationibus S. Clementis de Vita S. Petri, &c.*;" "*Exæmeri, et Platonis Axiochi, cum Annotationibus*;" "*Orations*," in Latin; Notes on the Harangues of Livy;" "*A Latin Version of the Commentary of Origen upon Job*," &c. *Miræus de Script. sæc. xvi. Teissier's Eloges des Hommes Savans tirez de M. de Thou, avec additions. Moreri.* — M.

PERIZONIUS, JAMES, a learned critic, was born in 1651 at Dam, in the province of Groningen, where his father was master of the public school. His family name was *Varbrek*, which, according to the pedantry of the times, he changed to Perizonius, having a similar signification in Greek. James studied at Deventer under Gisbert Cuper, and afterwards at Utrecht under Grævius. The invasion of Louis XIV. interrupted his academical studies in 1672, but he resumed them in 1674 at Leyden, where he attended the lectures of Theod. Ryckius. His first public employment was that of rector of the Latin school at Delft. In 1681, he was appointed to the chair of history and eloquence at Franeker, and in 1693 he removed to the same professorship, with that of the Greek language, at Leyden. He died, unmarried, in 1715, in his 64th year. This industrious scholar was the author of a number of learned works, of which the following are the principal: "*Animadversiones Historiæ*," 1685, 8vo. consisting of explanations of many passages in the Greek and Latin writers; "*Dissertations*," in several volumes 4to., chiefly relative to Roman history; "*Orations*;" "*Origines Babylonicæ et Ægyptiacæ*," 2 vols. 8vo., 1736, a very learned performance, in which various errors of Sir John Marsham are corrected; "*An Edition of Ælian's Various History, with a Commentary*;" "*Rerum per Europam, sæculis xvii. maxime Gestarum Comment. Histor.*"

Perizonius had collected a numerous and well chosen library, and a cabinet of medals, which were sold after his death. He left to the University of Leyden several ancient manuscripts, and scarce editions of classics. *Moreri.* — A.

PERKINS, WILLIAM, a learned and pious English divine in the 17th century, was born at Marston, in Warwickshire, in the year 1558. From the grammar-school he was sent for academical education to Christ's college, in the University of Cambridge, where his behaviour was for some time wild and irregular, though he soon became reclaimed, and exhibited a commendable pattern of studious diligence, virtue, and piety. While he was an under-graduate, he appears to have shewn a strong attachment to the study of the mathematical sciences, which, in the reports of the ignorant and credulous, was construed into a fondness for the study of magic; but, after taking his first degree in arts, he devoted himself entirely to the study of divinity, and the branches of learning more immediately connected with that science. He was chosen a Fellow of his college, of which he was also appointed one of the tutors, and acquired high reputation for the learning and judgment with which he discharged the duties of that office. He was likewise nominated catechist of his college, and delivered a course of lectures on the Commandments, which made a deep impression on the minds of his pupils. After having entered into holy orders, he first exercised his pulpit talents in preaching to the prisoners in the castle of Cambridge, whom he prevailed upon the jailor to bring to the adjoining shire-house every Sunday. When it was known that he had thus voluntarily undertaken the office of spiritual instructor to these ignorant and vicious wretches, some respectable persons from the contiguous parishes came to hear him, who soon spread abroad the fame of his extraordinary abilities as a preacher. At length he was invited to become preacher of St. Andrew's parish in Cambridge, and, for many years, was admired and followed by numerous auditories, comprehending many of the members of the University most respectable for learning and discrimination, who were instructed and edified by his discourses, while they were level to the understandings of the most common hearers.

Mr. Perkins had repeated offers of more advantageous situations; but, though he married, and had several children, his affection for the parishioners of St. Andrew's induced him to refuse them, and to be satisfied with the inconsiderable compensation for his arduous

labours which he derived from his appointment, and the presents of some liberal individuals. Besides discharging the duties of his ministerial office, he devoted no inconsiderable portion of his time to the composition of his various works. In his religious sentiments he was strictly calvinistical, and he published several treatises in defence of the doctrines of that school, which involved him in a controversy with Arminius, then Professor of Divinity at Leyden, which continued till his death. Mr. Granger says, that "an uncommon quickness of sight and apprehension, contributed to give him the excellent knack he was master of, in quickly running through a folio, and entirely entering into the author's subject while he appeared to be only skimming the surface. He was deprived by Archbishop Whitgift for Puritanism." He was one of those divines who "were sometimes called *conforming Non-conformists*, as they were against separation from the National Church." He fell under the displeasure of the Archbishop, in consequence of his having subscribed, or declared his approbation of the *Book of Discipline*; but his deprivation, or suspension, seems not to have been of any long continuance, his great learning, worth, and quiet, peaceable behaviour making the high party ashamed of proceeding to any violent measures against him. He died of a violent attack of the stone in 1602, when he had only arrived at the 44th year of his age. In person he was rather short and corpulent, in his disposition cheerful and pleasant; and, owing to a lameness in his right hand, wrote all his works with his left. Of his great industry, their number alone affords sufficient proof. Mr. Orton, who was no Calvinist, when speaking of his character, says, "I think him an excellent writer: his style is the best of any of that age, or the next, and many passages in his writings are equal to those of the best writers in modern times. He is judicious, clear, full of matter, and deep Christian experience.—I could wish *all* ministers, especially *young* ones, would read him, as they would find large materials for composition.—He hath many admirable things in *practical* divinity." Many of his pieces have been translated into elegant Latin, and others into the German, Dutch, French, Italian, and Spanish languages. The whole have been collected together, in 3 vols. folio, consisting of "A Foundation of Christian Religion;" "The Golden Chain, or Description of Divinity;" "An Exposition of the Apostle's Creed;" "An Exposition of the Lord's Prayer;" "Cases of Conscience, in

Three Books ;" " An Analysis and Harmony of the Bible ;" " Commentaries upon the Fifth, Sixth, and Seventh Chapters of St. Matthew ;" " Commentaries on the Five First Chapters of the Epistle to the Galatians ;" " A Commentary on the Epistle of Jude ;" " Commentaries on the Three First Chapters of the Apocalypse ;" " Problem of the forged Catholicism, or Universality of the Romish Religion," in Latin, intended as an introduction to young students in the study of the Fathers and Councils ; together with numerous doctrinal, practical, and controversial treatises. *Fuller's Holy State, and Abel Redivivus. Neal's Hist. Purit. Vol. I. ch. vii. and viii. Granger's Biog. Hist. England. Vol. I. Eliz. class. iv. Orton's Letters to a young Clergyman, p. 39, 40.—M.*

PERNÉTY, ANTONY-JOSEPH, an ingenious and learned French writer, was born in 1716 at Roanne, in Forez. He entered into the order of Benedictines, and devoted himself to study, and the composition of numerous works, in which he displayed a systematizing spirit with a singular mode of thinking. Some of the principal of these are the following: " Dictionnaire de Peinture, Sculpture et Gravure," 1757; " Dictionnaire mytho-hermetique," 1758; " Discours sur la Physionomie ;" " Journal historique d'un Voyage fait aux Isles Malouines en 1763 et 1764," 2 vols. 8vo. 1769: this account of a voyage made by himself, contains many curious particulars: it was translated into English, and read with interest at the time of the dispute with Spain, relative to these islands, which are the same with the Falkland Isles: " Dissertation sur l'Amerique et les Americains," 1770: in this work and in his „ Examen des Recherches Philosophiques de Pauw sur les Americains," 1772, he controverts the opinions of Pauw; " La Connoissance de l'Homme moral par celle de l'Homme physique," 1776. He likewise published a translation of Columella, and of Wolff's Course of Mathematics; assisted in the 8vo. volume of the Gallia Christiana; and communicated several memoirs to the Academy of Berlin, of which he was a member, and in which capital he resided a long time. He at length returned to Valence, in the department of la Drome, where he died about the close of the century. *Nouv. Dict. Hist.—A.*

PEROTTI, NICCOLO, one of the early Italian men of letters, was born of an ancient but decayed family at Sassoferrato, in 1430. He was the scholar of Volpe at Bologna, and after finishing his studies became himself a professor in that city, first of polite literature, and then

of philosophy. He made himself known by various translations of Greek authors into Latin. As early as 1452 and 1453 he sent to Pope Nicholas V. his version of the three first books of Polybius, to which he afterwards added two more, all that were then known of that author. He subsequently translated Epictetus's Enchiridion, the Commentary of Simplicius upon Aristotle's Physics, and Tatian's Oration to the Greeks. In 1452, when the Emperor Frederic III. visited Bologna, Perotti complimented him in the name of the city in an oration which was printed, and was recompensed with the title of poet laureat and imperial counsellor. He appears in 1456 to have been in the service of Pope Callixtus III. as his secretary and a count of the Lateran palace. In 1458 he was nominated by Pius II. Archbishop of Siponto, which is the same see as Manfredonia. He was particularly attached to Cardinal Bessarion, whose conclavist he was after the death of Paul II. On this occasion it is said that some cardinals coming to wait on Bessarion with the purpose of saluting him Pope, were refused admission by Perotti, on the plea that he was deeply engaged in his studies; and that, after the election of Cardinal Riario, Bessarion coolly said to him, " By your untimely care you have lost me the tiara, and yourself a hat." He was, however, appointed to honourable offices under the court of Rome, being made governor of Umbria in 1465, of Spoleto in 1471, and of Perugia in 1474. He died in 1480 at a country seat to which he had given the name of Fugicura. The writings of this learned person are numerous, considering the public employments in which he was engaged. His translations are composed with pure latinity, but like all those from the Greek in that age are loose and inexact. Casaubon speaks with contempt of that of Polybius. His most celebrated work was entitled " Cornucopia," being a diffuse and learned commentary on Martial's book on Spectacles, and the first book of his Epigrams. It was not published till after his death, as being somewhat incongruous with his ecclesiastical dignity. It contains a treasure of erudition respecting the Latin language. He also wrote remarks on other classical authors, many orations and letters, and had a share in the angry contentions among the literati of his time. *Bayle. Moreri. Tiraboschi.—A.*

PÉROUSE, J. F. G. DE LA, an eminent but unfortunate navigator, was born of a gentleman's family of Toulouse, in 1741. In his 15th year he entered into the French navy,

in which he passed a life of almost constant service. Uniting the vivacity and gaiety usual to the natives of a warm climate, with equanimity and solidity of character, he was generally esteemed and beloved, while his firmness and professional skill caused him to be regarded as fit for the most arduous enterprises. The triumphs of the French marine were few in his time; he however commanded in the successful attempt to destroy the English settlements in Hudson's Bay, in 1782. On that occasion he gave a signal proof of his considerate humanity; for, reflecting that the English who had fled into the woods, would be exposed by the destruction of their settlements to perish through want, or by the hands of the savages, upon his departure he left them a supply of provisions and arms. On the restoration of peace, it was resolved by the French ministry that a voyage of discovery should be undertaken to supply what had been left defective in the voyages of the illustrious Cook and his associates. Louis XVI. himself drew up the plan of the intended expedition with great intelligence; and La Pérouse was the person fixed upon to conduct it. With two frigates, *La Boussole* and *l'Astrolabe*, the first under his own command, the second under that of M. de Langle, but subject to his orders, he sailed from Brest in August 1785. They touched at Madeira and Teneriffe, and in November anchored on the coast of Brazil. Thence they proceeded round Cape Horn into the South-sea, and in February 1786 cast anchor in the Bay of Conception, on the coast of Chili. At this time, so well had the means of preserving health been employed, they had not a man sick. The ships reached Easter-island in the month of April, and thence sailed without touching at any land to the Sandwich islands. On June 23d, they anchored on the American coast in lat. $58^{\circ} 37'$, and landed on an island to explore the country and take observations. At this place M. Pérouse had the misfortune of having two boats wrecked, with the loss of all their crews. Thence he ran down to California, and in September anchored in the Bay of Monterey, whence they took their departure across the Pacific Ocean, and in January 1787 arrived in Macao roads. In February they reached Manilla, which they quitted in April, shaping their course for the islands of Japan. Passing the coasts of Corea and Japan, they fell in with Chinese Tartary in lat. $42^{\frac{1}{2}}$ and ran to the northward. They anchored in a bay of the island of Sagalien, and thence proceeded up the shallow channel between that island and the continent,

as far as lat. $51^{\circ} 29'$. Returning thence, they reached the southern extremity of Sagalien in August, and passed a strait between it and Jesso (since named Perouse Strait) into the North Pacific. On September 6, they anchored in the harbour of St. Peter and Paul in Kamtschatka. The ships having been refitted, they set sail on September 30. for the southward, and crossing the line, arrived in December at the group called by Bougainville, Navigator's Islands. Anchoring in the Bay of Maouna, they met with a friendly reception from the numerous natives, and began to take in refreshments. A party of 61, under the command of M. de Langle, went ashore to procure fresh water, when a most unfortunate occurrence took place. The natives, confiding in their numbers and personal strength, were resolved to make prize of the boats, and without the least provocation commenced an attack with clubs and stones, in which M. de Langle and eleven more lost their lives, the rest escaping with great difficulty. The humane forbearance, which was the principle of conduct during the whole voyage, appears to have been carried to an extreme on this occasion, and to have produced the catastrophe. Quitting this polluted spot without any fruitless attempts at vengeance, Pérouse proceeded to New Holland, and arrived at Botany Bay, in January 1788, just at the time when Governor Phillip with the whole English colony was leaving it for the new settlement at Port Jackson. Here terminates all that is known of the voyage of this navigator, from the journal which he transmitted to France. He had many and important objects of research remaining, but was never more heard of. There can be little doubt that both the vessels perished by shipwreck, probably with their whole crews. The interest excited by their continued absence caused the National Assembly in 1791 to decree that two ships should be sent in search of them, and they accordingly sailed under M. d'Entrecasteaux; but the effort proved fruitless, and no certain information has been procured of their fate. In the same year a decree passed for the publication of the accounts sent home by Pérouse, at the national expence, and for the profit of his widow. Circumstances retarded the execution of this design till 1798, when the "*Voyage autour du Monde, par J. F. G. de la Pérouse, &c.*" edited by M. L. A. Milet Mureau, appeared in 3 vols. 4to., with an atlas in folio. It is an interesting work, and has been twice translated into English. The proper discoveries

of Pérouse are chiefly in the seas between China and Japan, and the latter and Tartary. *Voy. de Pérouse. Nouv. Dict. Hist.*—A.

PERRAULT, CLAUDE, a physician, and an eminent architect, born at Paris in 1613, was the son of an advocate of parliament, originally from Tours. He was brought up to the medical profession, and was admitted a doctor of the faculty of Paris in 1641. He practised little, however, except among his friends and the poor, and made himself chiefly known by his architectural talents. He had studied mathematics in his medical course, and had acquired great skill as a draughtsman. A natural turn for the fine arts and mechanics, had caused him to pay particular attention to architecture, and his drawings relative to this art were much admired for their beauty. When in 1666 the Academy of Sciences was founded, under the patronage of Colbert, Perrault, who was one of the first members, was appointed to select a spot for an observatory, and he also gave a plan of the building, which was executed. When it was resolved, among the magnificences of Louis XIV., to proceed in completing the palace of the Louvre, all the eminent architects were invited to send designs of the façade, and that of Perrault was preferred. This is accounted the masterpiece of French architecture, and it would alone suffice to transmit his name with honour to posterity. It was in vain that persons jealous of his reputation endeavoured to make the public believe that the real designer of this work was Le Veau: they entirely failed in their proof, and the glory of Perrault remained untarnished. When Colbert, after the King's first conquests, proposed to construct a grand triumphal arch to his honour, Perrault's design had the preference, and the edifice was commenced. It was, however, never finished; and the stones were all removed under the regency of the Duke of Orleans. In its masonry Perrault employed the practice of the ancients, of rubbing the surfaces of the stones together with grit and water, so as to make them cohere without mortar; and he invented a machine for the purpose. Other works of this architect were the chapel at Sceaux, that of Notre Dame in the church of the Petits Peres in Paris, the water alley at Versailles, and most of the designs of the vases in the park of that palace. By the King's command he undertook a translation of Vitruvius with notes, published in 1673, fol. All the designs for the plates of this work were drawn by himself, and were regarded as master-pieces of the kind. He

afterwards published an abridgment of that author for the use of students. He likewise facilitated the study of architecture by a work entitled, "*Ordonnance des cinq Espèces de Colonnes, selon la Methode des Anciens*," fol. In its preface he maintains that there is no natural foundation for the architectural proportions, but that they may be infinitely varied according to taste and fancy; an opinion which has given much offence, though justified by the practice of the ancients themselves. A collection of several machines of his invention was published after his death in 4to., 1700.

Claude Perrault also holds a respectable place among the writers in his original profession. He employed himself assiduously in the dissections of animals, and besides various memoirs on this subject communicated to the Academy of Sciences, he published "*Memoires pour servir a l'Histoire naturelle des Animaux*," part in 1669, and complete in 2 vols. fol. 1671—76, with fine plates. Du Verney assisted in the dissections and descriptions, which were from subjects in the royal menagerie. His other writings of this class are contained in his "*Essais de Physique*," 4 vols. 1680—88. One of these volumes relates entirely to the organ of hearing, under the title of "*Traité de Bruit*." Another relates to the mechanism of animals, in which he has anticipated Stahl in some of his opinions respecting the functions of the animal soul. In other parts of these essays he treats on the peristaltic motion, on the senses, on nutrition, on the regeneration of lost parts, &c. on all which topics he has many good and ingenious observations, mixed with much hypothesis. From this account of his labours in art and science, it appears that he was not a man to be rendered ridiculous and contemptible by the petulance of wit; and Boileau, who attempted it, has injured his own memory by the attack, rather than that of his foe. Claude, who was a man of a kind and gentle disposition, had expressed himself in disapprobation of the severities of the satirist; on which account, Boileau, in his *Art of Poetry*, brought him forward under the fiction of a doctor of Florence, who, from a bad physician, became an able architect. Perrault's complaint of this outrage only produced a more flagrant insult from the poet, in an epigram, in which he pretended not to have had him in his view, because, though an ignorant physician, he was *not* a skilful architect. But this double injustice was too gross for the public feeling; and Boileau afterwards thought fit to retract part of his censure.

Claude died in Paris in 1688, aged 75. His death is said to have been in consequence of dissecting a camel which had died of disease. His portrait was placed in the hall of the faculty of medicine, with an honourable inscription.

Claude had three brothers. *Peter*, the eldest, receiver-general of the finances of the generality of Paris, wrote a *Treatise on Fountains*, and a translation of the "*Secchia rapita*," of Tassoni. Some of his papers are contained in the "*Oeuvres Physiques de Claude et de Pierre Perrault*," *Leyd.* 1721.

Nicholas, the second brother, was a doctor of the Sorbonne, and published "*Theologie Morale des Jesuites*," 4to., 1667. The youngest is the subject of the following article. *Moreri. D'Argenville Vies des Architectes. Halleri Bibl. Anat.—A.*

PERRAULT, CHARLES, younger brother of the preceding, a distinguished literary character, was born at Paris in 1633. He was placed at an early age in the college of Beauvais, where he soon attracted notice by his facility in making verses. He was still more addicted to scholastic disputation, but a quarrel with his master, which obliged him to quit the college, interrupted the ordinary course of his studies. He, however, by no means deserted literary pursuits; but, associating himself with a friend of the same age, they read good authors together, and discussed their merits; and this second education was, in his opinion, much more useful to him than the first. They also indulged themselves in burlesque, which was then much in vogue; and they joined in a travesty of the 6th book of the *Eneid*, which juveniletask might, perhaps, produce a more permanent effect upon the taste of Perrault than he was aware of. He was brought up to the profession of the law, and having been admitted an advocate, began to plead causes. He was, however, taken from this career by the minister Colbert, who chose him for secretary to a small society of men of letters, which assembled twice a-week at his house. Their business was to plan devices for medals, and other memorials, at the King's requisition, and commemorative of the glories of his reign; and this was the germ of the celebrated Academy of Inscriptions and Belles-Lettres. Charles Perrault had a singular talent for inventions of this kind, and those which he proposed commonly obtained the preference. His influence with the minister was constantly employed in the service of science and literature. He procured, for the French Academy, apartments

in the Louvre; and, with his brother Claude, shared in the establishment of the Academy of Sciences. When Colbert caused a sum to be set apart in the treasury, for pensioning, in the King's name, the most eminent men of letters, as well in foreign countries as in France, its distribution was principally confided to Perrault. This was an office likely to give him much consequence among the literati, and also to procure him much envy and ill will. He seems to have executed his trust very honourably, yet the list of pensions granted in France was far from being a scale of relative merit.

The esteem of Colbert for Perrault was substantially proved by appointing him controulor-general of the royal buildings, of which he was himself superintendant. In this post he conducted himself with equal disinterestedness and intelligence; and he was of great use to his patron, by suggesting to him, in conversation, much information on points which he had had no time to study, and which he could afterwards display to advantage before the King, who was equally uninstructed with himself. During his possession of this office, he obtained the establishment of the Academies of Painting and Sculpture. The French Academy manifested its gratitude for his services, by admitting him as a member in 1671; and his discourse at reception gave so much satisfaction to that body, that it thenceforth became a custom to print the admission harangues. His connection with Colbert was interrupted by some mortifications to which the minister exposed him; possibly because he could not condescend to servility. Perrault retired, and resisted the advances soon after made for recalling him. He withdrew to a house in one of the suburbs of Paris, in the neighbourhood of the colleges, which he chose for the purpose of superintending the education of his two sons. Here he passed his time in literary leisure, and the enjoyment of domestic happiness. He exercised himself in writing, and composed several poems, which are said to be remarkable for the exactness of their descriptions. One of these, entitled, "*Le Siecle de Louis XIV.*," published in 1687, made the commencement of a controversy, which is one of the most remarkable circumstances of his life, and for a time divided all the wits in France. In enumerating the glories of the reign, he had enhanced them by a depreciation of the ancients in every point of comparison; and, as this was regarded by the votaries of antiquity in the light of a profanation, he supported his opinion by an elaborate prose work,

entitled, "Parallele des Anciens et des Modernes," 4 vols. 12mo. Among other antagonists, he had to encounter the formidable satirist Boileau, who attacked him not only with all the powers of argument of which he was master, but with ridicule and invective. He, indeed, treated Perrault as a personal enemy; and, as he was of a much less forgiving temper than his adversary, he seems never, even after an apparent reconciliation, to have regarded him without a degree of malignity. The breach had been widened by a poem of Perrault's, called "Apologie des Femmes," intended as a kind of reply to Boileau's virulent satire on the sex. With respect to the controversy relative to the ancients, moderate men judged that each party ran into extremes. Perrault's ignorance of the Greek language, and of the manners of antiquity, led him to false and partial judgments, whilst pedantry and learned prejudices often dictated the language and opinions of his opponents. During the progress of the contest, which, in some form or other, was continued to a late period, several distinguished French writers declared themselves of the party of Perrault, (see *Fontenelle* and *La Motte*,) and a lower estimate of the ancients seems, in general, to have prevailed in the French school of literature, than in that of other countries.

After Perrault had withdrawn himself personally from the controversy, he occupied himself in drawing up his "Eloge Historique d'une Partie des Grands Hommes qui ont paru dans le xvii Siecle." Of this work he published two vols. folio, 1697, 1700, with the portraits of the subjects of his eulogy. The style of the work is simple and pleasing, and a tone of moderation reigns through the whole. Among the illustrious persons commemorated, he had not omitted Arnauld and Pascal; but the odious intrigues of the Jesuits excluded them from the collection, till after the death of Lewis XIV. This estimable writer, who invariably maintained the character of a man of worth, died in 1703, at the age of 70. His poetry is less valued than his prose, which last is a model of elegant simplicity. Sixty years after his death appeared his "Memoirs," written by himself, valuable for their character of frankness, and curious for the anecdotes they contain. *Moreri. D'Alembert Eloges Academ.*—A.

PERRENOT, ANTONY, usually known by the name of *Cardinal Granvelle*, a distinguished statesman, was the son of Nicholas Perrenot, Lord of Granvelle, chancellor to the Emperor Charles V. He was born in 1517 at Besançon,

and after studying in the Universities of Louvain and Padua with great reputation, entered into holy orders. He was brought to court by his father, and was employed by Charles V. in various embassies, in which he acquitted himself so well, that he gained the confidence of his master. He was made bishop of Arras at the age of 25; and upon the resignation of Charles was recommended so strongly by that sovereign to his son Philip II., that he became his most confidential minister. From the see of Arras he was translated to the archbishopric of Mechlin, and in 1561 was created a cardinal by Pius IV. Granvelle possessed great talents for business; and is said to have occupied five secretaries at once, dictating to them in different languages, of which he thoroughly possessed seven. He was a master of crafty politics; and in the reign of Charles endeavoured to lull the Protestants into a state of security, with respect to the preparations that were making against them. When Margaret of Austria was placed by Philip at the head of the government in the Low-Countries, Granvelle was her principal counsellor, and in reality exercised the whole authority. His character is by Grotius represented as a compound of industry, vigilance, ambition, luxury, and avarice, and as equally surpassing the common measure both in good and bad qualities. A zealous servant to the crown, his sole principle of government was the extension of the royal prerogative, whilst at the same time he was animated with professional hatred against the Protestants. His rule at length grew so odious to the nobles and people, that in 1566 public complaints against him were transmitted to Philip, who thought it prudent to recall him. His conduct, however, by no means lost him his master's favour and confidence. After having retired for some time to Besançon, of which city he was made archbishop, Philip again employed him in public affairs. He was sent to Rome at the election of Pius V., and was commissioned to negotiate a league against the Turks. After having resided some time at Naples in quality of viceroy, the King called him into Spain, and left him in charge of the affairs of that kingdom while he went to take possession of the crown of Portugal. He was finally nominated ambassador to conclude the marriage of the Infanta Catharine with the Duke of Savoy. The fatigue of this journey threw him into an illness on his return, which carried him off at Madrid in 1586, in the 70th year of his age. *Moreri. Grotii Annal. Belg. Robertson's Charles V.*—A.

PERRIN, CHARLES JOSEPH, a French Jesuit, and admired preacher in the 18th century, was born at Paris in the year 1690. He exercised his pulpit talents with great success and applause in several of the principal cities in the kingdom, and particularly in the metropolis. Upon the disgrace of his society in France, the Archbishop of Paris, who was favourable to the order, gave him a temporary asylum in his palace. His deportment as an ecclesiastic was regular and edifying, and his manners agreeable and conciliating; but, having rendered himself peculiarly obnoxious by the ardour of his zeal on behalf of his society, the ruin of which was irrevocably determined, he was under the necessity of retiring to Liege. In this city he died in 1767, when about 77 years of age. He published a Latin "Poem on the Death of Lewis XIV.;" and from his manuscripts were printed, at Liege, in 1768, 4 vols. of "Sermons," 12mo. They are said to be recommended by an easy and pleasing style, though not always correct; solid and forcible reasoning; and a happy mixture of lively and striking images with genuine pathos. *Nouv. Dict. Hist. Ladvocat's Dict. Hist. et Bibl. portatif.*—M.

PERRON, JAMES DAVY DU, a learned and celebrated cardinal, was descended from two ancient and noble families of Lower Normandy, which, on account of their adherence to the Protestant faith, had found it necessary to seek an asylum in Switzerland, and settled in the canton of Berne, where the subject of this article was born, in the year 1556. Till he was ten years of age, his father, who possessed considerable learning and abilities, undertook the office of his tutor, and initiated him in the mathematics and the Latin language. At this period of his life his parents returned with their family into Normandy; but were for some years afterwards driven from place to place by persecution and the civil wars, till the Protestants obtained peace from Charles IX. During this time young Du Perron applied diligently to his studies, and with such success, that he taught himself the Greek language, and philosophy, commencing the science last mentioned with the logic of Aristotle. He then employed himself in studying the orators and poets; and afterwards cultivated an acquaintance with the Hebrew language, and became such a proficient in it, that he could read it with facility, without the points, and was able to deliver lectures upon it before the Protestant ministers. In the year 1576, M. de Lancosme carried him to the court of Henry III., which

was then at Blois, where the states were assembled, and introduced him to the King, as a young man of extraordinary abilities and acquirements. Here he afforded evidence of his talents and learning in public lectures upon the mathematics and philosophy, and obtained such celebrity as a disputant, that he was soon left without an opponent who would venture to enter the lists with him. Upon the breaking up of the states he went to Paris, where he mounted the rostrum in the great hall of the Augustines, in the habit of a cavalier, and held public conferences upon the sciences. He now seems to have entertained a disposition towards a change in his religious sentiments. This was strengthened by his perusal of the "Summa" of Aquinas, and by the intimate friendship which he cultivated with Philip Desportes, Abbot of Tiron, who made him his substitute in the office of reader to King Henry III. With that monarch he became a favourite, though he is said to have incurred his temporary displeasure, by an unseasonable display of his vanity, at least, if it does not, as his adversaries have maintained, offer strong presumption of his irreligion. Having one day, while the King was at dinner, delivered an excellent defence of the existence of a God, His Majesty was highly pleased with it, and complimented him on the solidity of his arguments. Perron, however, fond of displaying his talents, had the boldness to reply, that "if His Majesty would give him the hearing, he could refute what he had advanced by arguments equally solid." Upon which the King was so displeased, that he ordered him out of his presence. It is but justice to observe, that the truth of this anecdote is denied by the Catholics, who maintain it to have been a fiction of the Protestants, out of revenge for his abandoning their communion.

From the perusal of Aquinas's "Summa," M. du Perron was led to the study of the fathers, particularly of the works of St. Augustine; and, finding the principles taught by them to be widely different from those in which he had been educated, he determined to renounce the latter, and to embrace the Catholic creed. Having taken this resolution, his ingenuity soon discovered weak reasonings and false conclusions in the writings of the ablest defenders of Protestantism, and he persuaded himself that the weight of argument, as well as authority, preponderated in favour of the tenets of that church into which he was entering. He, therefore, instructed himself minutely in all the controverted points

at issue between the two communions, and then formally made his abjuration. No sooner had he thus become a convert to the Catholic church, than, with a zeal not unusual in new proselytes, he laboured assiduously for the conversion of others; and this even before he had embraced the ecclesiastical profession, in a conference with the chaplain of the English ambassador, and on several other occasions. In the year 1586, he was selected to pronounce the funeral oration for the celebrated poet Ronsard; and in the following year, the King appointed him to pay a similar tribute of respect to the memory of Mary Queen of Scotland. Afterwards he wrote, by His Majesty's command, "A Comparison of moral and theological Virtues;" and two "Discourses," one concerning the soul, and the other upon self-knowledge, which he pronounced before that Prince. He was in attendance upon the King when His Majesty afterwards assembled the states of the kingdom at Blois; and after the murder of Henry III. he went to reside with the Cardinal de Bourbon. He now laboured more assiduously than ever in making converts from the reformed, and is said to have been the means of restoring great numbers of them to the Catholic fold. Among others, he converted Henry Sponde, afterwards bishop of Pamiez, as that prelate acknowledged, in a dedicatory letter prefixed to his "Abridgment of Baronius's Annals." His Catholic biographers also claim for him the honour of having had a principal share in the conversion of King Henry IV. Of that event we have sufficiently expressed our opinion in our life of that monarch. It is certain, that when the King had come to a determination to avow himself a Catholic, and expressed his willingness to receive instruction on the subject of religion, M. du Perron waited on him while he was engaged in the siege of Rouen, and followed him to Mante, where he maintained a famous dispute with four Protestant divines. Afterwards, when the King was resolved to hold a conference about religion with the principal prelates of the kingdom, he sent for Du Perron to assist in it; and as he was then only a layman, the King nominated him to the vacant see of Evreux, that he might be qualified to take his place among them. This conference was held at St. Dennis, and was followed by the King's abjuration of the Protestant faith.

After this sacrifice of his religion to views of state policy, Henry sent M. du Perron, together with M. d'Ossat, to Rome, for the purpose of negotiating his reconciliation with that

see; in which object they succeeded, when Pope Clement VIII. found that the King was firmly fixed upon his throne, and might be tempted to follow the example of Henry VIII. of England, were His Holiness to prove much longer implacable. While M. du Perron continued at Rome, in the year 1595, he was consecrated bishop of Evreux. After his return to France, he laboured ineffectually to convert some of the leading Protestants to the Romish faith, and frequently preached and wrote upon the points in controversy between them and the Catholics. Having read M. du Plessis-Mornay's treatise "On the Eucharist," he pretended that he had discovered in it more than five hundred errors and false quotations; which proved the occasion of a conference between our prelate and that gentleman at Fontainebleau, in the presence of the King, when the honours of victory were awarded to each of the opponents by their respective parties. Afterwards the King made M. du Perron grand almoner of France, and in 1604 translated him from the see of Evreux to the archbishopric of Sens. In the same year, in consequence of a letter written by the King to Pope Clement VIII., that Pontiff conferred on the Archbishop the dignity of cardinal, with singular marks of esteem. The indisposition of Clement soon afterwards having determined the King to send the French cardinals to Rome, that they might be on the spot when the next conclave should be assembled, Cardinal du Perron on his arrival was immediately employed by the Pope in the most important councils and congregations. He supported the elections of Leo XI. and Paul V., and assisted at the congregation *de auxiliis*; and it was said to be chiefly owing to his advice, that the Pope last mentioned dismissed the controversy between the Jesuits and Dominicans concerning *grace*, in such a manner as we have seen under his article. Upon his return to France, at the request of the King, he wrote a Reply to King James of England's letter concerning differences in religion, which that Prince sent to Henry; and he was also employed by His Majesty in various other affairs. Some time afterwards he was sent a third time to Rome, together with Cardinal de Joyeuse, for the purpose of bringing the differences between Pope Paul V. and the republic of Venice to an amicable termination; and their endeavours were not ineffectual. Such weight had his advice with that Pontiff, that he once said to those about him, "We ought to pray to God that he would inspire Cardinal du

Perron, for he will persuade us to do whatever he pleases."

It was the King's wish that the Cardinal-archbishop should reside for some time at Rome, superintending the interests of France at the papal court; but the ill state of his health rendered it necessary for him to be recalled home. After the execrable murder of Henry IV. he devoted himself entirely to the interests of the court of Rome, and by his subserviency to its policy, excited the indignation and hatred of the friends to the independence and liberties of the Gallican church. He rendered useless the arret of the parliament of Paris against Bellarmin's book, and the high notions of papal power maintained in it. He supported the notion of the infallibility of the Pope, and his superiority over a general council, in a thesis which he held in 1611, before the Pope's nuncio. He convened an assembly of his suffragans at Paris, in which he assumed an inquisitorial authority, and passed a sentence of condemnation on Edmund Richer's celebrated treatise "concerning ecclesiastical and political Power." At the meeting of the states-general in 1614, he opposed, under the pretence of its comprehending points of faith with which a secular body had no business to interfere, a motion introduced by the third estate, purporting, "that the assassinations of Henry III. and IV. called upon all good Frenchmen to condemn the doctrine which permitted the murder of tyrants, and gave the Pope power to depose Kings, and to absolve subjects from their oaths of allegiance." He was one of the presidents of the assembly of the clergy, held at Rouen in 1615, and pronounced discourses before the King, at the commencement and close of their sessions, which were much applauded. From this time he lived chiefly in retirement at Bagnolet, employed in putting the last hand to his works, which were printed in a press set up in his own house, that he might be satisfied of their correctness, by carefully revising every sheet before it was worked off. He died at Paris in 1618, in the sixty-third year of his age. He possessed a lively penetrating genius, and a prodigious memory, had studied much, and was well versed in antiquity, sacred and profane; and he well knew how to avail himself of his acquaintance with the fathers, the councils, and the ecclesiastical historians, in refuting or puzzling his adversaries. He delivered his sentiments with ease and force, and wrote purely and eloquently. From his obsequiousness, however, to the lordly pretensions of the court of Rome,

he has not been unjustly characterized by some of his Catholic critics as a bad Frenchman, a political priest, and an ambitious prelate. His works, which were printed separately in his lifetime, were collected together after his death, and published in 3 vols. folio, in 1622 and 1623. In the year last mentioned, his secretary, Cæsar de Ligni, added to them a fourth volume, comprizing his embassies and negotiations, which are said to reflect greater credit on his eloquence than his capacity for diplomatic agencies. Some years after his death, a volume was published under the title of *PERRONIANA*, consisting of thoughts, maxims, observations, &c. relating to literature, history, &c. arranged in alphabetical order; which was composed by Christopher du Puy, prior of the Carthusian monastery at Rome, and among some good things worth preserving, presents the reader with many trifles and puerilities. It has been repeatedly printed, however, in a 12mo. volume. *Life prefixed to the Author's miscellaneous Pieces. Dupin. Moreri. Nouv. Dict. Hist.—M.*

PERROT D'ABLANCOURT, NICHOLAS, a distinguished French writer, descended from a considerable family in the law, was born in 1606, at Chalons-sur-Marne. His father, who was a convert to Protestantism, sent him for education to the college of that religion at Sedan. He afterwards studied philosophy at home under a private tutor, and then went to Paris, where, at the age of 18, he was admitted an advocate. Through the persuasion of an uncle, who was a counsellor in parliament, he solemnly abjured Calvinism at the age of 20, but he refused to enter into the ecclesiastical state. He had passed five or six years in the dissipation common to youth, when serious thoughts respecting the religion in which he had been bred occupied his mind, and he studied controversial points with a Lutheran divine for three years. The conclusion was, that he renounced his new faith, and retiring to Holland and England, again declared himself a Protestant. After a time, he returned to Paris, where he frequented the polite and literary world, and was generally well received. His acquisitions were, indeed, extraordinary. He was well versed both in the sciences and belles lettres, understood the ancient and several modern languages, and displayed quick parts and a penetrating judgment. He was keen in debate, but mild and easy in the commerce of life. The French Academy admitted him among its members in 1637. He had set himself to work on a translation of Tacitus, when he was

obliged to go to his province to take care of his small property. Retiring with his sister to his estate of Ablancourt, he passed the rest of his life upon it, only occasionally spending the winter at Paris, for the purpose of printing his works. When, in 1662, Colbert made a kind of muster of the men of letters in France, for the purpose of selecting those who in their several kinds were best qualified to labour for the glory of the King, (the leading object of that reign,) D'Ablancourt, who had now made himself known by numerous writings, was fixed upon for historiographer to His Majesty, with a pension of 1000 crowns. But the King, being informed that he was a protestant, declared that he would have no historian who was not of his own religion, and the appointment was superseded. The pension, however, was continued to him as a man of learning; but he probably received little of it, since he is said to have died poor. After severe sufferings from the stone and gravel, which he bore with patience, he sunk under them in October 1664, in his 59th year.

It is chiefly as a translator that D'Ablancourt has obtained a name among polite writers, and his industry in this office was remarkable. He published versions of Minutius Felix, four of Cicero's Orations, Tacitus, Lucian, Xenophon's Anabasis, Arrian's Hist. of Alexander, Cæsar's Commentaries, Thucydides with Xenophon's Continuation, the Apophthegms of the Ancients, Frontinus on Stratagems, and Marmol's Description of Africa. In all these he was very careful as to style, and readily attended to the suggestions of his friends for its improvement; whence he was reckoned one of the best French writers of the age. With respect to the mode of translating, he adopted the splendid but hazardous principle of writing like an original author, with all the freedom and boldness of expression that would have been expected on such a supposition. This occasionally led him to great deviations from the sense of his originals, so that his versions acquired the title of *les belles infidelles*. On this account, as well as the alteration of language since the period in which he wrote, they are much fallen in estimation. D'Ablancourt had studied Hebrew at Leyden, and the Bible was one of the books on which he bestowed the closest attention. He read it with all the commentators, and was well acquainted with all its difficulties. With several other eminent men, he thought the natural arguments for the immortality of the soul were defective, and relied only on the faith inspired by revelation. On this subject he wrote a

discourse to his friend Patru, which is published in the works of the latter. Bayle. Morel. *Nouv. Dict. Hist.* — A.

PERRY, JOHN, Captain, an eminent English engineer, was recommended to the Czar Peter during his abode in England, as a proper person to assist him in his favourite schemes of forming a navy, and promoting inland navigation within his dominions. He was taken into the Czar's service at a liberal salary, and with promises of further reward, and was employed for three summers in making a communication between the rivers Don and Volga. The Czar's ill success against the Swedes at the battle of Narva, and other circumstances of discouragement, caused an interruption of the work in 1707; and during the two following years he was engaged in refitting the ships at Voronetz, and making navigable the river of that name. Like most of the foreigners whom the Czar's offers drew into Russia, he experienced many disappointments respecting the recompence for his labours, and finally was indebted to the protection of the English ambassador for the privilege of quitting the country in 1712. After his return, he published "The State of Russia," 8vo., 1716. In 1721 he was employed in stopping the alarming breach of the embankment of the Thames at Dagenham, which he successfully performed, and of which he published an "Account" in 1721, 8vo. He was also consulted about improving the harbour of Dublin, and printed an "Answer" to some objections made to his plan. He died in 1733. — A.

PERSES or PERSEUS, the last King of Macedon, was the son of Philip V. by a concubine. He had a younger brother, Demetrius, who was the offspring of a legitimate marriage, and who, besides possessing various popular qualities, was more generally esteemed than himself. Demetrius had been given by his father, after an unsuccessful war, as a hostage to the Romans, and had received most of his education at Rome, where he had formed strong attachments. On all these accounts Perses regarded him with much jealousy and dislike, and employed every art to render him suspected by his father. Philip's continued enmity to the Romans, with whom he was meditating again to try the fortune of war, gave Perses a great advantage in his attempts, since Demetrius did not conceal his predilection for that people, who, on their part, treated the young Prince with singular favour and respect. The difference between the brothers at length broke out into open hostility, and Perses accused

Demetrius of a conspiracy against his life. Although Philip, with an appearance of impartiality, endeavoured to heal the breach, his hatred to the Romans alienated him from his younger son, and made him lean entirely to the elder. Not long after, Perses suborned two Macedonian nobles, who were sent ambassadors to Rome, to produce a forged letter, purporting to be from Quintus Flaminius, which implied that Demetrius had in reality been endeavouring to supplant his brother in the future succession to the crown, by means of his interest with the Romans. In consequence, Demetrius was put under arrest, and by his father's orders was poisoned. Philip at length discovered the fraud that had been practised upon him, and in a paroxysm of grief and indignation, had resolved to exclude Perses and appoint his cousin Antigonus successor to the crown; but he died before he had prepared matters for such a change.

Perses came to the throne B. C. 178, and his first act was to cause his competitor Antigonus to be put to death. He, however, attempted to extinguish the odium of this execution by a mild and prudent government. He ingratiated himself with his own subjects by administering justice in person with impartiality, and gained the good-will of his Grecian neighbours by relinquishing the invidious claims of his house upon their cities. To the Romans he sent an embassy of friendship, which they returned by the mission of ambassadors who took upon themselves to controul him as a dependent, rather than treat him as a sovereign prince. Misunderstandings, therefore, soon arose between them; and in the prospect of a war Perses sedulously cultivated the friendship of the Greek states and the neighbouring princes. He married his sister to Prusias King of Bithynia, and himself espoused Laodicea, daughter of Seleucus, the son of Antiochus the Great. He also made ample provision of money and military stores, and kept on foot a numerous and well-disciplined army. With these laudable measures of policy he did not scruple to join base and treacherous attempts against his enemies. Eumenes King of Pergamus, his hereditary enemy, and who had made complaints against him before the Roman senate, having paid a visit to the temple at Delphi, was attacked by assassins on his return, and left for dead. This villainy was traced to Perses, who was soon afterwards accused of a plot for poisoning the principal persons in Rome who opposed the Macedonian interest. To the Roman ambassadors who

charged him with these crimes he gave such an answer that they left his kingdom, and every thing tended to immediate hostilities. Perses still negotiated for peace, but was haughtily answered, that he might treat with the consul who would shortly arrive in his kingdom with an army. When the war was declared, he put himself at the head of a finer army than had been seen in Macedon since the expedition of Alexander the Great, and marched into Thessaly. He insulted in his camp the Roman consul, who was much inferior in force, and gained considerable advantage in a battle. Alarmed with his victory, upon reflection on the enemy with whom he was engaged, he renewed proposals of peace on humiliating terms, but could obtain no other conditions than entire submission to the determination of the Roman people. He then withdrew from Thessaly, and retreated into Macedon, whilst the Romans advanced through the vale of Tempe. As the danger approached, Perses gave many proofs of timorous and wavering policy, together with the avarice and cruelty which were inherent in his nature. For a considerable time, however, the Romans made small progress. They had justly incurred the suspicion of intending to reduce all Greece under their dominion, and they were involved in a war with Gentius King of Illyria. Their commanders likewise were envious of each other, and acted with no unanimity. At length the conduct of the Macedonian war was committed to the celebrated Paulus Æmilius, who soon changed the face of affairs. Of the succeeding military transactions an account has been given under his article. (See *Æmilius, Paulus*.) It will suffice here to mention, that Perses, having retreated to Pydna, was induced to put his fate to the hazard of a general engagement, in which he was totally defeated, B. C. 168. It is affirmed by Polybius and Livy, that during the battle Perses was employed in sacrificing to Hercules in the city of Pydna; but one Posidonius, a Greek writer, who says he was present, affirms that Perses, notwithstanding he had been disabled the day before by a kick from a horse, insisted upon being conveyed into the field, where he encouraged his men during the combat, till a wound from a dart compelled him to withdraw. He fled, slenderly accompanied, to Pella, where, being remonstrated with for his misconduct by two of his chamberlains, he stabbed them both with his own hand. Thence he retreated to Amphipolis, where, having mounted the tribunal to address

the people, his tears flowed so fast as to prevent his utterance. Finding the Amphipolitans bent upon making terms with the conqueror, he embarked with his treasures, and sailed to the Isle of Samothrace, and took refuge in the temple of Castor and Pollux, which was regarded as an inviolable sanctuary. Doubting his safety there, he hired a mariner of Crete to carry him with his family and treasures to that island; but the man, having got the money on board, set sail, and left Perses, after wandering all night, to regain the temple. In fine, he surrendered himself to Octavius the Roman admiral, who conveyed him to the camp of *Æmilius*. The consul reproached him severely for his errors and imprudences, but afterwards treated him with much kindness. He was, however, reserved, according to the unfeeling Roman custom, to decorate the triumph of the victor; and being brought to Rome for that purpose, was previously confined in the common prison. When he understood that a triumph had been decreed to *Æmilius*, he sent to him to implore that he might not be made a public spectacle; but received no other answer than that "it was in his own power to prevent it;" meaning, by a voluntary death. But his mind was not of so high a tone as that of Cleopatra in a similar situation; and he endured to walk in the procession, clad in deep mourning, and followed by his two sons, his infant daughter, their attendants, and the principal Macedonian nobles. After this exhibition, he was inhumanly again shut in a loathsome dungeon, with the meanest criminals, and reduced to such wretchedness as to be obliged to beg a share of their pittance from his fellow-prisoners. In their compassion, they also procured him a sword and a rope that he might put an end to such exquisite misery, but he was content to live on. At length, the Roman senate was shamed into a better treatment of their captive, and he was sent to Alba with his son Alexander, the other son being dead. Different accounts are given of the termination of his life, which some ascribe to the cruelty of his keeper, others to natural disease. He died about two years after being led in triumph, and in him ended the kingdom of Macedon, which had subsisted upwards of 600 years from the time of Caranus the first King. His son *Alexander* was placed with a mechanic, a worker in wood, became ingenious in his occupation, and was finally promoted to be a clerk to the Roman senate. *Livy. Diodorus Siculus. Univers. Hist.*—A.

PERSIUS. AULUS PERSIUS FLACCUS, a

Roman poet, is said to have been born at Volterra, in Tuscany, A. D. 34. Others have supposed Liguria to have been his native country, where he had a house at the Portus Lunæ. His family was of equestrian rank, and his education was that of a person of birth and fortune. He studied at Rome under the grammarian Palæmon, the rhetorician Virginius Flaccus, and the stoic philosopher Cornutus. He lived in intimacy with several of the most eminent persons of his time, and was generally beloved for the modesty of his disposition, and the suavity of his manners. He died at the early age of 28, and bequeathed to his preceptor Cornutus his library of 700 volumes, with a considerable sum of money; but the philosopher accepted only the books, and divided the money among Persius's sisters. These are all the circumstances of his life with which we are acquainted, and which are chiefly derived from a brief notice of him ascribed to Suetonius.

As a poet, Persius is only known by his Satires, six in number, which were in high reputation among his countrymen; for both Martial and Quintilian mention the applause he acquired by his *single* book. They are of the grave and sententious kind, chiefly turning upon topics of general morals. The philosophy of his excellent preceptor Cornutus, to whom one of them is dedicated, has given them an elevation and purity of sentiment, which in some parts places them in the first rank of moral poetry; but their extreme obscurity almost destroys the pleasure of a perusal. This may undoubtedly be partly ascribed to our incapacity of entering into many allusions to persons and things which would be plain enough to his cotemporaries, but it is also to be imputed to his harsh and abrupt style, and extreme conciseness. There are supposed to be several strokes against Nero in his Satires, and four bombast lines are thought by critics to be transcribed from that imperial poetaster; but this is mere conjecture, and not very probable. Persius is generally edited with Juvenal. Isaac Casaubon is his best commentator: his editions are *Paris*, 1605, and *London*, 1647, 8vo. Brewster's metrical English version is much esteemed. *Vossius. Bayle. Crusius.*—A.

PERTINAX, PUBLIUS HELVIUS, Roman Emperor, was born in the reign of Adrian, A. D. 126, near Alba Pompeia, in the present duchy of Montferrat. His father was a freedman, by occupation a maker of charcoal; but notwithstanding his humble condition, he took care to give his son a literary education. The young

man first employed himself in teaching a grammar-school, but dissatisfied with a sphere that gave no hope of advancement, he entered into the army, and served as a common soldier in Syria. Through the interest of Lollianus Anitus, his father's patron, he obtained the rank of centurion; and having distinguished himself in that post in the Parthian war, under Lucius Verus, he was promoted to the command of a cohort. He served with reputation in various countries, gradually rising in rank, till at length he was appointed superintendant or governor of Dacia. Some suspicions infused into the mind of the Emperor Marcus Aurelius, caused him to be deprived of that office; his innocence, however, afterwards being made manifest, that excellent prince did not hesitate to acknowledge that he had wronged him, and by way of reparation gave him signal marks of his favour. Pertinax was made a senator, with pretorian rank, and was entrusted with the command of the first legion in the German war. By his military talents Rhætia and Noricum were recovered from the enemy in one campaign; and his success was rewarded with the consulate. On the rebellion of Avidius Cassius in Syria, Pertinax was sent against him: and after the death of that leader, he was recalled to guard the banks of the Danube, and command the army in Illyricum. The government of the two Mœsias was then committed to him, and finally that of Syria, which he held till the accession of Commodus in the year 180. Upon that event he returned to Rome; but becoming suspected by Perennis, the all-powerful pretorian prefect, he was relegated into his native province of Liguria, where he passed three years of that dissolute reign in retirement. During this period he embellished his native place with several elegant buildings; but he permitted his father's poor house and shop in the midst of them to remain unaltered, as a memorial of his humble origin. After the fall of Perennis, Pertinax was sent by the Emperor into Britain, where the legions were in a state of great disaffection and indiscipline. The soldiers would willingly have transferred their allegiance to Pertinax, but he preserved his fidelity inviolate, and incurred much personal danger in quelling the mutinous spirit of the troops. At length he requested his recal from this turbulent province; and on his return to Italy was appointed to the important trust of superintending the supply of Rome with provisions. He was afterwards made proconsul of Africa, consul a second time, and governor of Rome.

Pertinax was in possession of this last office, when the monstrous tyranny and extravagance of Commodus brought his detestable reign to an end on the last night of 192. Whether he were privy to the conspiracy against Commodus, as some assert, or unacquainted with it, as others of better authority testify, he was the person who at the time stood highest in the public opinion for the virtues and talents fit for empire. To him, therefore, the vacant throne was offered by the pretorian prefect Lætus, and the chamberlain Eclectus, which, after some hesitation, he accepted. He was taken to the camp of the pretorian guards, where, by the promise of a donative, he obtained a declaration in his favour, though something that he said in his speech to them concerning reformation of abuses was not well received; and it appeared from the first, that a wise and vigorous administration could not be agreeable to troops accustomed to the licence and debauchery of a dissolute rule. He then appeared before the assembled senate, where he seems rather to have overacted a reluctance to assume that imperial dignity which was unanimously urged upon him. In the end he yielded to their importunities, and was invested with all the honours and prerogatives of the sovereignty by an apparently free election. All the measures of this short reign were laudable and salutary. Pertinax found the treasury nearly empty, and was pressed to raise the sum for the donative to the soldiery. This he effected by no extortion on individuals, but by a public sale of all the articles of prodigal luxury which he found in the palace. He himself adopted a frugal and simple mode of living, which has, indeed, been represented by a historian unfavourable to his memory as mean parsimony; but excess of frugality in a sovereign is scarcely a public fault. He was enabled by it to abolish many oppressive taxes; and he showed his personal disregard of wealth by declaring that he would accept of no legacies from persons who left children or other lawful heirs. He discouraged all informations for treason, and administered justice with equal mildness and impartiality. Such an emperor was too good for those who had profited from the vices of a Commodus; and plots were soon formed among the pretorians to subvert the new government. Whilst Pertinax was absent at Ostia, an attempt was made to raise to the throne the consul Falco. He hastened back and complained of the fact before the senate; but when that body proposed immediately to con-

demn Falco as a traitor, he declared that no senator should suffer death in his reign, and dismissed him in safety. A mutinous spirit among the guards was still fostered by the prefect Lætus, who thought that his services were not sufficiently requited. At length a body of 300 of them had the audacity to leave the camp, and proceed through the streets of Rome with drawn swords to the palace, which they entered without opposition, all the Emperor's officers making their escape when they appeared. Pertinax rejected the counsel of his friends to conceal himself, as unworthy of his station; and resolved to meet them. Unexpectedly appearing before them with a serene and intrepid air, he expostulated with them upon their conduct, and made such an impression upon them, that they began to sheath their swords. At this critical moment, a ferocious Tungrian soldier threw his javelin at the Emperor's breast, crying, "The soldiers send you this;" and the emotion of respect being thus dissolved, the rest rushed in, and dispatched him with many wounds. When he saw that his fate was inevitable, he wrapt his head in his toga, and invoking Jupiter the Avenger, fell without a struggle. This event took place on March 28, 193, in the 67th year of Pertinax's age, after he had reigned not three months complete. His character is spoken highly of by cotemporary historians; but Capitolinus has branded him with the crime of rapacious avarice, of which, however, his conduct as emperor gives no token. His death was severely revenged by Septimius Severus, who thought he could not better ingratiate himself with the Roman people than by assuming his name — a proof how much his memory was honoured. *Herodian. Dio. Univers. Hist. Crevier.*—A.

PERUGINO, PIETRO, an eminent Italian painter, whose family name was *Vannucci*, was born at Perugia, in 1446. His father, who was in low circumstances, placed him with an ordinary painter, under whom he worked with great diligence, labouring to perfect himself in his art in the midst of severe hardships. At length he became a disciple of Andrea Verocchio at Florence, with whom he soon made an extraordinary proficiency. The first piece by which he acquired fame, was a St. Jerom before a crucifix, in which the mortified and emaciated figure of the saint was represented with admirable force and nature. A dead Christ, with a number of surrounding figures, painted as an altar-piece for a monastery at Florence, also gained him great applause. He

went to Rome, where he was employed by Sixtus IV. to execute several pieces in his chapel. Returning to Florence, he found Michael-Angelo there in the height of his celebrity. His quarrel with that great man, and his avaricious character, exposed him to so much satire from the Florentine poets, that he was obliged to quit that city, and retire to Perugia. His hoardings in a long life rendered him opulent; and it was his practice when he went abroad to carry with him a casket of gold by way of security. Of this treasure he was once robbed, and although he recovered the greatest part of it, the accident was thought to be the cause of his death, which took place in 1524, at the age of 78. Perugino had acquired from Verocchio a graceful air in his heads, especially of his female figures. He finished his pictures with great care; but his manner was stiff and dry, and his outlines were often incorrect. His capital work in oil is an altar-piece at the church of St. Peter in Perugia. The greatest honour he acquired was, however, that of having been the master of Raphael, who assisted him in a number of his works. *Pilkington's Dict.*—A.

PERUSSEAU, SILVAN, a French Jesuit in the 18th century, who is spoken of as an ornament to the society by his virtues, and was greatly admired and followed as a preacher, and director of consciences. He was confessor, at first to the Dauphin, and afterwards to the King; and he retained the office last mentioned till his death in 1751, at an age which is not specified. He published only "A Funeral Oration for the Duke of Lorraine," and "A Panegyric on St. Lewis;" but after his death, two volumes of "Select Sermons" were printed from his manuscripts, in 1758, 12mo. It is acknowledged, that these sermons do not rival those of a Bourdaloue, for powerful and forcible reasoning, nor those of a Massillon, for striking and inimitably pathetic passages. They are said, however, to merit distinction from the ordinary class of pulpit compositions, and to be recommended by importance and weight of sentiment, order and regularity of method, liveliness of imagination, sensibility, and an easy, noble, and varied eloquence, though not always sufficiently chastised. *Nouv. Dict. Hist.*—M.

PERUZZI, BALDASSARRE, an eminent painter and architect, was born in 1481, at Accajano, in the diocese of Volterra. His father was a Florentine emigrant in reduced circumstances. After learning the principles of design at Siena, he applied with great diligence to copying

the works of the first masters, in which he was singularly successful. He then went to Rome, where he was employed by Pope Alexander VI. in decorating his palace, and also in several chapels and convents, which he painted in fresco, in a grand style, approaching to that of Raphael. His Judgment of Paris in the castle of Belcaro, and his Sibyl at Fonte Giusta, in Siena, are particularly admired. His genius, however, peculiarly led him to architecture, and to painting as connected with it. He remarkably excelled in perspective views of streets, palaces, porticoes, the insides of apartments, and the like, and was the first modern artist who renewed the ancient decorations for theatres. By Leo X. he was employed to give a new model of St. Peter's, in which he improved in many respects upon the original design of Bramante. This was not executed, but it is preserved in an engraving in Serlio's architecture, and merits the notice of artists. Peruzzi was at Rome at its sack in 1527, where he ransomed himself by a portrait of the Constable Bourbon, made after he was killed; but in returning to Siena he was completely stript by some marauders. He again returned to Rome, where he was much employed, but miserably remunerated; and he died in poverty in 1536. He composed a treatise on the antiquities of Rome, and a commentary on Vitruvius, but did not live to publish them. *Tiraboschi. Pilkington.*—A.

PETAU, DENIS, (Lat. PETAVIUS,) a very learned Jesuit, was born at Orleans, in 1583. He was remarkable, from childhood, for a singular propensity to letters; and is said to have composed verses with great facility at the commencement of his 10th year. As he grew up he would pass whole days in study, to the neglect of all the usual amusements of his age. He entered into the society of Jesuits at the age of 22, and taught rhetoric and theology at their college in Paris with extraordinary reputation. He was perfectly versed in the learned languages, and was well acquainted with the sciences; but his particular study was chronology, and it is upon his writings on that topic that his literary fame is chiefly founded. After he had made himself known by several learned publications, Philip IV. of Spain applied to the general of his order to send him to occupy a professorship in the Imperial college of Madrid. Petau remonstrated that his state of health would not permit him to travel, nor to reside in so hot a climate; and his excuse was admitted. In fact, France was a much fitter residence for

him than Spain, in which last country he could neither have written with any degree of freedom, nor have got his works printed. He afterwards refused a more tempting invitation to Rome, from Urban VIII., who had a design of raising him to the purple. Devoting himself entirely to letters, he continued to live in his cell in the college of Clermont, where he died in 1652, in his 70th year. He had been a great sufferer from the stone, so that he regarded death as a desirable release. When the physician, Guy Patin, informed him that his end was just at hand, Petau caused a copy of his "*Rationarium Temporum*" to be brought, and presented it to him as a recompence for his good news. Although of a warm temper, and subject to occasional sallies of passion, he was much esteemed in the commerce of life, both as a man and an ecclesiastic. He was disputatious, and liable to exceed the bounds of moderation in his literary controversies, yet he retained many friends among the learned. One of these was the illustrious Grotius, though of a different communion: on the other hand, one of his warmest antagonists was Saumaise. The writings of Petau are numerous and various. He appeared as a translator and critical editor in his Latin versions and editions of several pieces of St. Epiphanius, of Synesius, Theodoretus, the Emperor Julian, and the historical abridgment of the Patriarch Nicephorus. In these works he exhibits himself as an elegant and successful interpreter, though Spanheim finds him occasionally mistaking the sense of his author. He exercised himself in poetry both in the Greek and Latin languages, in the former of which he gave a version of all the Psalms and Canticles. His verses are as good as could be expected from vast reading and a prodigious memory, without a poetical genius. They were esteemed in their day, and were several times printed. His more important works are "*De Doctrina Temporum*," 2 vols. fol. 1627, a very learned and profound system of chronology, of great use to writers and students of history. It is generally accompanied by his "*Uranologia, in quo Græci Auctores varii de Sphæra ac Sideribus commentati sunt, &c.*" fol. 1630. "*Rationarium Temporum*," an abridgment of his *Doctrina Temporum*, with an abstract of general history: of the various editions of this useful work, the best is reckoned that of J. Conrad Rungius, 2 vols., 8vo., *Leyd. B.* 1710. "*Dogmata Theologica*," 3 vols., fol. 1644—1650: this is a very elaborate system of dogmatical

theology, much esteemed by Protestants as well as Catholics. The fairness of its statements, indeed, drew much censure upon the author, as being too favourable to the Arians in his account of the opinions of the early centuries of the Christian church. The Sorbonne obliged him to counteract this effect in an orthodox preface, which, however, has only made him appear inconsistent with himself. In like manner his representation of the opinions of St. Augustine having given offence to his brethren of the society, he was forced to retract, and adopt the Molinist sense of those doctrines. It is reported that he said to a friend, as a reason for this alteration, "I am too old to change my lodgings," intimating that he must otherwise have quitted the society: such was its tyranny in matter of opinion! The style of Petau, when writing upon these abstruse and thorny subjects, is much admired for its purity and clearness. His life is written at length by Father Oudin, in the "*Memoires du Nicéron*." *Baillet. Moreri. Bayle. Nouv. Dict. Hist.—A.*

PETER, Saint, and an eminent apostle of Christ, originally known by the name of *Simon*, was a native of Bethsaida, a town on the western shore of the Lake of Gennesareth, or the sea of Galilee. He was brought up to the occupation of a fisherman, as was his brother Andrew, another apostle of Christ; and it seems probable that their father Jonas, or John, was of the same calling. Which was the elder of his sons, Andrew or Simon, is a point which antiquity does not enable us to determine with any certainty. They appear to have become disciples of John the Baptist, and by that means to have had their minds in some measure prepared for the reception of his doctrine, of whom John was only the forerunner. In our Life of Andrew, we have seen, that he was probably the first disciple of Christ, in whom he believed as the expected Messiah, upon hearing John's allegorical declaration concerning him, that he was "the Lamb of God which taketh away the sin of the world." This joyful information he communicated immediately to his brother, and introduced him to Jesus; who, foreseeing the fortitude which he would display in preaching his religion, gave him the surname of *Cephas*, or *Peter*, signifying a *stone*, or *rock*, by which he was afterwards most commonly distinguished. From this time, Andrew and Peter frequently attended on Jesus, and heard his discourses, and were witnesses to the first miracles performed by him, which confirmed them in the persuasion

that he was the Messiah. Yet they still occasionally continued their occupation of fishermen, till he called them to a more stated attendance; when "they left their nets, and followed him," encouraged by his magnificent promise, that he would make them "fishers of men," or qualify them to recover mankind from ignorance and error, folly and vice, and to form them to just sentiments of religion, and the practice of virtue. Afterwards, upon his choosing twelve of his disciples to be with him always, and to sustain the character of his apostles, the two brethren were selected to be of that number. About this time Peter, who was a married man, removed from Bethsaida to Capernaum, where his wife's relations seem to have lived, and he was accompanied by his brother Andrew, who took up his abode in the same house; on which account it is sometimes called in the Evangelical History *Simon's House*, and sometimes *the House of Simon and Andrew*. With them also Jesus resided, when he left Nazareth and came to Capernaum, as we learn from different passages in the Gospels; and in this house the tribute-money for the use of the temple was levied upon him, which he directed Peter to discharge, after furnishing him with the means by an exertion of his miraculous power.

Peter, now appointed an apostle, shewed on various occasions the strongest faith in Jesus as the Messiah, and the most extraordinary zeal in his service. On the evening of the day on which Jesus had performed the miracle of the five loaves and two fishes, he directed his disciples to enter a vessel, and to cross over to the other side of the sea, while he dismissed the multitudes who had been witnesses of that event. As they were on their passage, struggling against a contrary wind, in the fourth watch of the night, or towards morning, Jesus came towards them, walking on the sea as on dry land. Alarmed at such a supernatural appearance, they imagined that they saw a spirit, and cried out for fear, till Jesus quieted their apprehensions by an assurance that it was himself who approached them. Upon this, Peter took courage, and said, "Lord if it be thou, bid me come unto thee on the water. And he said, come." Presuming upon the strength of his faith, Peter immediately left the vessel, and walked on the sea to go to Jesus. But finding the waves becoming boisterous, his courage failed, and, "beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him," and mildly reproved him for doubting

of his safety while acting under his orders. The circumstances of this adventure, at the same time that they must have operated as a salutary check on Peter's excessive confidence, and taught him the necessity of being upon his guard against future instances of weakness, could not but serve powerfully to confirm his faith in Jesus as the Messiah. Of this he gave proof on the following day, when many who had hitherto followed Jesus, and professed themselves his disciples, under the expectation that he would set up a worldly kingdom, were offended with his discourse in the synagogue of Capernaum, in which he spake of the spiritual design of his mission, and "went back, and walked no more with him." After noticing their conduct, which shewed them to be governed by secular and interested views, Jesus said to his twelve apostles, "Will ye also go away?" Without hesitation, and with the utmost zeal and fervour, Peter immediately replied in all their names, "Lord, to whom should we go? thou hast the words of eternal life. And we know, and are sure, that thou art the Christ, the Son of the living God." The same answer was given by Peter to our Lord sometime afterwards, when he enquired of his disciples in private what opinion the people entertained of him; and in the next place, whom they themselves thought him to be? When to the latter question Peter had replied as above, Jesus pronounced him blessed on account of his faith, which was founded on a rational persuasion, produced by an attention to the astonishing works which he wrought to confirm the divinity of his mission. He afterwards added, in allusion to the meaning of his name, that upon this rock, or confession which Peter had made, his church should be established, and prove ultimately triumphant over all opposition. Our Lord's subsequent declarations—"and I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven"—have been differently understood by different interpreters. The former, in the opinion of many, was addressed by our Lord particularly to Peter, and contained a promise that he should have the honour of beginning to preach the gospel, after his resurrection, to Jews and Gentiles, and of receiving them into the church. Others suppose, that as Peter made his confession in the name of all the apostles, so Christ's declarations were intended for them all; and that the honours and powers granted to Peter by name, were

conferred on them all equally. It is at least certain, that the power of *binding* and *loosing*, or of pronouncing what things were forbidden or allowed to Christ's disciples, was not conferred exclusively upon Peter, since it was afterwards declared by our Lord to be a privilege which belonged to all the apostles.

Peter, however, was honoured on several occasions with distinguished marks of his Master's confidence and regard. He was one of the three disciples whom our Lord permitted to be present at the raising of Jairus's daughter; and before whom he underwent his glorious transfiguration on the mountain. He was one of the four apostles to whom our Lord addressed himself, when he foretold the destruction of the temple, and the calamities which should attend it. He was one of the three whom Jesus took with him apart from the other disciples, when he retired to pray in the garden on the night before he suffered. After the institution of his supper, when Christ warned Peter of his danger, he also assured him, that he had prayed for him that his faith might not fail, but that, when his hour of trial should be passed, he might recover his firmness of mind, and steadily persevere in avowing and defending his cause, notwithstanding the persecutions and sufferings which he should endure. When Peter replied that such was his resolution at present, and that he was ready to go with his Master both into prison and to death, Jesus assured him, without questioning the sincerity of his intention, that he should exhibit such a proof of human weakness, as, on that very day, before the crowing of the cock, to deny three several times that he even so much as knew him. Out of the fervour of his zeal, when the Jewish officers were about to apprehend his Master, "Peter, having a sword, drew it, and smote a servant of the high-priest, and cut off his right ear;" but Jesus checked his ardour, ordering him to sheath his sword, since he was determined to submit to his enemies without resistance, that the Scripture-prophecies relating to him might be fulfilled. "Then all the disciples forsook him and fled," though they had only a few hours before concurred with Peter in declaring their determination to adhere to him, even at the expence of their lives. Peter, however, and John, anxious to see what would become of Jesus, followed him at some distance to the high-priest's palace, into which they gained admittance. Here Peter, hoping to escape undiscovered, mixed with the servants and officers who were assembled round a fire in the hall; but he was soon challenged with

being one of the followers of Jesus, when he forgot at once all his late professions, and denied that he ever had known him. Being charged with the same thing again, he a second time most peremptorily disowned his Master. At last, the charge having been brought against him the third time, he once more denied its truth, with oaths and imprecations. Immediately afterwards the cock crew, and Jesus directed an expressive look towards Peter, which pierced him to the heart, and excited in him the most pungent remorse on account of his weakness and defection. Unable, with these feelings, to stand any longer in the sight of his injured Master, he "went out, and wept bitterly." By a repentance as sincere and humble as his crime was aggravated, he obtained the divine pardon of his offence, and ever afterwards shewed the greatest zeal and courage in his Master's cause.

That Peter's repentance was genuine and accepted, may be concluded from the distinguished marks of favour with which he was soon honoured by Jesus. On the morning after our Lord's resurrection, when Mary Magdalene and other women came to his sepulchre, with spices which they had prepared for embalming him, they saw an angel, who informed them that he was risen from the dead, and directed them to carry the joyful tidings to the Apostles, and to Peter in particular. On the same day, Jesus shewed himself to this Apostle, before any of his brethren were honoured with the sight of him, though none of the circumstances of this appearance are any where related. At another appearance of Jesus to several of his disciples, which is described in the 21st chap. of St. John's Gospel, an interesting scene took place, in which Peter was particularly noticed. There our Lord renewed to him the apostolical commission, requiring him, as the best testimony of his attachment to his person and cause, to feed his sheep with fidelity and tenderness. He also gave Peter reason to hope, that in his future conduct he would prove an illustrious example of resolution and fortitude under the most formidable trials, and at length glorify God by his death, in the service to which he had been appointed. Afterwards Jesus met Peter, in company with the other Apostles, several times at Jerusalem, where he discoursed with them concerning the affairs of his kingdom, and commanded them to remain till they had received the promised baptism of the Holy Spirit, or that communication of supernatural powers, which should fully qualify them to be his wit-

nesses, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." We now proceed to notice the principal circumstances in the history of St. Peter after our Lord's ascension. And we find that, in the meetings of the Apostles, or the assemblies of the Apostles and brethren in general, he filled the place of President. Not that by holding such an office in the apostolical college he possessed any dignity superior to that of his fellow-Apostles, or was invested with any jurisdiction over them, or was endowed with any power or privilege not conferred upon the rest. It is justly observed by Dr. Macknight, that "all the Apostles were equal in office and authority; as is plain from our Lord's declaration: *one is your Master, even Christ, and all ye are brethren.*" The only distinction among the Apostles was that which arose from personal talents and qualifications; a distinction which never fails to take place in every society. Because, if one distinguishes himself by his superior ability in the management of affairs, he will be respected in proportion to the idea which his fellows entertain of him. In this manner, and in no other, Peter, whose virtues and talents were singularly conspicuous, acquired a pre-eminence among the Apostles: but it was only of the sort founded on personal esteem. And, therefore, in their meetings to deliberate on any important affair, the brethren may have wished to hear him speak first; and he commonly did so; but that was all. In like manner, in their intercourses with their adversaries, Peter often spake in the name of such of the Apostles and brethren as were present: which they willingly allowed, perhaps desired, as thinking him best qualified for the office."

Not many days after the ascension of Jesus, in an assembly of the Apostles and other believers, Peter proposed that in the room of Judas another Apostle should be chosen, from among those persons who had associated with them from the commencement of their Master's ministry, and were witnesses of what he said and did. To this proposal they all assented, and Matthias was accordingly elected by lot, and numbered with the eleven Apostles. On the day of Pentecost following, the communication of miraculous powers which had been promised, was made to the Apostles and their company, attended with extraordinary circumstances, an account of which was soon spread abroad, and attracted numerous crowds to the place where they were assembled. On this occasion, Peter addressed himself to the multi-

tude, vindicating the miraculous effects of which they were witnesses against the exceptions of some individuals; and he then took the opportunity of preaching to them concerning the resurrection of Jesus, and his claim to the character of the Messiah, with so much force, that about three thousand persons were converted and baptized on the same day. Soon afterwards, Peter and John miraculously restored to the use of his limbs a poor well known beggar at the gate of the temple, who had been lame from his birth, and was forty years of age. The news of this event having drawn a crowd around them, Peter delivered to them an affecting discourse on the pretensions and treatment of Jesus, and so powerfully exhorted them to repentance and faith in him, that numbers were awakened and convinced. But while he and his fellow-Apostle were speaking to the people, the Jewish priests and rulers sent officers, who took them into custody, and imprisoned them till the following day. On the morrow, being brought before the Sanhedrim, and questioned by what power or in whose name they had cured the cripple, Peter undauntedly declared that the man was healed in the name of Jesus Christ of Nazareth, whom they had lately crucified, but whom God had raised from the dead; thereby confirming the truth of his mission, and of the doctrine promulgated by them, that "there is none other name under Heaven given among men, whereby we must be saved." Struck by the boldness of the Apostles, the members of the council deliberated for some time in private what steps to pursue; but, finding themselves utterly unable to contest the genuineness of a miracle which was so notorious, they contented themselves with laying an injunction on the prisoners to teach the people no more in the name of Jesus. To this command Peter and John replied, with a freedom which reflected honour on their cause, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye: for we cannot but speak the things which we have seen and heard." Upon this, after being repeatedly threatened with the severest punishments in case of their disobedience, the Apostles were dismissed. Notwithstanding this discouragement of the Sanhedrim, the number of believers increased at Jerusalem, and soon amounted to about five thousand.

As many of the converts to Christianity were in low circumstances, some of their wealthy brethren, actuated by a noble spirit of generosity,

sold their estates, and delivered the money which they received for them to the Apostles, to be distributed among the believers in common, according to their necessities. Their conduct suggested to one of the professors of the Gospel, named Ananias, and his wife Saphira, a scheme for enjoying the reputation arising from such a benevolent action, and for gratifying, at the same time, their covetous spirit. With this view, they sold a possession, and after keeping back a part of the price, brought the rest to the Apostles, declaring it to be the whole of what the sale had produced, and intimating, most probably, the hope that, as they gave up their all, they should for the future be taken care of among the rest of the brethren. But the fraudulent part which they acted was divinely disclosed to Peter, who was commissioned to expose the enormity of their crime in the severest language, and afterwards to pronounce sentence of an instantaneous miraculous death upon each of them. These awful examples of the punishment of covetousness and hypocrisy were considered by many as unequivocal proofs of a divine interposition, and induced them to become converts to the religion which the Apostles preached. Numerous proselytes were also made by the various miracles which Peter and his fellow-labourers performed, particularly in the cure of sick and insane persons, who were brought to them, not only from among the inhabitants of Jerusalem, but out of the cities and countries round about. In the mean time, the high-priest and council, enraged at the disregard shewn to their menaces, and the perseverance of the Apostles in preaching Christ, caused them all to be apprehended and thrown into the common prison. On the following day, a full sanhedrim having been convened, officers were sent to bring the prisoners before them; who soon returned with the intelligence that they were not to be found, though every precaution had been used to prevent their escape. Their deliverance was effected by supernatural agency, an angel having during the night opened the prison doors, brought them forth, and directed them to repair in the morning to the Temple, and persevere in delivering their important commission to the people. While the members of the sanhedrim were pondering upon the report of their officers, word was brought to them that the Apostles were in the Temple, teaching the people. They therefore ordered the officers to bring them into court, but without any violence, lest the people, who were persuaded that their cause was approved of by Heaven,

should rise tumultuously in their defence. As soon as they made their appearance, the high-priest demanded how they dared to break the order which had been so recently given, that they should teach no longer in the name of Jesus. To whom Peter replied, in the name of them all, "We ought to obey God rather than men." He then repeated their testimony to the resurrection and divine commission of Christ, and their resolution firmly to adhere to it. Enraged at their courageous behaviour and declaration, some of the council consulted how they might put them all to death, upon a charge either of blasphemy or of sedition. But from this design they were dissuaded by Gamaliel, a learned Pharisee, of high reputation for wisdom and piety, who, after commanding that the Apostles should be taken out for a little while, argued powerfully against adopting any intemperate resolutions respecting them, concluding in these memorable words: "Refrain from these men, and let them alone: for if this counsel, or this work, be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." To his advice the assembly yielded, and, after ordering the Apostles to be scourged, dismissed them, with threatenings of severe punishment if they should persist in propagating their notions concerning Jesus.

Upon the death of the proto-martyr Stephen, the church at Jerusalem was cruelly harassed by persecution, which caused the believers, in general, excepting the Apostles, to be dispersed throughout the countries of Judea and Samaria. Among those who came to the last-mentioned place, was Philip the deacon, who preached Christ to the inhabitants of that city, and gained many converts to his religion. No sooner were the Apostles informed of this state of things, than they deputed Peter and John to go to Samaria, that they might confirm the new believers in their profession, by communicating to them the extraordinary gifts of the spirit. While they were thus engaged, Peter severely reproved and exposed the insincere profession of one Simon, commonly called the Magician, who had formerly gained a high reputation by practising the pretended arts of magic. Afterwards, having executed their commission, the two Apostles returned to Jerusalem, preaching the Gospel by the way in many villages of the Samaritans. In the year of Christ 40, owing to some circumstances in the civil state of the Jews, the church began to enjoy a respite from persecution, which pro-

bably continued twelve months or more. This peaceful interval, as it may be supposed, was zealously improved by all the Apostles in spreading the knowledge of the gospel. Of Peter, in particular, it is said, that he passed through all parts of the country, and visited the Christian converts at Lydda, a considerable town not far from the coast of the Mediterranean Sea. Here, in the name of Jesus, he performed a wonderful miraculous cure on a person called Æneas, who had been confined to his bed by the palsy for eight years. By this miracle great numbers of the inhabitants of the place and the adjoining districts, who personally knew the subject of it, or had the opportunity of gaining unquestionable information concerning the particulars of his case, were convinced that he in whose name the cure was performed must be the promised Messiah, and immediately embraced his Gospel. A vast increase in the number of believers in these parts was speedily produced by another and more astonishing event which took place about the same time. At Joppa, a sea-port within a few miles from Lydda, resided a female disciple called Tabitha, who was a woman of an excellent character, and distinguished for her deeds of beneficence and charity to the poor. While Peter was at Lydda, this worthy person fell sick, and died; upon which event the Christians in that town sent to Peter, requesting that he would come to them without delay, and impart to them consolation and advice in their great distress for the loss of such a kind and useful friend. With this request Peter complied; and when he arrived at Tabitha's house, he was introduced into the apartment where she was laid out, in which were many widows lamenting the death of their benefactress, who shewed him the coats and garments which she had made to distribute among the necessitous. But Peter, sending them all out of the room, and finding himself moved by a supernatural impulse, kneeled down and prayed; and then turning towards the body, said, "Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up." He then took her by the hand, and presented her alive to her assembled friends. A knowledge of this wonderful fact soon spread through Joppa, and caused so many to believe in Christ upon the credit of such a signal miracle, that Peter spent many days in that city, confirming them in the faith which they had received.

While Peter continued at Joppa, Cornelius, a centurion of the Italian cohort, stationed at Cæsarea, a worshipper of the true God, and

a man of distinguished piety, though a Gentile, being directed in a vision to send for the Apostle, in order to receive from him important instruction in matters of religion, dispatched two of his servants and a pious soldier, to request that Peter would accompany them to the place of his residence. A little before their arrival at Joppa, the Apostle went to the top of the house to pray, about the time of noon, when he felt the cravings of hunger, and his dinner was preparing. While he was engaged in his devotions, he fell into a trance, or extasy, in which an instructive vision presented itself to him. He seemed to see the Heavens open, and something resembling in form a great sheet suspended at the four corners descend to the earth, in which were various wild and tame four-footed beasts, reptiles, and fowls. While these things were before him, he heard a voice calling upon him to kill such of them as he chose, and satisfy his hunger. As, however, he saw none among them but such as were forbidden by the ceremonial law, he said, "Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, what God hath cleansed, that call not thou common." To make the stronger impression upon him, the vision was represented three times successively. While Peter was pondering concerning what it might be intended to point out to him, he was informed, by divine suggestion, that the messengers from Cæsarea were enquiring for him, and directed to go with them to that city, as Cornelius's message was sent in obedience to a divine command. On the following morning, therefore, he set out with them, accompanied by certain believers from Joppa; and when he came to the house of Cornelius, he found that the centurion had convened several of his relations and intimate friends, to be present at their interview. After premising, that it had been generally considered unlawful by the Jews to hold intimate intercourse and conversation with Gentiles, but that God had lately shewn him that he was not to make such distinction, or to call "any man common or unclean," Peter desired to be informed of the reason why Cornelius had sent for him. Upon this the centurion mentioned the circumstances of his vision, and declared that he and his friends were assembled with a serious disposition to listen to those important truths which the Apostle was commissioned to unfold. When Cornelius had given this answer, Peter began his address to the persons present with a frank

and liberal declaration, which was expressive of no little triumph over his prejudices as a Jew. "Of a truth I perceive," said he, "that God is no respecter of persons: but in every nation, he that feareth him, and worketh righteousness, is accepted with him." He then expatiated on the divine mission of Jesus Christ, the evidence which supported its truth, and the inestimable offer of remission of sins which was made in his name. While he was yet speaking, similar extraordinary circumstances with those which attended the communication of preternatural powers to the Apostles and Jewish believers on the day of Pentecost, at Jerusalem, shewed that Cornelius and his company were invested with the same distinguished privileges, and, to the astonishment of the disciples who came from Joppa, convinced them that the uncircumcised Gentiles were to be partakers in the blessings of the Gospel. Immediately after this, Cornelius and his friends were baptized, and Peter, at their entreaty, remained several days with them, for the purpose of instructing them farther in the faith of which they had made profession. This memorable event, of opening the kingdom of Heaven to the Gentiles, or of receiving them into the Christian church, the honour of which was conferred upon Peter, took place most probably in the year 41.

Upon Peter's return to Jerusalem, whither general intelligence of the transactions at Cæsarea had preceded him, some of the brethren warmly expostulated with him, for having been a guest, and freely joined in their meals, with men who were uncircumcised; but after he had given them an account of the visions which were seen by himself and Cornelius, and of the extraordinary occurrences which took place while he was preaching, they were satisfied with what they heard, and glorified God for extending the boundaries of his kingdom, and granting "also to the Gentiles repentance unto life." From this time, Peter appears to have continued his apostolic labours in Judea with great success, till the persecution of the church arose towards the end of the reign of Herod Agrippa. By that Prince, James the brother of John, who with him and Peter had been honoured by Jesus with his peculiar intimacy, was ordered to be apprehended, and afterwards to be beheaded; and as Herod saw that by causing that Apostle to be put to death, he had gratified the Jews, whom he was particularly desirous of obliging, he proceeded to seize Peter also, during the feast of the Passover, in the year 44. Having been taken into custody, the Apostle was committed to prison, where

sixteen soldiers were appointed to be centinels over him, four of whom were by turns to watch him constantly by day and night, till the festival was ended, when the King intended that he should be publicly executed, as his Master had been before him, on the first day of unleavened bread. In the mean time, the church at Jerusalem engaged in earnest and continual prayer to God, that he would spare for a longer period such a valuable life; and the event soon shewed that their supplication was not in vain. For during the night preceding the day fixed for his execution, while Peter was calmly sleeping between two soldiers, to each of whom he was fastened by a chain, an angel of God entered the prison, which was filled with a glorious light, and having awakened the Apostle, his chains immediately fell off from his hands, while the soldiers were miraculously kept in profound sleep. The angel then directed Peter to make ready and follow him, and having conducted the Apostle undiscovered through the guards, and gates, and a street of the city, he suddenly departed from him. As soon as Peter had satisfied himself that what had past was a real and not visionary scene, he repaired to the house of Mary, the mother of Mark the Evangelist, where many Christians were assembled, spending the night in prayer for his deliverance; and after informing them of the wonderful interposition by which he had obtained his liberty, withdrew to some place of greater secrecy, where it is probable that he lived in retirement till the death of Herod, which happened before the end of the year. Some learned men are of opinion, that he now went to Antioch, or Rome; but if that had been the case, St. Luke would probably have made some mention of it.

In the year 49, or 50, when the council assembled at Jerusalem, for the purpose of determining on the question, whether it was necessary that the Christian converts from among the Gentiles should be circumcised, and commanded to observe the law of Moses? Peter was present, and declared on the side of liberty, giving it as his opinion, that the yoke of the law should not be laid upon the neck of Gentile believers; and to add weight to what he advanced on the subject, he reminded the assembly that he had been divinely appointed to preach the Gospel to Gentiles at Cæsarea, and that God, to whom all hearts are known, had declared his acceptance of them, by communicating to them supernatural gifts, though they were uncircumcised. Whence he drew the conclusion, that God had made it clearly manifest

that they might be saved by faith in Jesus Christ, without submitting to the rituals of the law. In this conclusion, which was ably supported by James the son of Alphaeus, the council acquiesced, only enjoining some easy restrictions, to avoid giving unnecessary offence to their circumcised brethren. While Paul was on this occasion at Jerusalem, James, Peter, and John, "gave to Paul and Barnabas the right hands of fellowship," that they might proceed in preaching to the Gentiles; while they, and the other Apostles continued in Judea, to preach to those of the circumcision. Soon after the meeting of this council, and most probably in the year 50, Peter paid a short visit to Antioch, being desirous of witnessing the success of the Gospel, by means of the apostolical labours of Paul and Barnabas in that city. This appears to have been his first excursion out of Judea into Gentile countries. Upon his first coming to Antioch, Peter had eaten and conversed freely with the Gentile converts who had not submitted to circumcision; but on the arrival there from Judea of some Jewish believers, who were zealous for the observance of the Mosaic law, he withdrew from that freedom of converse, fearing lest his perseverance in it should give displeasure to the latter. In this unworthy and pusillanimous proceeding, he acted contrary to his own judgment, and declared opinion. Paul, therefore, with a noble indignation, and becoming zeal for Christian liberty, "withstood him to the face, because he was to be blamed;" and so powerfully represented his conduct to be chargeable with dissimulation, as well as productive of the most injurious consequences, that Peter acquiesced in the justice of his reproof; nor is there any reason to think, that he ever afterwards betrayed any want of steadiness and consistency in his Christian profession.

After this journey to Antioch, we are nowhere furnished with any very distinct account of St. Peter's travels. Eusebius informs us, that Origen, in the third tome of his Exposition on Genesis, wrote to this purpose: "Peter is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia; who at length coming to Rome, was crucified with his head downwards, himself having desired it might be in that manner." Some learned men think, that in the latter part of his life he went into Chaldea, and there wrote his first Epistle, because the salutation of the church at *Babylon* is sent in it; and their opinion, though not supported by the testimony of ancient writers, is not devoid of

probability. The books of the New Testament, indeed, afford no light for determining where he was for several years after receiving the reproof of St. Paul already mentioned. The learned, therefore, have been obliged to content themselves with conjectures on this subject. Among the irvarious hypotheses, not one appears to us to be upon the whole more reasonable, or less open to objections, than that of the able and dispassionate Lardner. "It appears to me not unlikely," says he, "that Peter returned in a short time to Judea from Antioch; and that he staid in Judea a good while before he went thence any more. And it seems to me that when he left Judea, he went again to Antioch the chief city in Syria. Thence he might go into other parts of the continent, particularly Pontus, Galatia, Cappadocia, Asia, and Bithynia, which are expressly mentioned in the beginning of his first Epistle. In those countries he might stay a good while. It is very likely that he did so; and that he was well acquainted with the Christians there, to whom he afterwards wrote two Epistles. When he left those parts, I think he went to Rome: but not till after Paul had been in that city, and was gone from it. Several of St. Paul's Epistles furnish out a cogent argument of Peter's absence from Rome for a considerable space of time. St. Paul, in the last chapter of his Epistle to the Romans, written, as we suppose, in the beginning of the year 58, salutes many by name without mentioning Peter. And the whole tenor of the Epistle makes it reasonable to think, that the Christians there had not yet had the benefit of that Apostle's presence and instructions. During his two year's confinement at Rome, which ended, as we suppose, in the spring of the year 63, St. Paul wrote four or five Epistles, those to the Ephesians, the second Epistle to Timothy, to the Philippians, the Colossians, and Philemon: in none of which is any mention of Peter. Nor is any thing said or hinted whence it can be concluded that he had ever been there. I think, therefore, that Peter did not come to Rome before the year 63, or, perhaps, 64; and, as I suppose, he obtained the crown of martyrdom in the year 64 or 65. Consequently St. Peter could not reside very long at Rome before his death."

Jerome, in his book "*De Vir. Illust.*" cap. 1., says, that Peter was bishop of Rome during five-and-twenty years; but such a statement is totally irreconcilable with the history in the Acts of the Apostles. On the other hand, several learned men, particularly

Scaliger, Salmasius, Frederick Spanheim, and others, have denied that Peter ever was at Rome. But their opinion is satisfactorily opposed by a great majority of critics, Protestants as well as Catholics. In Lardner, as referred to below, the reader may meet with a concentrated view of the evidence from antiquity, on which Peter's having been at Rome rests, which is thus concluded by that writer: "It is easy to observe, that it is the general, uncontradicted, disinterested testimony of ancient writers, in the several parts of the world, Greeks, Latins, Syrians. As our Lord's prediction concerning the death of Peter is recorded in one of the four Gospels, it is very likely that Christians would observe the accomplishment of it, which must have been in some place. And about this place there is no difference among Christian writers of ancient times. Never any other place was named beside Rome. Nor did any other city ever glory in the martyrdom of Peter. There were, in the second and third centuries, disputes between the Bishop of Rome and other bishops and churches, about the time of keeping Easter, and about the baptism of heretics: yet none denied the Bishop of Rome to have what they called the chair of Peter. It is not for our honour, nor our interest, either as Christians or Protestants, to deny the truth of events, ascertained by early and well-attested tradition. If any make an ill use of such facts, we are not accountable for it. We are not, from a dread of such abuses, to overthrow the credit of all history; the consequence of which would be fatal. Fables and fictions have been mixed with the accounts of Peter's being at Rome; but they are not in the most early writers: they have been added since. And it is well known that fictions have been joined with histories of the most certain and important facts." In our *Life of St. Paul* we have already shewn it to be most probable, that he and St. Peter were both put to death at Rome, in the year 64 or 65. With respect to what is said in the passage cited from Eusebius, concerning Peter's desire that he might be crucified with his head downwards, as the circumstance is not noticed by some ancient writers who speak of his martyrdom, its accuracy has been questioned. There is no doubt but that, among the Romans, some were so crucified, to add to their pain and ignominy; and Lardner admits that Peter might be crucified in that manner, and that it might be owing to the spite and malice of those who put him to death. He adds, however, "the

saying that it was at his own desire may have been at first only the oratorical flight of some man of more wit than judgment. But the thought was pleasing, and therefore has been followed by many."

The character of St. Peter may be sufficiently collected from the preceding narrative: but it would be injustice to his memory to omit mentioning one circumstance which reflects on him the greatest honour. In our life of St. Mark, after mentioning the general opinion of the ancients that his Gospel was written under the direction and instructions of St. Peter, and recommended by him to the churches, we adverted to the suppression in it of many particulars very honourable to the Apostle, which his modesty and humility would not permit the Evangelist to notice. To that circumstance we now add, as a further striking proof of his possessing those excellent qualities, that Mark's Gospel furnishes us with fuller particulars than those of the other Evangelists, concerning Peter's shameful denial of his Master in the high-priest's palace, and paints his perfidy in higher colours of aggravation and enormity. In the canon of the New Testament are two "Epistles," bearing the name of St. Peter, the first of which has been universally acknowledged to be authentic and genuine, from the earliest Christian times, though some doubts were anciently entertained concerning the second. However, both these Epistles were generally received in the fourth and following centuries, by all Christians, excepting the Syrians. And if we consult the Epistles themselves, and endeavour to form our judgment by internal evidence, we shall find strong grounds for believing that they must have been both written by the same author. For an ample discussion of this point, we refer our readers to what is said on the subject by Lardner and Michaelis. These Epistles are addressed "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;" by whom some understand the Christian converts from among the Jews, resident in those countries; and others, native Gentiles, who were proselytes to Judaism before their conversion to Christianity. A third class of critics, who appear to us to have taken the most tenable ground, are of opinion that the Epistles were intended for all Christians in general in those countries, whether of Jewish or Gentile extraction. The first Epistle, as appears from the conclusion of it, was written at Babylon; the meaning of which word has been differently understood

by commentators, some giving it a figurative and mystical interpretation, and others taking it in its literal and proper sense. By the majority of learned men, both among the ancients and moderns, it has been understood figuratively, and supposed to mean Rome; but others contend, we conceive with advantage over their opponents, that such a sense is forced and unnatural, and that the word should be taken literally, as intended either for Babylon on the Euphrates, or Seleucia on the Tigris, but most probably for the former city. The arguments on both sides of the question may be seen in Lardner and Michaelis. With respect to the date of this Epistle, likewise, the learned widely differ, some placing it under the year 54, others about 60, and others between 63 and 65. The second Epistle of St. Peter was addressed to the same communities with the first, and written only a short time before his death; but whether before or after his arrival at Rome, is wholly uncertain. The design of these Epistles was to point out to the Christian converts the invaluable advantages which they enjoyed in common under the Gospel-dispensation; to exhort them to patience under the sufferings which they endured from their persecutors, to avoid whatever might give offence to the magistrates or their fellow-citizens, and to cultivate the important duties of civil and social life, particularly brotherly love; and also to combat some false opinions which, at so early a period, had arisen among the professors of Christianity, particularly those of some teachers who were advocates for a loose system of morality, and denied the doctrines of a general judgment and the dissolution of the world. Besides these Epistles, several spurious writings were circulated in an early age of the church, under the name of St. Peter, of which the reader may meet with an account either in Mill's *Prolegomena*, or in Cave. *The four Gospels and Acts of the Apostles, passim.* *Epistle to the Galatians, ii. 11. &c.* *Eusebii Hist. Eccl. lib. iii. cap. 1.* *Cave's Hist. Lit. Vol. I. sub sac. Apost. and Lives of the Apostles.* *Lardner's Suppl. to Cred. Vol. III. ch. xviii.* *Macknight's Pref. to his Transl. of St. Peter's Epist.* *Michaelis's Introd. to New Test. in Marsh's Transl. Vol. VI. ch. xxvii. xxviii.* *Doddridge's Fam. Exposit.—M.*

PETER, a Saint in the Roman Martyrology, and one of the most illustrious prelates of his time, if not a native of that city, was educated at Alexandria, under the instructions of Theonas, the bishop of that see, and acquired a high character for his proficiency in sacred

literature, his exemplary manners, and distinguished piety. On the death of Theonas, in the year 300, he was chosen his successor, and, according to Eusebius, "he obtained great honour during his episcopate, which lasted twelve years. He was a most excellent teacher of the Christian doctrine—an ornament to the episcopal character, both for the holiness of his life, and his laborious application in studying and explaining the sacred Scriptures. He governed the church three years before the persecution. The rest of his time he passed in a more strict and mortified course of life, but without neglecting the common good of the churches." By a comparison of Eusebius's language in the last sentence, with Sozomen's statement that he fled, or withdrew, in the time of the persecution which commenced under the Emperor Dioclesian, it seems probable that during a considerable part of that distressing period he resided in some private place, unknown to the instruments of the persecution; where, however, the Christians had access to him, and received his advice and instructions. Whether he was at length discovered in this retreat, or was induced to quit it, when the times were becoming more tolerant, we are not informed; but Eusebius tells us that, "without any crime of any kind laid to his charge, beyond all expectation, on a sudden, for no other reason but the will of Maximin, he was taken into custody, and beheaded." His martyrdom took place in the year 311. Of his quarrel with Meletius Bishop of Lycopolis, which produced a long schism in the Egyptian church, we have given an account in the life of that prelate. He is the reputed author of "A Book on Penance," thirteen canons of which are inserted in Greek and Latin, in the first vol. of the "Collect. Concil." Some fragments also of another treatise attributed to him "Concerning the Divinity," may be met with in third and fourth vols. of the same collection. In Cave the reader will find farther particulars concerning his supposed productions. As to the "Acts of the Martyrdom of Peter," which were published by Surius, and afterwards in Greek by Father Combefis, Dupin pronounces them unworthy of much credit, since they correspond neither with the history of the times, nor that of Peter. *Eusebii Hist. Eccl. lib. vii. cap. 32. lib. viii. cap. 13. Sozomen. Hist. Eccl. lib. i. cap. 24. Cave's Hist. Lit. Vol. I. sub sec. Arian. Dupin. Moreri. Lardner's Cred. Vol. V. part. ii. ch. lxi.—M.*

PETER, surnamed CHRYSOLOGUS, a Saint

in the Roman calendar, and a celebrated Italian prelate in the fifth century, was of noble extraction, and born at Imola, anciently known by the name of Forum Corneli. He was educated by Cornelius, bishop of his native city, who admitted him into holy orders, and appointed him to the office of his deacon, which he retained for many years. Without noticing the legendary tales which are related concerning him, we have only to state, that he was elected bishop of Ravenna in the year 433, and died before 451. His eloquence was greatly admired; whence he had the surname of *Chrysologus*, meaning *golden speaker*. What remain of his productions consist chiefly of "Sermons," or "Homilies," containing short explanations of portions of the sacred Scriptures, accompanied with moral reflections. They are drawn up in a perspicuous and pleasing style; and are distinguished by a happy union of conciseness and elegance. They were collected together two hundred and fifty years after his death, by Felix, one of his successors in the see of Ravenna, and were first printed, to the number of 176, at Cologne, in the year 1541. Afterwards they underwent repeated impressions at the same place, Antwerp, Paris, Lyons, Venice, and Bologna, and were inserted in the seventh vol. of the "Bibl. Patr." Six others, on the Lord's Prayer, are given by Father D'Achery in his "Spicilegium." There is also still extant "A Letter to Eutyches the Archimandrite," from our prelate, in which he declares against the sentiments of that monk, and expresses his approbation of the conduct of the patriarch Flavianus. It was first published in Greek and Latin, by Gerard Vossius, at the end of his edition of "The Works of St. Gregory Thaumaturgus," printed at Mentz in 1603; and it may also be seen in the fourth vol. of the "Collect. Concil." *Cave's Hist. Lit. Vol. I. sub sec. Nest. Dupin. Moreri. Nouv. Dict. Hist.—M.*

PETER of SICILY, so called from the island which gave him birth, was a man of noble descent, and of some learning, who flourished in the latter part of the ninth century. He was taken into the service of the Emperor Basil, who, in the year 870, sent him into Armenia for the purpose of negotiating an exchange of prisoners. This business, which he performed to the satisfaction of the Emperor, having occasioned him to spend nearly nine months at Tibrice, the capital of Armenia, he embraced several opportunities of holding conferences with the Paulicians, a branch of the Manichæans, who were numerous in that

country, and undertook the task of drawing up, in Greek, "A History of the Rise, Progress, and Decline" of that sect. The work to which he gave this title was dedicated by him to an archbishop of Bulgaria. Part of it was translated into Latin by Father Sirmond, and inserted by Cardinal Baronius in his "Annals." Afterwards the same Father transmitted to Ingoldstadt a copy taken by himself from a manuscript of the original in the library at the Vatican, where a Latin version of the whole was completed by Matthew Rader, a Jesuit, who published it, together with the original, in 1604, in 4to., under the title of "*Historia de varia et Stolidâ Manichæorum Hæresi*," &c. The work is certainly so far an object of curiosity, as it presents us with a view of the sentiments of the Paulicians, at the time when the author lived; but when it is appealed to, as an authority for ascertaining what were the precise opinions of the ancient Manichæans, the lateness of its date may justly be excepted against, and its testimony refused as of no weight, when contradicted by much older evidence. It is remarkable that Photius and Peter, who were both writers in the ninth century, have agreed so exactly in what they have said concerning the Manichæans, that one is supposed to have been the copyist of the other; but which of them was the original writer on this subject, cannot, perhaps, now be determined. *Cave's Hist. Lit. Vol. II. sub sac. Phot. Dupin. Moreri. Lardner's Cred. Vol. VI. part ii. ch. lxiii. under the article Hierax.*—M.

PETER of BLOIS, a learned French ecclesiastic, and writer of some note in the 12th century, was a native of the city on the Loire whence he derived his surname. Having been instructed in the classics and polite learning at Paris, he went to the University of Bologna, where he acquired great reputation by the proficiency which he made in the study of civil and canon law, and the various branches of profane literature. He then returned to France, and devoted himself wholly to the study of divinity, under the instructions of the celebrated John of Salisbury, Bishop of Chartres, of whose church it seems probable that he was made a canon. In the year 1167, he travelled into Sicily with Stephen, son of the Count of Perche, and cousin to the Queen of that island, where he was appointed tutor, and afterwards secretary to William II. King of Sicily. When, however, Stephen, who had been made Chancellor of the kingdom, and Archbishop of Palermo, was sent into banishment, Peter

was involved in his fortune, and found it necessary to take refuge in his native country. Hence he was invited into England, by King Henry II., at whose court he continued some time, and was nominated Archdeacon of Bath. He next entered into the service of Richard, Archbishop of Canterbury, who appointed him his chancellor, and deputed him to negotiate business of importance relating to his metropolitan see, with King Henry II. and Popes Alexander III. and Urban III. After the death of King Henry, he resided for a time at the court of Queen Eleanor. Late in life he was deprived of his archdeaconry of Bath; though he was afterwards in some degree compensated for his loss, by obtaining that of London, the duties of which he discharged with the utmost fidelity, and no little labour, for a very inadequate revenue. He died in England in the year 1200. The word *Transubstantiation* is said to have been first of all made use of by him, to express the doctrine of the Catholic church on the subject of the eucharist. The most considerable of his remains consist of "Letters," one hundred and eighty-three in number, which he formed into a collection by order of King Henry II., and which will be found useful in illustrating the civil and ecclesiastical history, but more particularly the state of manners and church-discipline at the period when he wrote. In some of them, the vices of the princes and nobles, and corruptions of the clergy, are exposed with a degree of freedom and severity which would not have been endured in later times. They abound in quotations from the Scriptures, as well as ecclesiastical and profane writers; and that which is properly the author's own matter is written in a short and sententious style, profusely besprinkled with antitheses and puns. There are also still extant several sermons of this author, and various treatises which he wrote on doctrinal and moral topics. In the earliest editions of the works attributed to him, published at Mentz and at Paris in the 16th century, sermons by the subject of our next article were inserted, instead of the author's own. This error was corrected by Peter de Goussainville, who in 1667 published a new edition of all Peter of Blois's works, in folio, with notes and various readings; which is inserted in the 24th vol. of the "*Bibl. Patr.*" *Cave's Hist. Lit. Vol. II. sub sac. Wald. Dupin. Moreri.*—M.

PETER, surnamed COMESTOR, or THE EATER, another eminent French ecclesiastic in the 12th century, was a native of Troyes in

Champagne. Having embraced the clerical profession, he became canon, and afterwards dean, of the cathedral in that city. In this situation he acquired such celebrity, that he was invited to Paris, where he was appointed dean of the metropolitan church. Some time after this he resigned his benefices, renounced the world, and entered among the canons-regular of St. Victor at Paris, where he gave himself up wholly to study and exercises of devotion. He died in the year 1198. He was a man of learning for the age in which he lived, and, what reflects credit on his memory, had the hardihood publicly to condemn some of the abuses and corruptions of the Romish church. This we learn from the testimony of Girald Barry, more generally known by the name of Giraldus Cambrensis, who was his disciple, and most probably imbibed from him the enmity which on all occasions he discovered against the monks. In a manuscript of that author preserved in the archiepiscopal library at Lambeth, he tells us that he heard Peter declare before his whole school, in which many persons of distinguished literature were present, that the old enemy, meaning the devil, never insidiously devised a more injurious measure against the church of God, than the law which enjoined a vow of celibacy on the clergy. The following epitaph upon his tomb has been thought not unworthy of preservation, by different authors who have communicated notices of him to the public:

Petrus eram, quem Petra tegit, dictusque Comestor.

Nunc comedor. Vivus docui, nec cesso docere.

Mortuus; ut dicant, qui me vident incineratum,

"Quod sumus, iste fuit, erimus quandoque quod hic est."

He was the author of "*Historiæ Ecclesiasticæ*, Lib. xvi.," containing a summary of sacred history, from the beginning of Genesis to the end of the Acts of the Apostles, intermixed with numerous passages from profane history, and some fabulous narrations. It was first published at Reutlingen, in 1473, and afterwards underwent repeated impressions at Strasburg, Basil, Lyons, and other places. Our author also wrote the "*Sermons*" which, as we have already seen, made their first public appearance among the works of Peter of Blois; and manuscripts of several others still remain in the libraries at Lambeth and Pembroke-Hall, Cambridge. To his pen, likewise, has been attributed a work, entitled, "*Catena*

Temporum," &c. consisting of an indigested compilation of universal history, published at Lubeck in 1475, in 2 vols. folio; of which a French translation was printed at Paris, in 1488, in 2 vols. folio, under the title of, "*Mer des Histoires*," &c. *Cave's Hist. Lit. Vol. II. sub sac. Wald. Dupin. Moreri. Nouv. Dict. Hist.*—M.

PETER-MAURICE, surnamed THE VENERABLE, an eminent and worthy French abbot in the 12th century, was descended from the Counts de Monboissier, a noble family of the province of Auvergne, and born in the year 1093. When very young he was dedicated by his parents to the religious life in the monastery of Cluni, or Clugny, the principal house of a reformed branch of the Benedictine order. Here he acquired so high a character for talents and virtues, that in 1121, when he was only twenty-eight years of age, he was made prior of Vezelay, and soon afterwards prior of Domnus. From this situation he speedily removed to a higher dignity, being elected to fill the vacant place of abbot of Cluni in the year 1123, and at the same time chosen general of his order. Immediately upon these promotions he applied with diligence to restore the state of discipline in the community at Cluni, and throughout the congregation in general, which under Pontius, one of his predecessors, had been suffered to become exceedingly relaxed; and though he had many difficulties to encounter, he succeeded in his object without having recourse to excessive severity. Afterwards he met with much trouble from the above-mentioned Pontius, who had resigned the abbacy upon his undertaking a visit to the Holy Land; but, on his return from that expedition, and during the absence of Peter, endeavoured to obtain repossession of the dignity which he had abdicated. Finding, however, that the monks opposed his design, with a band of soldiers he forcibly entered the monastery, suffered it to be pillaged, and dispersed the society. For this violent proceeding, he was excommunicated by the legate of Pope Honorius II., who confirmed the sentence, and cited Pontius before his tribunal at Rome, where he died in the year 1126. Having been reinstated in his abbacy, and restored matters once more to order, Peter employed himself in writing against Peter de Bruys, a zealous reformer, who had courage to make the most laudable attempts to correct the abuses, and to remove the superstitions, which disfigured the beautiful simplicity of the Gospel, and had many followers in Lan-

guedoc, Provence, and Gascony. It were to be wished, considering the general excellence of our abbot's character, that he had confined his efforts to argument and persuasion, and could be vindicated from the charge of having joined his clerical brethren in their rigorous persecution of that unhappy martyr. In the year 1130, Pope Innocent II. paid a visit to Cluni, where he was entertained by Peter with great magnificence. An intimate friendship subsisted between him and St. Bernard, abbot of Clairvaux, notwithstanding that Peter was involved in some controversies with the latter, particularly concerning the observance of St. Benedict's rules relating to dress and food, which, he maintained, were violated in the institution at Cluni. In the year 1140, he afforded a hospitable asylum to the famous Peter Abelard, as we have seen in his life, and supported him by the consolations of friendship under the persecutions with which he was harassed: he also, by his interposition at Rome, prevented the unjust sentence which had been pronounced against his guest from being carried into execution. So high was his reputation for wisdom and prudence, that, in the year 1145, Pope Eugenius sent for him into Italy, in order to endeavour, by his admonitions and counsels, to reconcile the hostile factions which had involved the Tuscan territories in civil war; but their obstinacy and inveterate enmity rendered all his efforts for that purpose ineffectual. In the year 1150, having occasion to take a journey to Rome, on business relating to his monastery, he was received there with the highest honours by Pope Eugenius, and the Roman citizens. He died at Cluni in 1156, when he was about 63 years of age. His temper was mild and amiable, his disposition benevolent and charitable, and he possessed a most compassionate heart. He acquired the surname of *Venerable* from the great seriousness and gravity of his demeanour. He procured the Koran to be translated out of the Arabic into Latin, and wrote a treatise in four books against the Mahometans. He was also the author of several other polemical pieces, against the Jews, Petrobrusians, &c. and various miscellaneous writings, in prose and verse, which are enumerated in the three first of our authorities. Many of his "Letters," which have been collected together in six books, are curious and interesting, and serve to throw light on the civil as well as ecclesiastical history, manners, and discipline of those times. His works were first published at Ingoldstadt, in 1546; and afterwards at

Paris, with the notes of Duchesne and Marrier, in the year 1614. The edition last mentioned has been inserted in the 22d vol. of the "Bibl. Patr." Two of his "Letters," not before edited, were printed by Father Mabillon, in the 2d vol. of his "Analecta;" and a third by D'Achery, in the 2d vol. of his "Spicileg." *Cave's Hist. Vol. II. sub sæc. Wald. Dupin. Moreri. Nouv. Dict. Hist.—M.*

PETER, surnamed DE CELLES, an eminent French prelate in the 12th century, was descended from an honourable family in Champagne. He pursued his studies at Paris, where he appears to have embraced the religious life in the monastery of St. Martin-in-the-Fields. About the year 1150, he was elected abbot of a monastery in the suburbs of Troyes, commonly called Montier-la-Celles, whence he had his surname. In the year 1162, he was translated from his preferment at Troyes to the abbey of St. Remy at Rheims. In this house he filled the post of abbot for about twenty years, and at length, in 1182, succeeded John of Salisbury in the bishopric of Chartres. After presiding over that see five years, he died in 1187, having distinguished himself as one of the most able of the Bible-doctors, or supporters of the ancient theology against the scholastics. His works, consisting of mystical and moral treatises, "Sermons," "Letters," &c. were collected together by Father Ambrose Janvier, a Benedictine of the congregation of St. Maur, and published in 1671, 4to. Father Sirmond had before separately printed his "Letters," with notes, in 1613, 8vo., to which are to be added two others given in the 2d vol. of D'Achery's "Spicileg." Most of the author's pieces may be seen in the 23d vol. of the "Bibl. Patr." *Cave, ut supra. Dupin. Moreri. Mosh. Hist. Eccl. sæc. xii. par. ii. cap. iii. sect. ix.—M.*

PETER NOLASQUE, a Saint in the Roman calendar, and founder of the order for the redemption of captives, commonly called the Order of Mercy, is entitled to have his name recorded with honour, for the benevolence and humanity which prompted him to devise and establish that useful institution. He was of noble descent, and born in the Lauragnais, belonging to the diocese of St. Papoul in Languedoc, about the year 1189. Having lost his father when he was only fifteen years of age, he attached himself to Simon, Count de Montfort, who placed him in the service of James King of Aragon. By his talents and virtues he recommended himself to the favour of that prince; which circumstance proved of no little

importance, when he afterwards undertook the foundation of his order. The first design of it was suggested to him by a private society of gentlemen at Barcelona, who made a common purse for the purpose of redeeming Christian captives, and relieving the sick. Struck with the generosity of their undertaking, he meditated a plan for converting this private society into a religious and military order, and availed himself of the advice of Raymond de Pegnafort, canon of Barcelona, in completing it. He then laid his plan before the King, who sanctioned it with his approbation, and directed Berenger de la Pale, Bishop of Barcelona, to give every necessary assistance in carrying it into execution. The order was established in the year 1123, under the title of "The Confraternity of Mercy," and at first consisted of six priests and seven laymen, who, besides the three customary monastic vows, bound themselves by a fourth to devote their personal exertions to the task of redeeming captives from Mahometan slavery. Peter Nolasque was appointed the first superior-general; but this office did not exempt him from engaging in the common duties of the society. And by the statutes, he, as well as the other lay-members, were to partake with the clergy in all the divine offices enjoined by their rule. Peter is said to have been so successful in his two first expeditions into the kingdoms of Valentia and Grenada, as to redeem upwards of four hundred captives from their oppressive bondage. He afterwards passed over into Africa, where he met with much ill treatment, while employed in zealously pursuing the object of his benevolent mission. In the year 1249, he resigned the office of superior-general; and he died in 1256, when about 67 years of age. His order was approved by Pope Gregory IX. in 1230, and the number of members rapidly increased, several houses being founded in France, and other countries; but its principal establishments have always been in Spain. Peter Nolasque was canonized by Pope Urban VIII. in 1628; and such an honour might have been considered as an enviable mark of distinction, had it never been lavished on less deserving objects. *Moreri. Nouv. Dict. Hist.* — M.

PETER, a French Cistercian monk in the 13th century, belonging to the house of that order in the valley of Cernay, within the diocese of Paris. He was selected to accompany his abbot Guy, who was one of the twelve dignitaries of that class whom Pope Innocent III. ordered to join in the crusade against the Albigenses in Languedoc. Having been an eye-

witness of the barbarous and sanguinary proceedings for the extirpation of those innocent reformers, he received the commands of the Pontiff to write a history of that war, and of the sect against which it was directed. Such a work cannot but be curious, and interesting to the ecclesiastical historian; but he must not expect to find in it the detail of an impartial narrator, or imagine that it will furnish him with either a just delineation of the character of the Albigenses, or a faithful view of their distinguishing tenets. Indeed his Catholic critics acknowledge, that he is chargeable with the reproach of having exaggerated the irregularities of the heretics, while he refrained from doing justice to their virtues. This work was printed in Latin at Troyes, in 1615, 8vo.; and is inserted in the "Bibliothèque de Cîteaux de D. Tissier." A translation of it, from the Latin into French, was published at Paris by Arnaud Sorbin, in 1659, 8vo. *Dupin. Moreri. Nouv. Dict. Hist.* — M.

PETER I., or THE GREAT, Emperor of Russia, was the third son of the Czar Alexis Michaelovitch. He was born at Moscow in 1672, and on the death of his eldest brother, the Czar Feodor, or Theodore, in 1682, he was nominated to the succession, in exclusion of his brother Iwan, who was set aside on account of incapacity. Soon after, a terrible mutiny of the strelitzes, or guards, secretly fomented, it is said, by the Princess Sophia, the adult sister of Iwan and Peter, effected a revolution at court by massacring the Nariskins, Peter's maternal kindred, and their adherents; and after much bloodshed and threats of a civil war, the two Princes were nominated joint Czars, under the tutelage of Sophia. Iwan was a mere cypher; but Peter early displayed a spirit which shewed that he was not formed to be under controul. His education was much neglected, and early habits of intemperance inflamed the violence of his temper, and augmented a disposition to convulsive or epileptic fits. It was not long before he grew dissatisfied with the rule of Sophia, who, with considerable abilities, displayed great ambition. He married, against her will, in his 18th year, and claimed a seat at the council-board, from which, on account of violent altercations between them, she procured his exclusion; and an open rupture was the consequence. Peter took the resolution of arresting and imprisoning his sister, who, on her part, is said to have formed a conspiracy, in conjunction with Prince Vassili Galitzin, against her brother's life, or, at least, against his liberty. The chief of the strelitzes,

with 600 of that body, was engaged in the plot, and Peter with difficulty escaped to the monastery of the Trinity. He was there joined by loyal subjects from all quarters, so that he was soon enabled to seize all the suspected persons. By force of torture, a confession of the conspiracy was obtained: Sophia was confined for life to a nunnery, Galitzin was banished to Siberia, and Peter assumed the reins of government in 1689. Although he had given way to the sensuality natural to a young prince in a rude and dissolute court, yet he appears early to have had ideas of those state reforms, of which former sovereigns in Russia, and especially his father, had given examples. He had already, with the assistance of his favourite Le Fort (see his article) been employed at his seat of Preobrazinski in training a small body of troops in the German or foreign discipline. He now also began to display that attachment to maritime affairs which so much distinguished his reign. It has been asserted, by way of augmenting the wonders of his history, that he had naturally a great dread of the water; but, according to Mr. Coxe, this is a groundless assertion, and he always appeared to delight in that element. His fondness for navigation, however, is dated from 1691, when accidentally taking notice of a decayed sloop near Moscow, and being informed that it was of foreign construction, and built to go against the wind, he caused it to be repaired by a Dutch shipwright whom his father had invited into Russia, and was highly pleased in observing its manœuvres. He learnt to manage her himself, and afterwards had several small vessels built, with which he made excursions on the lake of Perislaf. The passion for sailing gained so much upon him, that in 1693 he went to Archangel, and took a short voyage on the White Sea, attended by all the merchant-ships in that harbour; and in the following year he spent several months in similiar expeditions.

A breach with the Turks in 1694 opened to the Czar views of aggrandisement on the Black Sea, and in 1695 an army was marched to lay siege to Azof. He was with it in person, but only in the capacity of a volunteer; for he was fully sensible of the necessity of instruction as a preliminary to command. The failure of the first attempt to reduce the place, through want of ships to block up the harbour, coincided with his passion for navigation in stimulating him to create a fleet. He immediately gave orders for the equipment of a flotilla; which was effected with so much celerity, that during the next summer his squadron appeared before

Azof, defeated the Turkish gallies stationed there, and the town surrendered. Of this conquest he was justly proud. He caused his army to make a triumphal entry into Moscow, in which his generals and admiral took the precedence over himself as well as over the principal nobility. In the mean time, he had left orders for a large addition to his fleet on the Black Sea, in which were included several sixty gun ships. His brother Iwan dying about this time, he became in title, as well as in effect, sole sovereign of Russia. But as his mind expanded, he was rendered the more sensible of the barbarism of this vast empire, and of his own deficiency of knowledge to improve and civilize it. The first expedient that suggested itself was to send abroad a number of the young nobility, in order that they might learn in various countries the arts which he thought most essential to the state, especially naval and military tactics. His own improvement was, however, what he justly thought most essential; and he resolved to pursue it by foreign travel, not conducted in the ordinary manner of royal tours, which generally serve only for the gratification of vague curiosity, but by a residence of some duration in those places which he thought most proper for affording the instruction he wanted. He was not, indeed, himself as yet sufficiently enlightened to make a proper estimate of the relative value to a sovereign of different branches of knowledge, and his passion for maritime affairs too much took the lead in marking out his objects. Yet it was an equally interesting and extraordinary circumstance in the history of mankind, that the despotic monarch of a mighty dominion should descend from his throne, and travel in the train of his own ambassadors as a private person, rejecting all the pageantry of state, and disdaining no means which appeared necessary to perfect himself in those arts which he thought of essential importance to his country. He began his journey in 1697; and the first country at which he made any stay was Holland. At Amsterdam he took up his quarters in the admiralty-yard, in order to survey all that was passing in that scene of business. In the disguise of a Dutch skipper he went to the famous ship-building village of Sardam, where he wrought as a common carpenter and blacksmith, clad and fed like his fellow-workmen. That any practical skill he could acquire by handling the ax and the hammer was worth the time he bestowed upon it, will scarcely be contended by one who considers that, after all, he must remain a much less able judge of

ship-building than any one of the trade at Sardam; if, therefore, this part of his conduct was the result of good sense rather than caprice, it must have been as affording a lesson to persons in the most elevated stations, that true glory is inseparable from utility, and that no labour can debase which is directed to a valuable purpose. He did not, however, confine himself to the mechanic arts. He often went to Amsterdam to attend the anatomical lectures of the celebrated Ruysch. He studied natural philosophy, astronomy, and geography, and he sought out able men in various professions, whom he sent into Russia. Nor was he inattentive to what was passing on the continent in war and politics. He engaged to support the election of Augustus of Saxony to the throne of Poland, and issued orders to his armies on the Turkish frontier. In 1698 he paid a visit to England, where he was treated with politic attention by King William. He took lodgings at the King's Yard in Deptford, and continued to devote his time principally to obtaining instruction in naval affairs, but without neglecting other objects of useful curiosity. The variety of religious sects attracted his notice both here and in Holland, and probably gave him those ideas of the benefits of religious toleration, upon which he always acted in his intercourse with foreigners. At his departure, William made him the well-judged present of a fine yacht completely equipped. He returned in it to Holland, carrying with him a number of naval officers, and other persons able in various arts and professions. Thence he proceeded with his ambassadors to Vienna, for the purpose of viewing the military discipline of the Austrians, and strengthening his alliance with that court against the Turks.

The return of the Czar to his own country was hastened by the news of a formidable rebellion which had broken out among the strelitzes, fomented by some of the old nobility and clergy, who detested all innovations. A body of 8000 of this licentious soldiery collected on the borders of Lithuania, and marched towards Moscow, with the intention of placing on the throne the Princess Sophia, who is accused of having secretly instigated their revolt. They were met by a body of troops under General Gordon, who, on their persisting in their resolution of advancing to Moscow, attacked them, killed many in the field, and made the rest prisoners.

Peter, passing through Poland, had an interview with Augustus, in which they laid the plan of co-operation against the King of

Sweden, and he then unexpectedly appeared at Moscow. His first care was to enquire into and punish the rebellion; and this he performed with the most unrelenting severity. The cruelest tortures were employed to force confession of the leaders and accomplices, and an execution took place of 2000 of the strelitzes, many of whom were hung just before the apartments of Sophia. No evidence could be obtained against this unfortunate Princess by all the efforts of promises and torments, yet she was obliged to take the veil, and passed all the remainder of her life in strict confinement. The body of strelitzes was broken, and the very name abolished. New regiments were formed, after the German model; and the dress and discipline of the rest of Europe were introduced into the Russian army.

Peter proceeded with his characteristic rigour in his other meditated reforms. He took the receipt of the revenue in the first instance from the boyars, or nobles, and put it into hands which he could more easily make answerable for the payment. The established church in Russia had almost obtained an independence on the civil power, and the patriarchs had often been formidable to the czars. Peter, who had seen the King head of the church in England, did not absolutely follow the example, but upon the death of the patriarch in 1699, he suffered that dignity to remain vacant to its final abolition in 1721; and he obliged the ecclesiastical synod to take a strict oath of allegiance to himself and his successors. He likewise ordained that no person under fifty years of age should be admitted to take the monastic vows; and he mitigated the rigour of the Lent fasts to his soldiers and workmen. The Russian year had hitherto begun in September: he removed it to the first of January; but the calender of that country has not to this day received the new style. In all the lesser particulars of manners and customs he introduced alterations, the object of which was to assimilate the Russians with the more polished nations of Europe; but in some points he was too precipitate, and in others he seems not well to have considered the peculiar circumstances and character of his subjects. In general, the impatience and despotism of his temper led him to expect effects before the causes were duly prepared—the common fault of arbitrary power. His ideas, however, were, for the most part, liberal, and tended to the real advantage of the people whom he ruled. It was a proof of this liberality of sentiment, that he abolished the use of the word *slave*, before

customary in the addresses of the Russians to their sovereign, and changed it for that of *subject*.

In 1700 that confederacy against the young King of Sweden, Charles XII., was formed, which proved a source of so much glory to himself, and of so many disasters to his enemies. Peter's motive in taking a part in it was to recover the provinces of Ingria and Carelia, which had formerly belonged to Russia. For this purpose, he marched a large army with which he laid siege to Narva. Charles hastened to its relief with a very inferior force, but of excellent troops, whereas the Russians were mostly an undisciplined crowd; and he obtained a complete victory. Peter was not of a character to be dispirited by a failure. He melted down the great bells of his churches, to repair his lost artillery, and exerted himself with vigour to recruit and discipline his troops. He likewise fitted out a flotilla to command the lake Peipus and its borders, which proved highly serviceable. After various actions with different success, the Russians gained a footing in Ingria and Livonia, and became masters of the river Neva. The place where that river enters the Gulf of Finland appeared to him a proper spot for a port, by means of which he might obtain a share of the navigation of the Baltic; and as in the execution of his favourite projects he had been accustomed to overcome obstacles, those which nature presented in this instance were not capable of diverting his purpose. A morass surrounded with forests, in the 60th degree of north latitude, was the uninviting site which he chose for a new capital of his empire. The first erection was a fortress on an island, the foundation of which was laid in May 1703. A hut for his own residence on a neighbouring island, a larger wooden house for his favourite Mentschikof, and an inn, were the first buildings of St. Petersburg. Such was the eagerness with which he pursued his design, with all the resources of despotic power, that in less than nine years from these rude commencements, the seat of empire was transferred from Moscow to Petersburg. A vast number of lives were expended in carrying on these labours in the midst of hardships of every kind, but human life was a trifling object in the consideration of Peter. Nor could any thing be more arbitrary than the means he took to fill it with inhabitants, one of which was, obliging all the nobility and principal merchants to have houses in the new capital. It was, however, chiefly peopled by the foreigners whom he settled in his dominions;

and to this day, foreigners and their descendants make a great part of its population, and have given the tone to its character and appearance. The removal of the metropolis to a corner of this vast empire, at such a distance from its most desirable districts, and from the neighbouring courts, has by many been considered as an impolitic sacrifice in Peter to his ruling passion. It was, however, powerfully instrumental in civilizing the Russians, by breaking those national habits of life which were fostered in the barbaric grandeur of Moscow.

In 1704 the Czar in person took Narva by assault. On this occasion, his soldiers committing the usual excesses in a captured town, he was extremely active in restoring order and tranquillity. Entering the town-house, whither many of the citizens had retired for refuge, he laid his bloody sword upon the table, crying, "My sword is not stained with the blood of the people of Narva, but with that of my own soldiers, which I have shed to preserve your lives." It does not appear, indeed, that he was ever cruel to a vanquished foe. Peter continued faithfully to adhere to the interests of Augustus King of Poland, after he had been dethroned by Charles, and the King of Denmark had been compelled to remain neuter. After the humiliating peace made by Augustus at Altranstadt, Russia remained the sole object of hostility to the dreaded hero of the North, who was not of a temper to leave a foe in repose. The dethronement of the Czar was his avowed aim; but, said Peter, "though my brother Charles affects to act the Alexander, I trust he will not find me a Darius." In 1708 Charles advanced to Grodno, where he narrowly missed taking the Czar prisoner. He pushed forwards towards the Dnieper, and gave the Russians, who opposed him, a defeat, in which, however, they stood seven charges before they broke, so much were they improved by practice and discipline. Charles crossed the Dnieper, and marched to meet the cosack Mazeppa in the Ukraine. In the mean time his general Lewenhaupt was leading an army from Livonia to reinforce him. Peter in person attacked Lewenhaupt at Lesnau with a force not much superior in number; and, after a desperate conflict of three days, took or destroyed half his army. This success was the prelude of the great victory at Pultowa in June 1709, which entirely defeated all the designs of the Swedish King, and made him an exile among the Turks. Augustus was replaced on the throne of Poland; Prussia

made an alliance with Russia; Elbing, Wiburg, and Riga, yielded to Peter's arms; and Carelia and Livonia acknowledged him as their sovereign.

In 1711 the Turks were induced to declare war against Russia. During the course of it, Cantemir Prince of Walachia, having made an alliance with the Czar, the latter joined him at Jassy, the capital of Moldavia. The Grand Vizier, with a greatly superior army, advanced against him as he lay entrenched on the banks of the Pruth, and endeavoured to force his lines. Failing in this attempt, he resolved to reduce the Russians by cutting off their supplies of provision; and he would certainly have brought the Czar to a surrender, with all his army, had not means been found to induce him to enter into an accommodation. A principal instrument in this negotiation, which freed the Czar from the most perplexed situation in which he had ever found himself, was a woman whom, from the lowest origin, he had raised to be the partner of his bed, and to whom he was now privately married. This was the Empress Catharine I., (see her article,) originally a parish foundling, and who had passed through various hands to those of her sovereign. By her sweetness of voice and manner, and unalterable serenity, she was able to soothe her lord in all the paroxysms of rage and gloom to which he was occasionally subject; and she retained her influence over him to the end of his life. He rewarded her services in this important instance, by a public declaration of marriage in the following year, and by the institution of the order of St. Catharine, of which she was made the head and patroness. The peace which had been made with the Porte was not of long continuance; and the influence of the King of Sweden caused a renewal of hostilities. An accommodation, however, again took place, and Peter was left at liberty to pursue his designs. The total reduction of Finland was effected by him in 1713 and 1714, and a victory of the Russian fleet over the Swedish rendered him master of the Isle of Oeland.

Charles, on his return from Turkey to his own dominions, found the relative situations of his rival and himself much changed; still, however, he was by no means inclined to make peace upon disadvantageous terms. War continued in Germany; and Charles could not prevent Stralsund from falling into the hands of his allied enemies. The Czar soon afterwards visited Copenhagen; and a grand plan was formed of the invasion of Sweden by the

Danes and Russians, in conjunction with an English and Dutch fleet. But this, after various delays, was rendered abortive; the cause of which appears to have been a secret negotiation between the Czar and the Swedish minister Baron Goertz, in which very advantageous terms were offered to Russia to conclude a separate peace. Some great revolutions in the north of Europe entered into the projects of this daring minister, one of which was the placing of the Pretender on the throne of England. Peter, like other great sovereigns, seems to have had no scruples in violating his engagements to his allies, provided he could thereby forward his own schemes of aggrandisement. During this time he was making another tour, in which he combined the purpose of introducing improvements in his dominions, with that of carrying on political intrigues. He went from Denmark to Hamburg, and thence to the Hague; and in 1717 he visited France, where he was received with all those ingenious and flattering attentions which are so well understood in that country. He opened to the Regent Duke of Orleans a plan calculated for the advantage both of France and Russia, in which were comprized peace with Sweden, the humiliation of Denmark, and the disturbance of England; but that Prince's close connexions with George I. prevented his concurrence in it.

Soon after his return, a domestic event took place, which was one of the calamities of Peter's reign, and has left a stain on his memory. His son Alexey, or Alexis, born in 1690, was the sole offspring of his first marriage with Eudocia Lapookin. The education of this Prince was much neglected; and he was chiefly left to the tuition of ignorant priests, from whom he imbibed all the vulgar prejudices of their station, with a rooted aversion to his father's improvements. As he grew up, he contracted habits of intemperance and gross debauchery, with a fondness for the lowest company. His father seems never to have felt any affection for him, and treated him with a harshness that rendered him always uneasy in his presence. Alexis married an amiable woman, whom he made wretched by his brutality: she died soon after, bringing him a son, in 1715. In the following year, renouncing his right of succession in favour of Peter's son by Catharine, he requested permission to retire into a convent. But, during the Czar's absence, he secretly left Russia, and put himself under the protection of the Emperor Charles at Vienna. By him the Czarowitz was sent first to Inspruck, and then to the castle of St. Elmo in Naples. He was

discovered in this retreat, and by means of solemn promises of forgiveness was induced to return to Moscow. That Peter should resolve to exclude from the succession a son of such a character, who had openly declared his intention, should he come to the crown, of abolishing all that his father had done, is not to be wondered at, and might be esteemed an act of patriotism. But he determined to proceed further, and subject his unhappy son to the penalties of high treason. He instituted a process for enquiring into all the Czarowitz's delinquencies, which was conducted in the most inquisitorial manner, and, it is said, not without personal severities to the culprit; and to the other charges was added that of a conspiracy against his father, with the intention of usurping the throne, a circumstance highly improbable, considering his character and disposition. In fine, a confession was extorted from him, together with the disclosure of his partizans and advisers, and he was declared, both by the civil and ecclesiastical court assembled on this occasion, to be worthy of death. The sentence was read to him on July 6, 1718, and on the next day it was reported that his agitation of mind had thrown him into violent convulsions, and that his life was in danger. The Czar, with some of his courtiers, repaired to the chamber in which he was confined, where it is said that the Prince implored his forgiveness, and received it in pathetic terms; and on the same day he expired. Many mysterious circumstances, however, attended his death; and there are strong grounds to suppose that he had been obliged to take poison. It is certain that Peter displayed few marks of paternal affection in the whole transaction; and he punished with extreme barbarity all whom his son had named as his confidants.

The death of the King of Sweden in 1718, and the arrest of his minister Goertz, entirely deranged the Czar's plans, and he was obliged to continue the war against that country without allies. A rupture ensued between Russia and England, which last power sent a fleet into the Baltic. At length, however, peace was concluded with Sweden, under the mediation of France in 1721, and Livonia, Esthonia, and Carelia remained to Russia. On this occasion, the senate of that country requested the Czar to accept the title of Peter the Great, Father of his country, and Emperor of all the Russias; and his imperial title was soon after recognized by all the European states except Denmark. He now removed the principal mart of trade from

Archangel to Petersburg, which was become already a large and handsome city. After a triumphal entry into Moscow, his second son Peter being now dead, he obliged all his people to swear that they would acknowledge as successor to the crown any person whom he should please to nominate.

The designs of this great Prince continually expanded with his successes; and as he had opened the Baltic sea to his subjects at one extremity of his dominions, he resolved to attempt the same with respect to the Caspian at the other extremity. Making use of the pretext of some violences that had been offered to his people by the Lesghi Persians and Usbeck Tartars, he fitted out a fleet at Astrachan and on the Volga, and marched with a considerable body of troops in May 1722 to embark for an expedition into the provinces bordering the Caspian sea. By himself and his generals he obtained possession of the ports of Derbend, Terki, and Baku, and of the provinces of Dagestan and Shirvan. The Porte took umbrage at these conquests over a Mahometan power, but by the mediation of the French ambassador was prevented from interfering. Peter, in fine, concluded a treaty with the Persian sovereign, by which Derbend, Baku, and the provinces of Ghilan, Mazanderan, and Asterban, were ceded to Russia in perpetuity. His empire being now entirely at peace, and some of his great schemes brought to maturity, he thought proper to give a public demonstration of his affection and gratitude to his beloved Catharine, by the august ceremonial of placing upon her head with his own hands the imperial crown. This coronation took place at Moscow in May 1724, with extraordinary pomp, and has by many been considered as preparing the nation to receive her for its sovereign in case of his death. He had undergone a severe attack of illness some time before this period, the effects of which seem never entirely to have left him. His activity, however, was still unremitted; and he was particularly assiduous in forming useful and ornamental establishments for his new capital, one of which was an academy of sciences. A cold which he caught at the ceremony of blessing the waters, brought on a suppression of urine, attended with an inflammation of the bladder, which, after extreme pain, put an end to his life in January 28. O. S. 1725, in the 53d year of his age. It appears certain that he left no will, nor made any distinct nomination of a successor. He called, indeed, for paper, during an interval of his sufferings, but was unable to write any thing legible,

The measures by which the succession of Catharine was secured are mentioned in her article. Peter left three daughters by Catharine, and one grandson by the unfortunate Alexis.

This great Prince was of a lofty stature, and of a commanding but rude and ferocious countenance. His gestures were quick and impatient, his speech fluent and animated. His manners were gross and uncultivated; and in the midst of his attempts to civilize his nation, he himself remained a semi-barbarian. He was, however, easy and familiar with his intimates, and with those from whom he expected to derive instruction; and like all truly great men, loved to lay aside pomp, and bring himself to the level of his company. He was furious and ungovernable in his fits of anger, and cruel and inexorable in his punishments, in which he occasionally officiated as the executioner; he was, however, capable of sentiments of justice and humanity, when brought to cool reflexion. His talents were certainly considerable; and although he did not always take the best road to instruction, his personal acquisitions were various and respectable. If he is estimated by what he *performed*, (the true measure of an absolute sovereign,) very few princes in any age can be compared to him. Russia at his accession did not possess a single ship of war, and he left it with 40 ships of the line and 400 galleys. It was excluded from the Baltic, and he founded a maritime capital on a branch of that sea. He converted a seditious and half-disciplined militia into a regular army capable of meeting the best troops in Europe. He introduced a police into the great towns which rendered them secure and comfortable abodes. He planned, and in part executed, a grand system of internal navigation, by which a junction is formed between the remotest parts of that extensive country and the seas surrounding it. He was the creator of a great number of institutions for the promotion of learning and the useful arts and sciences; among which may be enumerated colleges at the principal cities for the languages and mathematics, an academy of marine and navigation, a college of medicine, with anatomical lectures and a botanical garden, an astronomical observatory, an imperial library and printing-offices, the academy of sciences at Petersburg, which he instituted, though death prevented him from putting it in activity. He reformed the architecture of his country, and introduced many improvements in the commerce of private life. He did not indeed *civilize* a nation, which long

after retained many traces of barbarism, but he roused it from its torpor, gave it the means of future improvement, and was the principal author of that political importance which it has since attained. The epithet of *Great* belongs to him by so many titles, that it is probably a permanent appendage to his name. *Mod. Univers. Hist. Coxe's Travels into Russia.* — A.

PETER III., Emperor of Russia, born in 1728, was the son of Anne, eldest daughter of Peter the Great, and Charles Frederic Duke of Holstein-Gottorp. He was nominated Grand-duke of Russia, and successor to the crown, by his aunt the Empress Elizabeth, in 1742, after having conformed to the Greek church; and in 1745 he espoused Sophia Augusta Princess of Anhalt Zerbst, who took the name of Catharine. Peter had received a bad education, and was estranged by Elizabeth from public affairs. Being therefore a prey to idleness, he gave himself up to trifling pursuits, and indulged in low sensualities. One of his principal amusements was the training his servants, and a small body of soldiers which he was allowed to keep at his palace, in the German discipline. He constructed a petty fortress, in which he acted as governor, and assiduously practised all the minutiae of military service, which, to little minds, are the mere play-thing images of real war. At the same time, he bore with impatience the constraint in which he was held by the jealous Empress, and often broke out into invectives, which, by the spies placed about him, were carried with exaggeration to her ears. Nor did he conceal his hatred and contempt of the Russian nation, nor his partiality to foreigners, to whom he gave all his confidence. Elizabeth, therefore, urged by the chancellor Bestuchef, was nearly persuaded to set him aside from the succession: she did not, however, persevere in this intention; and on her death in December 1761 (January 1762, N. S.). Peter ascended the throne without opposition.

The first actions of his reign showed him, in the midst of follies and caprices, to be possessed of humane and enlarged sentiments. He recalled from exile the victims of the despotism of the former reign, who are said to have amounted to nearly 17,000 persons. (See *Biren* and *Munic.*) He abolished the dreadful secret state-inquisition, annulled several tyrannical prerogatives of the crown-officers, and formed a plan for correcting the abuses in the courts of judicature. He freed the nobles from the obligation of serving in the army, and per-

mitted them to travel abroad without particular licence. An extravagant admiration of the great Frederic of Prussia was one of his passions; and he immediately not only put an end to all hostilities between the two nations, but engaged as an ally to the Prussian monarch. At the same time, he formed a design of conquering the duchy of Sleswick from Denmark, which he conceived to belong to him as Duke of Holstein. Unfortunately, the salutary part of his changes was accompanied with projects of innovation, some of them trifling, and others at least dangerous and imprudent. He offended the Greek clergy by secularising several monasteries, and seizing their estates, and by shewing a contempt for the rites and ceremonies of that church, and a preference to the Lutherans, in which he had been educated. He gave umbrage to the army by his partiality for his Holstein troops, and his rigour in introducing the Prussian discipline; and he affronted the nobility by the appointment of his uncle Prince George of Holstein to the post of generalissimo, and by the exclusive confidence he placed in foreigners. But his conduct to the Empress Catharine was that which especially hastened his ruin. He had frequently treated her with great indignity, though occasionally her superior talents had forced from him marks of deference and respect; but at length he openly avowed an intention of arresting and repudiating her, setting aside her son the Grand-duke Paul from the succession, as not being his, and marrying his mistress the Countess of Woronzof. The principal circumstances of the revolution which produced the deposition of Peter have been related under the article of Catharine II. It is sufficient here to observe that he betrayed the greatest want of firmness and decision throughout the whole, and that his declaration, when he was induced to abdicate the crown, of conscious unfitness for the government of a great empire, may be received as matter of fact, however involuntary. He was sent as a prisoner to Robscha, a small palace at some distance from Petersburgh, where, on July 6., O. S. 1762, his death was publicly announced, from a hemorrhoidal colic. It is now known that he was murdered, and that Alexis Orlof was chief perpetrator of the deed. He died at the age of 34, after reigning about half a year. *Coxe's Trav. in Russia. Nouv. Dict. Hist.* —A.

PETER, surnamed THE CRUEL, King of Castille, was the only legitimate son left by Alphonso XI., whom, at the age of 16, he suc-

ceeded, in 1350. He was at first under the influence of his mother and Don Juan de Albuquerque, her favourite; and to the Queen-dowager is to be attributed the treacherous execution of Leonora de Guzman, the late King's mistress, by whom she had three sons. Peter soon displayed a disposition equally perfidious and sanguinary. He caused the objects of his displeasure to be murdered without trial, and scrupled no means to get into his power those whom he feared or suspected. In 1352 Albuquerque, with a view of confirming his own authority, introduced the young King to the beautiful Maria de Padilla, of whom he became so much enamoured, that her influence over him was attributed by the superstitious to witchcraft. At the same time a marriage was negotiating for him with Blanca, daughter of the Duke of Bourbon. It took place in 1353, but he remained with his bride only three days, and then returned to his mistress. Soon after, he put his wife in prison, and then divorced her, to marry Joanna de Castro, whom he also abandoned, after a short cohabitation. Donna Blanca was sent to Toledo, the citizens of which revolted in her favour. They were joined by Henry Count of Trastamare, the King's natural brother, and by other nobles, who had formed a confederacy to reduce Peter to reason. He, however, by means of fair promises, got admission with his troops into Toledo, where he caused several noblemen and citizens to be executed. He next got possession of Toro, in which his own mother had taken refuge from his violence; and he obliged her to be present at the massacre of a number of the nobles her adherents. In 1356 a trifling quarrel produced a war between him and Peter King of Arragon, in which Henry de Trastamare, who had retired from his brother's machinations into France, had a command under the latter sovereign. His wife, who was left in the power of Peter, was fortunately rescued from his vengeance. This escape so much excited his rage and suspicion, that he caused his natural brother Frederic to be murdered in his presence, and shewed his savage disposition by dining in the same apartment before the body was removed. He afterwards put to death his cousin Don Juan of Arragon, and poisoned his widow, and his own aunt the Queen-dowager of Arragon. His cruelties having driven many of the disaffected nobles to take refuge in Portugal, he entered into a negotiation with the King of that country, also called Peter the Cruel, to

deliver them up, upon condition that on his part he should deliver up those Portuguese who had been concerned in the death of Agnes de Castro. This was punctually performed on both sides, and was the cause of many bloody executions. In 1361 he completed the measure of his domestic cruelties by the murder of his first Queen, Donna Blanca, then confined in the fortress of Xeres. She is represented by the Spanish writers as a model of virtue and piety. Not long after, he perfidiously put to death the Moorish Prince of Grenada, Mahomet Barbarossa, with all his suite; who had attended on him at Seville, on the security of a safe conduct. In the same year he obliged the states of his kingdom to recognize, as his lawful successors, his children by Maria de Padilla, whom he declared that he had married previously to any other espousals.

His enormities at length produced a confederacy against him between the Kings of Arragon and Navarre, and Henry de Trastamare at the head of the emigrant Castilian nobility. Peter had, by no means, been deficient in vigour or success in carrying on the war against the King of Arragon, and his deposition was therefore much desired by that monarch, who, in fact, was little less perfidious and sanguinary than himself. A band of mercenaries, ready to fight in any cause, was brought out of France under the command of Bertrand du Guesclin and other leaders; and Henry entering Castille was admitted into Calahorra, and proclaimed King. Advancing to Burgos, he received the homage of the nobles of Castille, and was solemnly inaugurated; whilst Peter retired to Portugal, and thence to Guienne, to the court of Edward the Black Prince. The treasures he carried with him made him welcome to the Prince and his barons; and the tempting offer of the province of Biscay, together, probably, with the notion of the duty of assisting a rightful sovereign against an usurper, induced the gallant Edward to undertake his restoration. This he effected by an entire defeat which he gave to Henry and his party at the battle of Najara, in 1367. Peter would gladly have put to death his natural brother Sancho, and all his prisoners on this occasion, but was restrained by the humanity of the Prince of Wales. He ill observed his promise of recompense to his victorious allies; and after resuming his crown, he indulged the severity of his disposition by numerous executions. Henry, however, was not disheartened by his misfortunes;

but, after the departure of the English, collected forces, and again engaged the assistance of du Guesclin and his men at arms. He entered Spain, and advanced to the plains of Monteil, where he met Peter at the head of a more numerous army, but composed of a motley assemblage, many being Jews and Moors. A battle ensued, in which Peter exerted himself valiantly; his troops, however, were completely defeated, and he was obliged to take refuge in the castle of Monteil. Finding that it could not be held out for want of provisions, he quitted it at midnight with eleven companions, but was stopt in his retreat and carried to the tent of his captor. His brother Henry soon arriving, words of reproach passed between them, and Peter (according to Froissart) caught Henry in his arms and threw him on the ground, and then attempted to draw his poniard to kill him. In this he was prevented by the by-standers, who drew him off from his rival, upon which Henry plunged his poniard in his body, and his attendants assisted in dispatching him. This was the end of Peter the Cruel, in 1369, when he was in the 36th year of his age, and 19th of his reign. He left a name justly execrable to posterity, though it is possible that flattery to a new line of princes, may have produced some exaggeration in recording his crimes. It is certain, at least, that several of his cotemporaries deserved this opprobrious title nearly as much as himself. *Froissart. Mod. Univers. Hist.—A.*

PETER THE HERMIT, a celebrated person in the annals of fanaticism, was born in the 11th century at Amiens in Picardy, of a good family. He entered into the army, and served under the Counts of Boulogne; but having imbibed the holy zeal of the age, he quitted the world, and devoted himself to a life of religious solitude and austerity. About the year 1095 he made a devout pilgrimage to Jerusalem, then in the hands of the Turks, and was deeply impressed with the oppressions sustained by the Christian inhabitants, and the visitors of that memorable city. In the warmth of his emotions, he promised the Greek patriarch to use his endeavours to rouse the western nations to arms in his behalf; and upon his return, he waited upon the Pope Urban II. with letters from that prelate. The appearance of Peter was mean, his stature small, his body meagre, his countenance shrivelled; but he had a keen lively eye, and a ready eloquence. The Pope received him as one who had a call

from heaven, and encouraged him to proceed in his design; and Peter immediately set out on his travels as a missionary through the provinces of Italy and France. He rode on an ass, his head and feet naked, and bearing a weighty crucifix; he prayed frequently, fed on bread and water, gave away in alms all that he received, and by his saintly demeanour and fervid address drew innumerable crowds of all ranks to listen to his preaching. When he painted the indignities offered to the true believers at the birth-place and sepulchre of their Saviour, every heart was melted to compassion and animated to revenge. His success in raising recruits for the holy war was such as might be expected from the rude enthusiasm and martial spirit of his age. Collecting above 60,000 persons, in which number both sexes were included, from the borders of France and Lorraine, he proceeded with them along the banks of the Rhine and Danube, whilst the crusaders of better rank and appointment waited to be led by Godfrey of Bouillon. Peter marched at the head of his motly band in the costume of a hermit, and covered with a long tunic of coarse wool. He placed his vanguard under the command of Walter the Pennyless, a poor but valiant soldier of his acquaintance. Their progress was marked by pillage and disorders of all kinds, and by the massacre of all the Jews who fell in their way. As they approached the confines of Hungary and Bulgaria, the fierce natives of those countries rose upon them, and cut them off in such numbers that only a third part, with Peter himself, having taken refuge in the Thracian mountains, at length escaped to Constantinople. Almost all these were afterwards slain by the Turks in the plain of Nice, while Peter had prudently withdrawn from the camp, and remained in the Greek capital. He, however, accompanied the better disciplined army of Godfrey, and was present at the siege of Antioch in 1097. But his fanatical ardour seems now to have deserted him; for during the hardships attending that enterprise, he attempted to make his escape. He was, however, brought back by Tancred, who obliged him to swear that he would never desert an expedition of which he was the first mover. He afterwards distinguished himself at the siege of Jerusalem, on which account he has obtained immortal renown from the muse of Tasso. After the capture of that city he was appointed by the patriarch, during his absence in Godfrey's army, to act as his vicar-general. Peter died at the abbey of Neu-Moutier near Huy, of which he was the founder. *Gibbon. Nouv. Dict. Hist. — A.*

PETERFFI, CHARLES, an Hungarian Jesuit who flourished in the 18th century, was descended from a noble family, but concerning the time of his birth we have no information. He entered the society of Jesus in the year 1715, and when he had finished his course of academical studies, was appointed professor of the Belles Lettres in the seminary belonging to his order at Tyrnaw. From that office he was removed by his superiors, to fill the philosophical chair at Vienna. Afterwards he devoted himself entirely to the study of the history of his country; and in the year 1742, he presented the public with the fruits of his application in a work, entitled "*Sacra Concilia in Regno Hungariæ celebrata, ab Anno 1016 usque ad annum 1715,*" in folio, published at Vienna and Presburg. This collection comprises, besides the councils of Hungary, the ecclesiastical constitutions of the Kings of Hungary, and of the legates of the papal see. It comes recommended to the reader by great beauty of style, as well as excellence of arrangement, and is accompanied by a variety of curious researches. It is also illustrated with engravings of the ancient monuments, &c. The acrimonious spirit, however, which the author has discovered when animadverting on those from whom he differs in judgment, is highly censurable; and seems to have been the cause of no little mortification to him. He died in the year 1746. *Nouv. Dict. Hist. — M.*

PETIS DE LA CROIX, FRANCIS, a learned French orientalist, born in 1654, was the son of the King's interpreter for the oriental languages, and received an education to qualify him for the same employment. At the age of 16 he was sent by the minister Colbert to reside in the East. He passed several years at Aleppo, visited Ispahan and Constantinople, and employed himself in assiduous study of oriental literature, several works in which he translated into French. He returned to Paris in 1680, and in 1682 he was sent to Morocco as secretary to the embassy under M. de Saint-Amand to Muley Ishmael King of that country. He pronounced before that sovereign the ambassador's harangue in Arabic, with an elegance and purity that excited the admiration of the whole court. In the two following years he accompanied the French armament against Algiers, in quality of secretary-interpreter of the marine, and was employed to translate into Turkish the treaty of peace in 1684. He performed the same office with respect to the negotiations with Tunis and Tripoli. When the latter power was engaged

to pay the King of France the sum of 600,000 livres by way of reimbursement, a considerable bribe was offered to Petis de la Croix to put in the treaty crowns of Tripoly instead of French crowns, which would have made the difference of 100,000 livres, but his fidelity to his sovereign was incorruptible. In 1687 he was employed at Morocco under the Duke de Mortemar. In fine, it was through his intervention that all affairs between the French ministry and the Eastern courts were transacted from 1680 to the time of his death, with the exception of some occasions in which his father still acted. In 1692 he was appointed to the professorship of Arabic in the college-royal, and the survivorship of his father's place of oriental interpreter was conferred upon him. From that time he never again left the kingdom, but employed himself in translations from the Eastern languages, of which he was acquainted with the Arabic, Turkish, Persian, Tartarian, Ethiopic, and Armenian. He died at Paris in 1713.

The principal publications of Petis de la Croix are "The Oriental Library of Hadji Calfa;" "The History of all the Mahometan Monarchies," from the Turkish; "General State of the Ottoman Empire from its Foundation to the present time, with Abridged Lives of the Emperors," from the Turkish; "The History of Gengiscan," extracted from ancient oriental writers: "The History of Timur-Bec," from the Persian; "The Thousand and One Days," tales from the Persian: besides several geographical and descriptive tracts, grammars, dictionaries, &c. *Moreri. Nouv. Dict. Hist.*—A.

PETIT, ANTONY, an eminent physician, accoucheur and an anatomist, was a native of Orleans. He was admitted a doctor of the faculty of Paris in 1746, and became a member of the Academy of Sciences in 1760. He acquired great reputation as a practitioner; and in 1768 was appointed inspector of the military hospitals throughout France. In the following year he was made professor of anatomy and surgery at the Royal Garden, in which office he was attended by an extraordinary concourse of auditors. He finally retired from business, and died at Olivet near Orleans, in 1794, at the age of 92. This physician published in 1753 "Anatomie Chirurgicale de M. Palfyn, refondue et augmentée par M. Petit," 2 vols. 8vo. In this work the osteology is entirely new, and there are numerous additions and corrections in the other branches of anatomy. He also published "Discours sur la Chirurgie," 1757; "Recueil des Pieces relatives a la Question des Naissances tardives," 1766, 2 vols. 8vo.; an

ingenious performance, and in which various arguments are given, from the different irritability of the uterus in different subjects, &c. in favour of the possible retardation of child-birth: it was answered by Bouvart: "Premier et second Rapport en faveur de l'Inoculation," 1766; "Deux Consultations medico-legales," 1767. Some early experiments of his on submersion are related in *Hist. de l'Acad. des Sciences*, 1740. *Halleri Bibl. Anat. et Chirurg.* *Eloy Dict. Med.*—A.

PETIT, JOHN-LOUIS, a celebrated French surgeon, was born at Paris in 1674. He imbibed almost from infancy a fondness for anatomical studies in consequence of the circumstance of the anatomist De Littre's being a lodger in his father's house. He was soon an attendant on his dissections, and an imitator of them; and such was his proficiency, that at the age of twelve, De Littre confided to him the care of his amphitheatre. He learned the art of surgery under Castel and Mareschal, and was admitted a master at Paris in 1700. By his writings and practice he rose to the head of his profession; and for a long period there was scarcely a case of importance, or an extraordinary operation, in Paris, to which he was not called in. His reputation extended to foreign countries, and he was sent for in 1726 to the King of Poland, and in 1734 to Don Ferdinand afterwards King of Spain, both of whom he treated successfully. He received from them very advantageous offers to settle at their courts, but he was too much attached to his native country to quit it. Among his literary and professional honours were those of Director of the Academy of Surgery, Censor and Professor-Royal in its schools, Member of the Academy of Sciences, and of the Royal Society of London. He died at Paris in 1750, at the age of 76, regarded as one of the great improvers of his art, to which he was devotedly attached. He was of a cheerful temper, somewhat irritable, but placable; rather frank and cordial in his manners than polite, and full of sensibility towards the afflicted poor, on whom he bestowed the most humane attention.

The principal work of this eminent surgeon was his "Traité des Maladies des Os," first printed in 1705, but greatly improved and augmented in successive editions, of which the last is that of M. Louis, in 1758, 2 vols. 12mo. This work has defects, partly owing to his want of erudition, partly to a spirit of conjecture occasionally too much indulged; it was severely criticised in the author's life-time, but it is considered as a standard performance,

and has been the ground-work of almost all later writings on the same subject. Petit was the author of several papers on chirurgical and anatomical subjects in the memoirs of the Academy of Sciences. His posthumous works were published by his pupil M. Lesne, under the title of "*Traité des Maladies chirurgicales, et des Operations qui leur conviennent*," 1774, 3 vols. 8vo. with many figures of chirurgical instruments, of which he was a great inventor. This publication contains many valuable practical remarks. *Halleri Bibl. Chirurg. Eloy Dict. Med.*—A.

PETIT, PETER, a learned physician, was born at Paris in 1617. He probably studied at Padua, of the academy of which city he was a member. He was a doctor of the faculty of Montpellier, but he seems to have devoted himself more to literature than to the practice of medicine. Latin poetry was particularly an object of his attention, and he acquired a reputation for his compositions in this branch which has given him a place among the seven poets of the Latin Pleiad of Paris. A collection of his poems was printed in 1683, prefaced with a curious essay on the furor poeticus. In prose he composed several works which did honour to his erudition. He wrote "*Commentaries on the three first Books of Aretæus*," first printed by Maittaire in 1726, and reprinted in Boerhaave's edition of that author. They chiefly consist of proposed emendations of the text, and of parallel passages from other ancient medical writers. In 1660 he published a treatise "*De Motu spontaneo Animalium*," in which he illustrates the opinion of Aristotle on that subject, and proposes a new theory of muscular motion. His treatises "*De Lachrymis*," and "*De Ignis et Lucis Natura*," also belong to the physical class. In botany, he wrote an elegant Latin poem "*On Tea*," and a dissertation entitled "*Nepenthes, seu de Helenæ Medicamento*." His other works are "*De Amazonibus Dissertatio*;" "*De Sybilla*;" "*De Natura et Moribus Anthropophagorum*." This learned man married at an advanced age, and died in 1687. *Moreri. Eloy. Halleri Bibl. Med. Botan. et Anatom.*—A.

PETIT, POURFOUR DU, FRANCIS, a physician eminent as an oculist and anatomist, was born at Paris in 1664. A defect of memory rendered his studies difficult to him, and it was not till he was introduced to the Cartesian philosophy that he became interested in them. Attaching himself to medicine, he studied under Chirac at Montpellier, and having taken his doctor's degree, returned to Paris in 1690.

In that capital he assiduously pursued his further improvement in the several branches of medical science, and in 1693 was appointed one of the physicians to the army in Flanders. He displayed great zeal and industry in promoting the good of the service and the instruction of hospital pupils, for whose benefit he instituted chemical and anatomical lectures in the military hospitals, and herborisations in the fields, of which last the fruits were a hortus siccus of 30 volumes. After the peace of Ryswick he returned to Paris; and when the succession-war broke out, he was again employed in the hospitals of the Low-countries. The peace of Utrecht in 1713 brought him back to Paris, where he settled and married. In 1722 he was admitted into the Academy of Sciences, in which he afterwards obtained the place of pensionary-anatomist. Having paid particular attention to diseases of the eyes, he was much consulted in that branch of practice, and became famous for his success in the operation for the cataract. On this subject he published several works which place him among the improvers of his art. He invented an ophthalmometer to measure exactly all the parts of the eye and direct the course of the needle in the operation, and also other machines to illustrate his doctrines and assist the operator. This able practitioner died at Paris in 1741. His publications are "*Trois Lettres d'un Medecin des Hopitaux du Roi a un autre Medecin*," 1710, 4to.: two of these relate to wounds of the head and the functions of the brain; the third is upon botanical subjects: "*Dissertation sur une nouvelle Methode de faire l'Operation de la Cataracte*;" 1727: three publications of letters on the same subject, and on discoveries relative to the eyes: a considerable number of memoirs printed in the *Mem. de l'Acad. des Sciences*, relative to chirurgical and anatomical topics, particularly the comparative anatomy of the eye, which he examined in various animals with great nicety of dissection. *Moreri. Eloy. Halleri Dict. Anat. et Chirurg.*—A.

PETIT, SAMUEL, a very learned and estimable French Protestant divine in the 17th century, was the son of a respectable minister at Nismes in Languedoc, where he was born in the year 1594. He discovered when very young a powerful inclination for learning, and astonished the masters under whose tuition he was placed, by the rapidity with which he became a proficient in the Latin and Greek languages. Having laid a good foundation of grammar-learning, he continued to extend his acquaintance with the ancient classics, while,

during twelve months, his attention was principally directed to the study of rhetoric and oratory, and afterwards, during two years, to the various branches of philosophical science. Being designed for the ministry, he was now removed to Geneva, where he spent three years in attending the divinity lectures of the famous Diodati, and those of the other learned professors in that celebrated school. At the same time he applied to the study of the oriental tongues, and, with a surprizing facility, became intimately acquainted with the Hebrew, Chaldee, Syriac, Samaritan and Arabic languages. The laborious assiduity with which he applied to these pursuits is almost incredible; since we are informed that, for a whole year, he devoted every alternate night to his studies. No sooner was his father informed of the excessive ardour with which he thus indulged his passion for literary improvement, than he prudently called him home, lest he should irreparably injure his health. At the first provincial synod which took place after his return to his native city, he passed the usual examination of candidates for the sacred office with general approbation, and, though he was not more than 17 years of age, was admitted to the ministry. Soon afterwards, he was chosen to fill the chair of Professor of Divinity in the Academy at Nismes; to which was added the professorship of the Greek and Hebrew languages. These posts he retained with very high reputation during the remainder of his life; while he pursued his various learned studies with uncommon diligence, as his productions sufficiently testify; and at the same time frequently engaged in the service of the pulpit, and devoted many of his hours to the charitable office of visiting the sick. To the deep regret of all who knew him, and to the great loss of the learned world, he died in 1643, when he was only in the 49th year of his age. He was a man of vast and profound erudition, and particularly excelled in his acquaintance with ecclesiastical antiquities. To the languages already mentioned in which he was an adept, we ought to add that he acquired an intimate knowledge of the Coptic. His learning, however, was accompanied with modesty and humility; and in his life he is said to have exhibited a bright and amiable pattern of unaffected piety, and of all the moral virtues. His temper was uncommonly placid, as may be concluded from the following anecdote which is told of him. Having one day entered a Jewish synagogue at Avignon, accompanied by some friends, he heard one of the

Rabbis uttering the grossest abuse and invectives against them, but in the Hebrew language, which he could not imagine that any of them understood. But when he heard M. Petit mildly remonstrating with him in that tongue on the incivility and malignity which he discovered, he was thrown into the utmost confusion and alarm, and in the most suppliant manner entreated forgiveness. This our author readily granted, and took no other revenge on the Rabbi, than by exhorting him, in pure and elegant Hebrew, to renounce Judaism and embrace Christianity. In the "*Gallia Orientalis*" of Colomesius, as referred to below, the reader may meet with a crowd of testimonies to the great merits of M. Petit, from some of the most illustrious men of his time. M. Petit was the author of "*Miscellaneorum*, lib. ix. in quibus varia veterum Scriptorum Loca, quæ Philologiam, Philosophiam, et Chronologiam spectant, emendantur, illustrantur, et explicantur," 1630, 4to.; "*Eclogæ chronologicæ*, in quibus de variis Annorum Judæorum, Samaritanorum, Græcorum, Macedonum, Syromacedonum, Romanorum, aliisque veterum Christianorum Paschat. disputatur," 1631, 4to.; "*Variarum Lectionum*, lib. iv. in quibus Ecclesiæ utriusque Fœderis Ritus, Moresque antiqui, sacri item ejusdem atque Ecclesiastici Scriptores illustrantur, explicantur, emendantur," 1633, 4to.; "*Leges Atticæ*, *Opus Juris*, et *Rei antiquariæ studiosis utilissimum*, vii. lib. distinctum, in quo varii Scriptorum veterum Græcorum et Latinorum Loci explicantur et emendantur," 1635, folio; "*Observationum* lib. iii. in quibus varia veterum Scriptorum Loca, quæ ad Philologiam, Jurisprudentiam, et ad utriusquæ Ecclesiæ Judaicæ et Christianæ Historiam pertinent, illustrantur et emendantur," 1641, 4to.; "*Diatriba de Jure*, *Principum Edictis*, &c.," 1649, 8vo.; *Diatriba de Dissidiorum Causis*, *Effectis*, et *Remediis*;" and "*Versus Latini in Obitum W. Schikardi*." He also left behind him in manuscript, two large vols. of notes upon Josephus, which, though imperfect, were purchased by Lord Clarendon, it is said, for a hundred and fifty louis-d'ors, and presented to the University of Oxford, where they were deposited in the Bodleian Library. In that place they were consulted by our countryman Hudson, when he was preparing his valuable edition of the Jewish Historian, who has acknowledged his obligations to them in his general preface. *Freheri Theatrum Vir. Erud. clar. Colomesii Gallia Orientalis*, p. 169.—175. *Moreri*.—M.

PÉTIT, PETER, a celebrated French mathematician and natural philosopher in the 17th

century, was the son of a person who held the post of controller of elections at Montluçon in the Bourbonnois, where the subject of this article was born in the year 1598. He cultivated from early youth the study of the mathematics and physics, in which he made considerable progress, which recommended him to the acquaintance of M. Pascal, who honoured him with his correspondence. In the distribution of his father's property he succeeded to his office of controller, which he sold, and in the year 1633 removed to Paris, whither his reputation had preceded him. Here he distinguished himself by his ingenious writings, and became intimate with Des Cartes, Father Mersenne, Cassini, and other eminent men of his time. On several occasions he was employed by Cardinal Richelieu, who gave him a commission to visit the sea-ports, with the title of Engineer and Geographer to the King. Afterwards he was sent into Italy by His Majesty, on special affairs. Upon his return from that country to Paris, about the year 1637, he read the "Dioptrics" of Des Cartes, which then attracted much notice, and at first conceived various objections against the work, which he communicated to his friend Mersenne. It was not long, however, before he became a convert to the principles of that philosopher, and also their zealous defender. In the year 1640, we find him settled at Tours, where he married, and resided some years. Afterwards he received the appointment of Intendant of the Fortifications of France. During at least a part of the year 1646 and 1647, he was stationed at Rouen, where in conjunction with M. Pascal, he went through the same experiments on the subject of a Vacuum which Torricelli had made before in Italy, and was satisfied of the truth of the doctrine which they were intended to support, by repeated trials. From this time, notwithstanding the long period which intervened, we meet with no further memoirs of M. Petit till his death, which took place at Lagny-sur-Marne, in 1677, when he was about 79 years of age. M. Baillet, in his "Life of Des Cartes," says, that "M. Petit had a great genius for the mathematics; that he excelled particularly in astronomy; and that he had a singular passion for experimental philosophy." He was the author of various treatises on mathematical, physical, and astronomical subjects; among which are "Directions for the Use of proportional Compasses, &c. with Tables of the Weight and Magnitude of Metals, and of the reduction of all the measures of Europe, Asia,

and Africa, to those of Paris; and also the Construction and Use of the Artillery Calipers," 8vo. the licence for which is dated in 1625, though the work did not make its appearance till several years afterwards; "Chronological Discourses, &c." 1636, 4to. in defence of Scaliger; "A Map of the Government of Cappelle;" "Observations relating to a Vacuum, containing an Account of the first Experiments made on that Subject in France, &c." 1636, 4to.; "Calculus duarum Eclipsium Anni 1652," &c. folio; "Arguments against the Prognostics for an Eclipse of the Sun, on the 12th August 1654, with some Latin and French Verses on the same Subject," 1654; "A Discourse on the Remedies to be used against the Inundations of the River Seine at Paris, with the necessary Plans," 1668, 4to.; A Letter and three small Treatises, in Latin, "on the Eclipse of the Sun on the 14th November 1659," "On the Latitude of Paris, and the Declination of the Needle at that City," and "against an anonymous Piece called an Abridgment of the lower Astronomy;" all of which are subjoined to M. Duhamel's "Astronomia Physica;" "The Opinion and Advice of Peter Petit on the Subject of a Junction of the Ocean and Mediterranean Sea, by means of the Rivers Aude and Garonne," 4to.; "A Dissertation on the Nature of Comets, with a Discourse on the Prognostics of Eclipses and other curious Matters," 1665, 4to., drawn up by order of Lewis XIV.; "Academical Dissertations on the Nature of Heat and Cold, with a Discourse on the Arithmetical Cylinder invented by the Author," 1671, 12mo.; and several papers in the "Journal des Savans," particularly for the years 1666 and 1667, &c. *Moreri. Nouv. Dict. Hist. Hutton's Math. Dict. Martin's Biog. Phil.*—M.

PETIT-DIDIER, MATTHEW, a learned French monk, and a titular prelate in the 18th century, was born in the town of St. Nicholas in Lorraine, in the year 1659. He received the first part of his education in the College of the Jesuits at Nancy, and when he was sixteen years of age, took the monastic habit in the abbey of St. Michael, belonging to the Benedictines of the congregation of St. Vannes and St. Hydulphus. He distinguished himself so highly by his assiduity and improvement, that in the year 1682, when he was only sub-deacon, the chapter-general of his congregation devolved on him the office of lecturing in philosophy and divinity to the young members of the community. Sometime afterwards he

was placed at the head of a kind of academy, consisting of several of the monks, with whom he undertook to read all the early fathers of the church. At the same time they read M. Dupin's account of ecclesiastical writers, making notes and remarks on his work as they proceeded. As father Petit-Didier thought them of sufficient importance to be laid before the public, he corrected and enlarged them, and sent them into the world under the title of "Remarks on the first Volumes of M. Dupin's *Bibliothèque Ecclesiastique*," in 3 vols. 8vo. the first of which appeared in 1691, and the third in 1696. These remarks discover extensive reading, are sometimes very judicious, and display no little portion of critical acumen. M. Dupin himself has done ample justice to the author's learning and abilities, while he has ably vindicated his work against many of the remarks which he has proved to be cavils rather than reasonable or fair objections. In the mean time father Petit-Didier was occupied in drawing up an answer to the "Dialogues between Cleander and Eudoxus," written against the celebrated "Provincial Letters" of M. Pascal, and attributed to Father Daniel the Jesuit. This answer is under the form of seventeen letters, with the title of "An Apology for the Provincial Letters of Lewis Montalte, against the last Reply of the Jesuits, &c." 12mo. The four first letters were published together in 1697; and the following ones at different periods in that year and in 1698. Though this work was well known to come from his pen, and was often acknowledged by him to his friends, his wish to secure the good opinion of the papal court led him some years afterwards to disavow it. This disavowal is contained in a letter to Cardinal Corradini, and printed at Rome in 1726, in a collection of pieces entitled, "*Documenta sanæ et orthodoxæ Doctrinæ P. Matthæi Petit-Didier*," in folio. In 1699, he was elected abbot of Bonzonville; but was obliged to resign his pretensions, owing to the interference of the Duke of Lorraine, who nominated his brother Prince Francis to that dignity. About the year 1700, our author published, in Latin, "Critical, Historical, and Chronological Dissertations on the Sacred Scriptures of the Old Testament," in 4to. In 1715, he was chosen abbot of Sennones, and after a contest for some years with the bishop of the diocese, was finally confirmed in the possession of that benefice. His next publication, which appeared in 1724, was "A Theological Treatise in Defence of the Authority and Infallibility of

the Pope," 12mo. This piece was attacked by different writers, Catholic and Protestant, and defended by him in several tracts; the titles of which, as well as of some of his other polemical publications, the reader may meet with in Moreri. In the year 1725 he paid a visit to Rome, where he was very favourably received by Pope Benedict XIII. on account of his writings, in which he had maintained the infallibility and highest pretensions of the papal see, and declared hostility against the liberties of the Gallican church. As a reward for such obsequiousness, in 1726, the Pope nominated him bishop of Macra, *in partibus infidelium*, and performed in person the ceremonies of his consecration. He also granted him an indulgence to retain the possession of his abbey. Our prelate's episcopal honours, however, were but of short duration, since he died suddenly at Sennones in 1728, in the 69th year of his age. He is supposed to have been the author of an anonymous "Historical and Dogmatical Treatise on the Subject of Ecclesiastical Privileges and Exemptions," which was printed at Metz in 1699, in 4to. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

PETIT-PIED, NICHOLAS, a French clergyman and magistrate in the 17th century, who acquired considerable reputation by a work mentioned below. He was descended from an honourable family, and born at Paris about the year 1630. Having been educated for the church, he took holy orders, and obtained the living of St. Martial, in his native city. In 1658, he was admitted to the degree of doctor by the faculty of the Sorbonne; and, in 1662, was appointed a clerical counsellor of the Chatelet. Afterwards he was made sub-chanter and canon of the church of Paris, and he died in 1705, when he was about the age of 75. He had for several years held the post of clerical counsellor at the Chatelet, and officiated, during the same time, as incumbent of the parish of St. Martial, till one day in the year 1678, when the lieutenants were absent, he, being the senior counsellor present, was proceeding to take the chair. In this design he was opposed by the lay counsellors, who maintained that, being a clergyman, he had no right to preside in a secular court. After entering his protests, M. Petit-Pied commenced a legal process against them, which lasted about four years, and was terminated by a definitive arret in favour of clerical counsellors. This contest induced him to compose and publish "A Treatise on the Right and Privileges of Ecclesiastics in the Administration

of secular Justice," in a large 4to. volume; which is said to be an excellent work of the kind, to display much curious research, and to reflect great honour on the learning and abilities of the author. *Moreri. Nouv. Dict. Hist.*—M.

PETIT-PIED, NICHOLAS, nephew of the preceding, and a very voluminous writer in the Jansenist controversy, was born at Paris in the year 1665. He was early destined to the ecclesiastical profession, and prosecuted his studies in the University of Paris with great diligence and reputation, particularly distinguishing himself when entering upon his licentiate. In 1692, he was admitted doctor of the house and society of the Sorbonne; and, in 1701, he was appointed professor of the sacred Scriptures in the schools of that faculty. In the year last mentioned, together with thirty-nine other doctors, he gave his signature to the famous *Case of Conscience*, the history of which has been published in 8 vols. 12mo. The part which he took on this occasion, involved him in the proscription which was issued out against the opposers of the bull *Unigenitus*; and, in 1703, he received an order from the King, which exiled him to Beaune in Burgundy. Afterwards he withdrew from Beaune to a place of secret retirement, whence he wrote a letter to his brother, M. de Vaubreuil, explaining the reasons for his conduct in the affair of the *Case of Conscience*, which was printed, and is inserted in the history above mentioned. Tired, at length, of the confinement to which he was obliged to submit, in order to escape being discovered, in 1705, he retired from France and joined his friend Quesnel in Holland. Here he remained till the year 1718, when he obtained permission at first to come to Troyes, and afterwards to Paris. During the following year, the Faculty of Theology, by unanimous consent, re-established M. Petit-Pied in his place as doctor, and in all the rights and privileges attached to it; upon which he took his seat among them according to his rank of seniority. This proceeding, however, gave displeasure at court, and, within a month, the King gave orders for reversing all the measures which had been taken in favour of our divine. Thus circumstanced he was taken under the protection of the bishop of Bayeux, who made him his chaplain. In this asylum M. Petit-Pied continued till the death of the bishop in 1728; when, finding that he was in danger of being arrested, he once more withdrew privately into Holland. Having been

recalled to his native country in 1734, he spent the remainder of his life in tranquillity at Paris, where he died in 1747, at the age of 82. He was the author of a great number of well-written pieces in French and Latin, against the constitution *Unigenitus*, and in defence of the principles of the bishop of Ypres, of which no fewer than eighty-one are particularized by *Moreri. Nouv. Dict. Hist.*—M.

PETTITOT, JOHN, an artist at the summit of excellence in his particular branch, that of painting in enamel, was born at Geneva in 1607. His father, a sculptor and architect, placed him with a jeweller. In this employment, having frequent occasion to make use of enamel, he found means to give it so fine a tone of colour, that his friend Bordier, a painter, (who was afterwards his brother-in-law,) thought that if he would apply to portrait, he might carry the art farther than had hitherto been done. Petitot took his advice, and was successful: he executed the heads and hands, whilst Bordier painted the hair, drapery, and grounds. The two friends travelled together for improvement, visiting not only the workshops of painters, but the laboratories of chemists, for the purpose of discovering new colours. It was in England that Petitot acquired the greatest addition to his knowledge in this point, from his fellow-countryman, Sir Theodore Mayerne, then physician to Charles I. (see his article.) Mayerne introduced him to the King, who took pleasure in seeing him work, and honoured him with knighthood and an apartment in Whitehall. Vandyke gave him instructions in portrait painting, and some of Petitot's best works are copies from that master. The whole-length of Rachel de Rouvigny, Countess of Southampton, from Vandyke, is asserted to be the most capital piece in enamel any where extant; it is 9½ inches high, by 5½ in width; its execution is bold, and its colouring the richest and most beautiful conceivable. There are several other fine works of his in England, consisting of the King and royal family, several of the nobility, &c. After the death of Charles, Petitot accompanied the exiled family to Paris, and shewed great attachment to them. His associate, Bordier, however, staid some time longer, for it appears that he executed an enamel of the battle of Naseby, as a present from the parliament to General Fairfax. Charles II., during his residence in France, took great notice of Petitot, and introduced him to Louis XIV., who retained him in his service,

and gave him a pension and apartments in the Louvre. He married in 1651, and being much employed by the King and court, obtained great emoluments. He continued to work in conjunction with Bordier, who was become his relation by marriage. They lived together till their families grew too numerous for one house; and, during their long connection they never had the smallest difference. Petitot was a strict Protestant; and, at the revocation of the edict of Nantes in 1685, he requested permission to retire to Geneva. The King, however, who had now a passion for proselyting, resolved to try the effect of a little coercion, and confined the respectable old man in Fort-l'Eveque, giving him Bossuet for an instructor. The eloquence and arguments of this celebrated prelate were, however, lost upon him, and his uneasiness at being confined threw him into a fever. He was thereupon liberated, and immediately withdrew with his wife from the land of persecution to Geneva. His children threw themselves at the feet of the monarch, deprecating his resentment for this exercise of natural liberty; and he graciously pardoned "an old man who had the fancy of being buried with his ancestors." Petitot continued to exercise his art, notwithstanding his advanced years; and the resort to see him was so great that he retired for quiet and privacy to Vevay. There, as he was employed on the portrait of his wife, he was taken ill and died on the same day, in 1691, at the age of 84, universally respected as well for his moral worth, as his professional talents. He had a numerous family, of whom one son followed the same branch of art, and settled in London. *D'Argenville. Walpole's Anecd. — A.*

PETIVER, JAMES, an industrious naturalist, especially in the botanical branch, was probably a native of London, as he served an apprenticeship to the apothecary of St. Bartholomew's Hospital. He entered into business for himself in Aldersgate-street, became apothecary to the Charter-house, and obtained a considerable share of practice. He manifested an early propensity to the collection of natural curiosities, for which purpose he engaged the services of captains and surgeons of ships in bringing him from distant parts dried plants, seeds, stuffed specimens of animals, insects, &c. He thus became proprietor of a museum which made him well known to naturalists both at home and abroad; and such was its extent, that a short time before his death Sir Hans Sloane offered him 4000*l.* for it. He was elected a fellow of the Royal Society, to which he was

VOL. VIII.

a very useful member, on account of his frequent communications of curious intelligence. He was an early correspondent of the excellent Ray, to whom he gave some valuable assistance in the composition of his *History of Plants*. Petiver in 1692 made a botanical tour through the midland counties of England, and soon after began the publication of his first work. This was entitled "*Musæi Petiveriani centuriæ decem*," 1692—1703, 8vo. containing the names and synonyms of various rare animals, fossils, and plants. Among these were several new plants of the cryptogamous class, in the investigation of which he was very successful. His next publication was "*Gazophylacii Naturæ et Artis decades decem*," 1702—1711, tab. 100, fol. This was a work of great value at that time, containing engravings with short descriptions of animals, vegetables, and fossils, among which were many American ferns and plants from the Alps and Cape of Good Hope, all very rare or non-descript. He communicated in 1695 a catalogue of the Middlesex plants for Gibson's edition of Camden's *Britannia*; and he furnished the third volume of Ray's *History of Plants* with a catalogue of rare plants of China, Madraspatan, and Africa; another, of the plants in his hortus siccus; and a third, of Indian and American plants of uncertain origin. In 1712 he published "*Pterigraphia Americana*," being figures of more than 400 species of the fern tribe, with some submarine productions. He performed a valuable service to English botany by the publication of "*A Catalogue of Ray's English Herbal*, illustrated with figures," 1713—1715, fol.; the figures are arranged in the order of Ray's Synopsis; they are little more than outlines, and small, but neat. A new impression of them was given by Sloane in 1732. Petiver was also the author of a great number of smaller publications, consisting chiefly of short catalogues and single tables of rare plants, by which he extended an acquaintance with the vegetable creation, and kept up an interest in botanical researches. He wrote more than twenty papers for the Royal Society, printed in its Transactions from 1697 to 1717. In one of these he pursues the idea that the virtues of plants may in general be determined by their botanical affinities. This meritorious person died at his house in Aldersgate-street in April 1718. His works, exclusive of these papers in the Transactions, were collected and published in 1764, in 2 vols. fol. and one 8vo. with the addition of some plates. His name was annexed by Plumier to one of his new American genera.

Halleri. Bibl. Bot. Pultenay's Sketches of Botany. — A.

PETRÆUS, THEODORE, a learned Dane in the 17th century, the time of whose birth is unknown, was a native of Flensburg in the dutchy of Sleswic. He was particularly attached to the study of the oriental languages, which he prosecuted with great success at Leyden and other universities. That he might perfect himself in them, Frederic III. King of Denmark sent him to travel at His Majesty's expence through Greece, Syria, Palestine, and Egypt. Having spent several years in those countries, he returned to Denmark with a number of valuable manuscripts which he had collected. He was offered the professorship of the oriental languages in the universities of Copenhagen, Frankfort on the Oder, and Leyden; but he declined the invitations which were sent to him, and devoted himself wholly to study, and the composition of his different works. He was considered to be perfectly acquainted with the Ethiopic, Coptic, Armenian and Persic languages. He died at Copenhagen in the year 1673. His manners are said to have been truly cynical. He published, "*Homilia Æthiopica de Nativitate Jesu Christi, Latino Sermones ad verbum donata,*" 1660, 4to.; "*Prophetia Jonæ ex Æthiopico in Latinum ad verbum versa, et Notis aliisque adagiis illustrata,*" 1660, 4to.; "*Prophetia Joel Æthiopice, cum Interpretatione Latina, et brevi Harmonia vocum Hebraicarum et Arabicarum,*" 1661, 4to.; "*Vaticinium Malachiæ, Æthiopice, cum Versione Latina,*" 1661, 4to. Many of his MSS. are stated to be lodged in the Royal Libraries of Berlin and Copenhagen. *Moreri* — M.

PETRARCA, FRANCESCO, one of the most celebrated names in the literature of the middle ages, was born in 1304 at Arezzo in Tuscany. His father, Petracco or Petraccolo, was a notary in Florence, who, with his wife, was exiled in 1302 (the year of the banishment of Dante) and took up his residence at Arezzo. After some changes of abode, his parents, having lost all hope of being restored, carried him, then about 8 years old, to Avignon. In that city, and in Carpentras, he passed his youth, receiving instructions, according to the mode of the age, in grammar, dialectics, and rhetoric. He then studied the civil law at Montpellier and Bologna, spending four years in the former city, and two in the latter. There can be little doubt that he would have risen to eminence in the legal profession, had he chosen to pursue it, but he was one of the numerous deserters from the law to polite literature. He has

himself mentioned, that his father, who had set his heart upon seeing his son in the doctoral robes, having heard that he had the poets and orators more frequently in his hands than the code, came suddenly one day to his chamber, and began a search for the obnoxious books. Finding some of them in a corner; he threw them into the fire, upon which poor Francesco began to make bitter lamentations. His father, moved to compassion, restored him out of the flames a half-burnt Virgil and Cicero's Rhetoric, telling him with a smile that he gave him leave now and then to solace himself with those authors. Petrarch further mentions as a reason for his desertion of the law, that he found it impossible at that period to practise it in an honourable manner.

At the age of 22 he returned to Avignon, and about that time he lost both his parents. Finding himself in indifferent circumstances, he, together with his younger brother Gherardo, enrolled himself in the clerical order, but only received the tonsure. There was then at Avignon Jacopo Colonna, afterwards Bishop of Lombes, son of Stefano, who, on the famous quarrel with Pope Boniface VIII., had, with all his family, retired into France. This person becoming acquainted with Petrarch, contracted an intimate friendship with him, which was the foundation of the attachment he preserved during his whole life to the house of Colonna. With such a patron he might have expected a rapid advancement in the ecclesiastical profession; but it appears that his inclinations and habits of life were little conformable to the clerical character. He was the more unfitted for this profession by that amorous passion which is so conspicuous a circumstance in his life and writings, and which commenced in 1327, when he was 23 years of age. Who was that Laura whom he has rendered so celebrated by his poems, became a subject of controversy even in his life-time, and has ever since exercised the inquisitive talents of critics and biographers. The Italians themselves, however, now acquiesce in the proofs adduced by the Abbé de Sade, that she was the daughter of Audebert de Noves, syndic of Avignon, and the wife of Hugh son of Paul de Sade. The nature of his love has also been a matter of dispute, for while many have held it to have been a mere platonic attachment, others have considered it as an ordinary human affection. If the representation of Petrarch himself, not only in his poems, but in his letters and serious writings, are to be trusted, it was certainly a real and violent passion, which for a long course of years kept his mind in agitation

and influenced the tenor of his life. It appears, however, to have been void of criminality, and no suspicion rests upon the virtue of Laura.

One of the methods taken by Petrarch to combat his unfortunate passion was frequent travelling, by which he also gratified his avidity for instruction, and a restlessness which was inherent in his constitution. In 1330 he accompanied Jacopo Colonna to his new bishopric of Lombes, where he passed the summer, and then returned with him to Avignon. That prelate introduced him to his brother Cardinal Giovanni Colonna, who was thenceforth one of his principal patrons, and in whose palace he became acquainted with the most learned men of the age. He made a more extensive tour in 1333, taking his course through Paris into Flanders, and thence to Aix-la-Chapelle and Cologne, and returning by Lyons to Avignon. By this journey his acquaintance with men and manners was much augmented, but what he saw abroad had no effect in diminishing that ardent predilection which he always manifested for his native country. A new Pope having succeeded to the pontifical chair in 1334, under the name of Benedict XII., Petrarch began that course of remonstrance on the desertion of Rome, and the removal of the holy see to Avignon, which was ever after one of the favourite topics of his eloquence in prose and verse. He took a journey to his beloved Italy in 1336, and visited with filial and classical reverence all the monuments of antiquity which still render Rome so interesting. Curiosity, or the necessity of dissipation to his mind, induced him to prolong his journey, so that he did not return to Avignon till the summer of 1337.

The love of Petrarch was not of a kind to exclude transitory amours; perhaps, indeed, its refined nature made a mixture of the sensual more necessary to him, and the manners of the time were little restraint to such an indulgence. It appears from circumstances that the birth of a natural son, who died when a young man, must be referred to this year. It is to his credit that several of his letters in subsequent years show a solicitous care for the education of the youth. He had not long been returned to Avignon before he resolved upon that retreat which has made the name of Valchiusa or Vaucluse so famous in the annals of love and poetry. This place, situated in the county of Provence, where the river Sorgue springs from a rocky cavern, is a romantic solitude, well suited both to the lover and the student, and Petrarch seems to have enjoyed it in both ca-

pacities. He laments, indeed, that his passion, so far from being extinguished by solitude, was rendered more forcible; but we may suppose that the pleasure he felt in making it the theme of so many beautiful verses was a compensation for sufferings, probably more fanciful than real. He purchased a small house and farm in this sequestered spot, which was his favourite residence for many years. Here he composed not only the greatest part of his vernacular poetry, but many of his epistles in Latin prose and verse, and of his eclogues. Here he also wrote his books on a Solitary Life, and on Religious Tranquillity, and made a commencement, in 1339, of the poem on which he most valued himself, his "Africa." He did not entirely bury himself, however, in his retreat, but made occasional visits to Avignon, and to Cavaillon, in which last city he contracted a friendship with its bishop, Philip di Cabassole, who became one of his principal correspondents.

The literary reputation consequent upon his writings now began to make him extensively known. One of its most flattering effects was a letter addressed to him by Robert king of Naples, the greatest protector of letters and learned men in that age. This connexion was a prelude to the highest honour which could be conferred upon him as a poet, and which makes an æra in his life. The ancient custom of solemnly crowning eminent poets in the capitol of Rome had for some ages fallen into disuse. From the revival of letters in the 13th century the honour of the laurel had indeed occasionally been conferred upon poets, but not in that place, nor with the former ceremonials. Petrarch had for some time indulged the hope of attaining this distinction, when in August 1340, he unexpectedly received a letter from the Roman senate urging him to come and take the laurel in their city; and a few hours after, he was greeted with a letter from the chancellor of the University of Paris, containing a similar application in favour of that capital. It may be conceived how much a man, naturally fond of applause, would be gratified with such a rivalry between the two most famous cities in Europe. He wavered for some time in his choice, but at length his own inclination, and the advice of Cardinal Colonna, determined him for Rome. As he thought it a necessary form previously to submit to an examination of his learning and talents, he gave King Robert the honour of being his examinant, and accordingly repaired to Naples in March 1341. His reception from that monarch was of the most flattering kind,

and they conversed together on terms of literary equality. During three days Petrarch, in presence of the King and his whole court, sustained his trials, which related not to poetry, but to all the sciences then cultivated; and in fine, he was declared worthy of the crown. Robert also decorated him with the honorary title of his chaplain, and appointed one of his courtiers to assist in his name at the ceremony in the capitol. At Rome he was received by his friend the senator Orsi Count of Anguillara, who fixed upon Easter-day for the time of conferring the destined honour. On that day, in the midst of the applause of the whole Roman people, and with a numerous attendance of persons of rank and distinction, the laurel crown was placed upon Petrarch's head by Count Orsi.

From Rome the poet went to Parma, where he passed some time with his protectors the lords of Correggio, and employed himself in finishing his "Africa". It was probably from this family that he obtained the dignity of an archdeacon in the church of Parma. At the accession of Pope Clement VI. in 1342, Petrarch was one of the ambassadors sent to compliment him in the name of the senate and people of Rome, on which occasion he was accompanied by the celebrated Cola di Rienzi. It was probably on his return to Avignon that he took lessons in Greek from the monk Barlaam, though the Abbé de Sade supposes that he had become acquainted with him three years sooner. A priory in the diocese of Pisa was about this time conferred upon him through the favour of Clement. In 1343 he composed his curious "Dialogue with St. Augustine," in which he makes a free confession of that passion for Laura which still held dominion over his soul. There is reason, however, to suppose that this confession is rather sentimental and rhetorical than penitentiary, since he says nothing of a connexion which about this time made him father of a second natural child.

On the death of King Robert in 1343, Petrarch was sent by the Pope to Naples, to treat on some public affairs with the court of the young Queen Joan, Robert's niece. After passing some time in that capital, he visited several parts of Italy, and returning to Avignon, was favourably received by Clement, who offered him the place of apostolic secretary; but his love of leisure and independence caused him to refuse both that and other honourable employments which were proposed to him. He was however detained from his beloved Valchiusa more than he could have wished by various calls of busi-

ness and friendship. The insurrection of Rienzi at Rome in 1347 (see Gabrini) was an event that greatly interested him. His passion for Roman grandeur made him see in that extraordinary person a hero destined to revive the ancient splendour of that capital of the world; and the sentiments of liberty breathed in his public addresses could not fail of exciting sympathetic feelings in an admirer of classical literature. He wrote several eloquent and pathetic letters on the occasion, some of which have been printed, and others are preserved in manuscript. He found reason, however, to alter his opinion of the man and his cause, and was ashamed of his hasty fervour. During that year Petrarch visited Italy, and in 1348 was, for the first time, at Padua, where he became acquainted with Jacopo da Carrara, who was one of his great friends and admirers. This year was remarkable for the universal pestilence which ravaged all Europe, and one of the victims to it was the celebrated Laura. How Petrarch was affected with this intelligence may be judged from an entry made by him in his manuscript of Virgil, preserved in the Ambrosian library at Milan; which, after mentioning the date of his first view of her at the church of St. Clara in Avignon, and of her death, on the anniversary of the same day twenty one years after, proceeds to say, that he has written a memorial of the fact in this place, in order that he may be frequently reminded that there being nothing now left which ought to give him pleasure in this world, he should think of his removal from it. This simple and private note is perhaps a stronger testimony of the reality of his attachment to her, than all the verses in which, while he celebrates her perfections, he studies to advance his own poetical reputation.

The same pestilence deprived him of his great patron Cardinal Colonna; but he was now in such general esteem that wherever he went he was sure of an honourable reception from persons of the first rank. He passed a year or two at Parma, Carpi, and Mantua, and in 1350 again visited Padua, where Jacopo de Carrara, in order to detain him, procured him a canonry. From that city he wrote a very eloquent letter to the Emperor Charles IV. exhorting him to come into Italy for the purpose of remedying the many evils with which that country was oppressed. Sentiments of piety induced him to take a journey to Rome in this holy or jubilee year, and in the way he saw for the first time Florence, the place whence he derived his origin, and where he had several

personal friends. At Rome he gave scope both to his religious and his antiquarian feelings. Returning thence to Padua he took occasion to pay some visits to Venice, where he contracted a friendship with the celebrated doge Andrew Dandolo, and employed himself, though unsuccessfully, in mediating a peace between that republic and Genoa. The Florentines, in the meantime, ashamed that a person so much respected throughout Italy, should be an exile from his proper country, determined not only to restore him the confiscated property of his family, but to invite him to take a part in their newly founded university. For this purpose they sent to him his friend Boccaccio, with a public letter drawn up in the most urgent and respectful terms. Petrarch at first seemed inclined to comply with the wishes of his fellow-citizens, but changing his mind, he returned to France, and passed two years at Valchiusa and Avignon. In December 1352 he was a witness of the death of Clement VI. and the election of Innocent VI. This Pope, who had, with the vulgar, connected in his imagination the ideas of poet and magician, showed little favour to Petrarch, who therefore revisited Italy without having been presented to the new pontiff. He went to Milan with the intention of proceeding farther; but he was received with so much kindness, and with such pressing solicitations to stay, by Giovanni Visconti, its archbishop and sovereign, that he was constrained to take up his abode there. He was admitted into the council of state, and in 1354 was sent to Venice to make another effort for pacifying the two hostile republics, but his eloquence again proved fruitless. Upon the death of Giovanni, Petrarch attached himself to his nephew Galeazzo, by whom he was always highly honoured. In the same year he went to Mantua to meet the Emperor, who having at length come to Italy, sent an equerry to Milan to conduct into his presence the person of whose fame he had heard so much. Petrarch met with a most gracious reception; but the hopes he had conceived of great advantages to his dear country from the visit of this monarch all vanished upon his dishonourable retreat a few months afterwards. Petrarch on this occasion wrote a letter of very free censure to the Emperor, but it is doubtful whether it was ever delivered. At least, no coldness ensued between them; for when, in 1356, Petrarch was sent by Galeazzo Visconti to the Emperor at Prague, to dissuade him from hostilities against that family, he was treated with the greatest regard, and brought back a favour-

able answer; and not long after, he received an imperial diploma conferring on him the title of Count-Palatine.

His fondness for solitude induced him to take a villa three miles from Milan, called Linterno, where he passed his summers. In a letter to a friend, giving an interesting account of his manner of life at this period, both in Milan and in his country retreat, he speaks much of the difficulty he found in subduing certain inclinations which appear always to have put his virtue to the greatest trial. Devotional practices were one of his resources against temptation, to which he joined very assiduous occupation in reading and writing, both by night and by day. He mentions having had thoughts of retiring to a neighbouring convent, but on consideration he preferred occasional visits to it. Indeed, from the complacency with which he speaks of the great honour paid him by Galeazzo and his court, and by all the people of Milan, he seems to have been little disposed to quit the world. He alludes to his state of fortune in such terms as to imply that it passed a moderate competence. In 1360 Petrarch was sent by Galeazzo to Paris, to congratulate King John on his liberation from his English captivity; and his reception in that capital was answerable to the celebrity of his name. The ravages committed by foreign troops in Lombardy, and a new visitation of the plague, caused him in 1361 to remove to Padua, which was thenceforth his ordinary residence. The Pope had now so far overcome his prejudice against the poet, that he offered him the place of apostolic secretary, which he declined, as he also did a very pressing invitation from John, King of France, to reside at his court. In 1362 he took refuge from the pestilence in Venice, which city he several times visited in the subsequent years, being singularly beloved and honoured by its most distinguished inhabitants.

Urban V. who had succeeded to the pontifical chair, presented Petrarch with a canonry of Carpentras, for the purpose of attracting him to his court. To this Pope he wrote a very long epistle, in which, with great freedom and a pathetic eloquence he urged him to restore the pontifical seat to Rome. In fact, Urban did enter that capital in the following year, on which occasion Petrarch expressed his joy and his future hopes in another elaborate epistle. The Pope had a great desire of a personal interview with one who inspired him with so much esteem, and gave him several invitations for that purpose. Advanced years and the in-

firmities to which he now became subject, retarded Petrarch's resolution to pay his homage to the father of christendom in his proper residence; but at length in 1370, he undertook the journey. Having first made his will, he departed from Padua, but on arriving at Ferrara he was attacked with a severe illness. He there experienced the kindness and regard of the princes of Este; but he would not venture upon a farther progress, and returned to Padua. He retired to his villa of Arquà near that city, where he was scarcely settled before he had the mortification of hearing of Urban's return to Avignon, where he soon after died. His successor Gregory XI. wrote a letter to Petrarch expressive of his esteem, and his wishes to serve him, but a quiet retreat was now what he most desired. He was however constrained in 1373 to undertake a journey to Venice, on account of his patron Francesco da Carrara, who, having had a difference with the republic, was obliged to submit to the condition of sending his son to ask pardon and swear fidelity, and was very desirous that Petrarch should accompany him. It was also to be his office to harangue the Venetian senate; but on making the attempt, he was so overcome by the dignity of the assembly and his own fatigue, that he stood silent. The discourse was deferred till the next day, on which he happily succeeded. On his return to his villa of Arquà he fell into a state of languor, in which he passed the concluding months of his life. At length, in the night of July 18, 1374, he was attacked with an apoplectic or epileptic fit, and was (according to the most probable of several accounts) found dead the next morning in his library, with his head resting on a book. His remains, attended by the Prince of Padua, Francesco da Carrara, the bishop, all the clergy, and the principal persons of the city, were deposited in the church of Arquà.

Petrarch was undoubtedly one of the most memorable characters of his age and nation; and although his countrymen may perhaps have estimated his genius at too high a rate, yet he has on various accounts merited the applause and admiration of posterity. Of the several kinds of writing in which he distinguished himself, his poetry is that on which his popular fame is chiefly founded. He himself had a scholar's predilection for his Latin poems, and particularly valued his "Africa" as the greatest effort of his talents and industry. But these have sunk into the oblivion which second-rate performances in a foreign language are sure to incur; whilst his Italian poems, reckoned by

himself only as juvenile amusements, the product of idleness and frivolity, still retain their place among the most admired compositions of their kind. That in fact he did not think meanly of them is, however, evident from the diligent correction he bestowed upon them, and the satisfaction he displays in having by their means immortalized the memory of his Laura. In these pieces he exhibits all the qualities of a true poet; for although in his sonnets and canzoni he frequently falls into a vein of artificial conceit, which he derived from the Provençal poets, yet strains of sublime conception, of simple pathos, and of elegant description often break forth in language and versification which, according to the judgment of the best Italian critics, have never been surpassed.

Moral Philosophy was a topic in which Petrarch took great pleasure, and it has been the theme of many of his Latin works in prose. Of these are his books "De Remediis utriusque Fortunæ;" "De vera Sapientia;" "De Vita solitaria;" "De Contemptu Mundi;" and others. They are in general what might be expected from an age just beginning to revive from barbarism, filled with sentiments which now appear common-place, expressed in turgid and affected phraseology, yet occasionally exhibiting an elevated and vigorous tone of thought. His works "De Republica optime administranda," and "De Officio et Virtutibus Imperatoris," show the attention he had paid to political and military topics, but would now be deemed superficial. In divinity he was thoroughly orthodox, and he treated with great severity the impious doctrines of Averrhoes, against which, and against freethinking in general, he wrote a treatise "De sui ipsius et multorum Ignorantia." If in these points he was afraid to trust his reason, he applied it meritoriously in refuting and ridiculing the delusion of judicial astrology and alchemy, which were so prevalent in that age. Whether his avowed contempt for physic proceeded from a similar superiority to vulgar opinion, or from his ignorance of the principles of the art, must be judged of from an examination of what the art was at that period. In history he wrote two works, one entitled "Rerum Memorandarum, lib. iv.;" the other, a collection of lives of illustrious men, chiefly Roman; both of which are compilations of no great value. He also composed, for the use of a friend going to the Holy Land, a small piece entitled "Itinerarium Syriacum," containing a notice of all the places which he was to see in his route, and displaying his researches into the history and

geography of those times. The most valuable of his prose writings, however, are his letters, of which a great number is extant in print and in manuscript. Their style, indeed, is not very pure, and they are often diffuse and pedantic; but the curious notices of facts and manners with which they abound, and the frankness and simplicity with which he speaks of himself in them, render them highly interesting and instructive.

But it is not only as an author that literature is indebted to Petrarch: no one had a greater share in bringing to light those writers of antiquity, the revived study of whose works was the great instrument of dispelling the barbarism of the dark ages. He was actuated by a kind of enthusiasm in this matter, and was indefatigable, both in his own researches, and in solicitations to his friends in different parts, for the same purpose. The works of Cicero, an author for whom he had the highest veneration, were especially the object of his assiduous enquiry, and to him is owing the discovery of the valuable Familiar Epistles of that great man. Although his reading was chiefly confined to Latin authors, yet he extended his search to the Greek, and his literary reputation procured him from Constantinople the present of a copy of Homer's poems. The library which by means of great care and expence he collected, appears to have been considerable for the time, and he speaks with rapture of the delight which he took in it. He was however disposed to part with it, probably on account of the trouble it gave him in his frequent removals; and in 1362 he made an offer to the republic of Venice to present it to that capital for public use, provided a commodious place were allotted for its reception. His offer was gratefully accepted, and a part, at least, of his books appear to have been so disposed of; but a letter of Boccaccio, written on the news of Petrarch's death, implies that he was then in possession of a valuable library. Petrarch speaks likewise of a collection which he had made of imperial medals in gold and silver, and which he offered to the Emperor Charles IV. No earlier mention occurs of a treasure of that kind.

The esteem in which this great man was held by his countrymen was shown by the countless tribe of commentators on his works, especially his Italian poems, which appeared from his death almost down to modern times. His frequent obscurity and mystical turn of thought have given abundant scope to their glosses and paraphrases, which they have carried to an un-

sufferable degree of prolixity. The editions of his poems have been almost innumerable. The earliest was that of Venice, 1470, fol. The best is one also of Venice, 1756, 2 vols. 4to. He is said to have had twenty-five different biographers. Of these the Abbé de Sade is the most copious and curious in his researches. The preceding narrative has chiefly been derived from the accurate and judicious *Tiraboschi*.—A.

PETRI, BARTHOLOMEW, a celebrated professor of philosophy and divinity in the Low-Countries, who flourished in the 16th and former part of the 17th century, was a native of Brabant, and born about the year 1545. He filled the chair of philosophy in the University of Louvain, for ten years, with high reputation; but in 1580, being compelled by the civil wars to relinquish his appointment, he removed to the University of Doway in Flanders, where he passed the remainder of his life. In this seminary he had the degree of doctor of divinity conferred upon him, and was appointed professor in that faculty. He was also promoted to a canonry of St. Amatus. His death took place in 1630, when he was about 85 years of age. He published "*Commentaria in Actus Apostolorum*," 1622, 4to.; "*Gulielmi Estii Opus posthumum in Paulinas, ceterasque Canonicas Epistolas*," with additions, supplying what Estius had left unfinished on part of the first, and the whole of the second and third Epistles of St. John; "*Apostolicæ Sedis Definitiones Veteres de Gratia, cum Annotationibus in Epistolam S. Cælestini Papæ pro B. Augustino*," &c. 1616, 8vo.; "*Præceptiones Logicæ, superiorum Disciplinarum ac præsertim S. Theologiæ Exemplis illustratæ*," lib. ii." 1625, 8vo.; and "*Vincentii Lirinensis contra Hæreses Libellum aureum*," with notes, and an apologetical dissertation on the author and his writings prefixed, 1611, 12mo. *Valerii Andreae Bibl. Belg. Moreri. Nouv. Dict. Hist.*—M.

PETRI, CHRISTIERN, a learned Danish divine and various writer in the 16th century, was born under the reign of King John, but we are not furnished with the date either of his birth or of his death. He pursued his studies during several years at Paris, where he was admitted to the degree of A. M. Upon his return to his native country, he was made canon of Lunden, and also chancellor of that see. Afterwards he took a second journey to Paris, where he was entrusted with the care of editing "*Danica Historia*," lib. xvi. Autore Saxone Grammatico," in folio, which made its appearance in the year 1514. It should seem

that he was in Denmark at the time when King Christiern II. was compelled to fly from that country, since he was one who followed him into exile. Soon after that event, and until the time when that prince was imprisoned and his affairs became desperate, Petri took up his residence in Flanders, where he renounced the communion of Rome, and embraced the principles of the Reformation. Upon this change in his religious creed, he became very zealous and active in propagating the opinions which he had adopted; and with this view wrote and published various works at Antwerp, in the Danish language, from 1528 to 1531, both years inclusive. Among others he published, in 1529, "The New Testament, translated into Danish." Nor was he less zealous in making converts from popery, after his return to his native country in 1532. Like Luther, and many other of the leading Protestant divines, he shewed in the most unequivocal manner his condemnation of that anti-christian law of the Romish church which imposes on the clergy a life of celibacy, by entering into the matrimonial connection. He is said to have died at a very advanced age under the reign of Christiern III. who permitted him to retain to the last the emoluments of his canonry at Lunden. Besides the articles already mentioned, he published "Postillæ," &c. in folio, being a collection of sermons in Danish, which made their first appearance at Paris in 1515, and were afterwards printed at Leipsic in 1518; "The Psalter of David, translated into Danish;" "Questions concerning Faith and Charity," 1531; "A Treatise on the true Way of Salvation," 1531; "Concerning Divine Grace and Confession," 1532; "The History of Olaus, or Holger," "Corpus Historiæ Danicæ, ex Gallico in Latinum translatus, ex Mandato Christierni II.;" "Breviarium Lundense emendatum," 1517; "Carmina Petri justissimi legiferi Seelandici, Notis illustrata, Danicè et Latine," 1515; "De liberali Puerorum Institutione," 1531; "Vocabularium in usum Inventutis Danicæ," 1514; "De Familia et Posteritate Dani, primi Regis Danicæ," &c. *Moreri*.—M.

PETRI, SUFFRID, see *Suffrid*.

PETRONIUS ARBITER, CAIUS, or TITUS, was the author of a Latin work, entitled "Satiricon," which, in an imperfect state, has come down to modern times. He is commonly supposed to have been the same person as A. Petronius, mentioned by Tacitus in the 16th book of his Annals, under the reign of Nero, as a favourite of that prince, and a

victim to his suspicion. "He was one (says that historian) who passed his days in sleep, and his nights in business and pleasure; and as others acquire celebrity by active exertions, he obtained it by his indolence. He was regarded not as a common debauchee and spendthrift, but as a proficient in studied luxury; and his words and actions, the more they were marked with an air of carelessness and negligence, the more they pleased as denoting a simplicity of character. In the station of proconsul of Bithynia, and afterwards of consul, he, however, displayed vigour and talents for public affairs: but afterwards relapsing into vicious indulgence, or, at least, affecting it, he was received among the few intimates of Nero, as the director of his pleasures; and that emperor considered nothing as peculiarly delicate and refined which had not the approbation of Petronius." This degree of favour excited the envy of Tigellinus, who accused him to Nero as being the friend of one condemned for a conspiracy. He was detained in custody at Cumæ, where, impatient of the suspense between hope and fear, he opened his veins. He died, A.D. 66, as he had lived, with perfect indifference; and he sent as a last legacy to the tyrant a sealed paper, reproaching him with his infamous and unnatural debaucheries.

But whether this Petronius was the author of the work in question is a subject of great controversy; for whilst its contents are not unsuitable to a man of such a character, the style and other circumstances have been thought better to suit a later period of Roman literature. The birth-place of the author has also been a matter of dispute; some referring it to Rome, where the Petronii were a family of distinction; others to Gaul, on the authority of some lines of Sidonius Apollinaris. With respect to the "Satiricon" itself, it is a farrago of verse and prose, of topics and stories serious and ludicrous, intermixed with the most detestable obscenity, and so mutilated that no connection can be made out. That some of the scenes in it are the satire against Nero, written by Petronius in his last moments, has been commonly supposed, but with great improbability. A new fragment was discovered at Trau in Dalmatia, published in 1664: its genuineness was warmly discussed among the critics, but has been generally admitted. On the other hand, some additional fragments produced by Nodot in 1694, have been rejected. The difficulties of this author, and, it may be added, the nature of his subjects, have caused him to be

much studied by the curious literati, and have produced numerous editors and commentators, chiefly French, German, and Dutch. It is to the credit of England that none of its scholars have contaminated themselves with the attempt to elucidate him. The most elaborate edition is that of Burman, first published in 1709, *Ultraj.* 2 vols. 4to. *Moreri. Tiraboschi* — A.

PETTY, SIR WILLIAM, a person remarkable for his inventive talents, and for the success of his schemes for his own benefit and that of the public, was the eldest son of a clothier at Rumsey in Hampshire, where he was born in 1623. From his boyhood he was fond of attending to the performances of artificers, such as smiths, joiners, &c. and copying them. He was educated at the grammar-school of his native place, and at the age of 15 went to the university of Caen in Normandy, for further improvement in mathematical studies and the French language. As a proof of his early attention to pecuniary profit, it is said that he maintained himself there by means of a small stock of merchandize. On his return, he entered into the royal navy, but in what capacity does not appear. His service there, however, must have been short, since, upon the breaking out of the civil war in 1643, he again went abroad, and passed three years in France and the Low-Countries. His studies appear at this time to have been chiefly medical, and at Paris he dissected in company with the celebrated Hobbes. He must also have followed some gainful traffic, since he has recorded that he returned ten pounds richer than he went out. In 1647 he obtained a patent from the parliament for an invention of the art of double writing, which appears to have been by means of a copying instrument. In the following year he published a piece of four sheets, 4to. entitled "Advice to Mr. Samuel Hartlib for the advancement of some particular parts of learning;" the general scope of which was to extend education to a variety of objects of utility in common life. Having no objection to compliance with the existing powers, he went to Oxford, whence the parliamentary visitors had ejected the royalists, and gave instructions in anatomy and chemistry to the younger students. He was appointed deputy to the professor of anatomy, who unfortunately "had an insurmountable aversion to the sight of a mangled corpse;" and in 1649 he was created a doctor of physic by dispensation from the delegates of the university. About the same time he was elected a fellow of Brazen-nose college; and he was a member of that Oxford Society for cultivating

VOL. VIII.

natural knowledge, which was the parent of the Royal Society. He succeeded in 1650 to the anatomical professorship in Oxford; and soon after, employed his interest so effectually as to be chosen professor of music at Gresham college, a sinecure place. The chief source of his fortune was his appointment in 1652 to be physician to the army in Ireland. Besides his pay and private practice, he made a large sum by contracting to effect the admeasurements of lands in Ireland, forfeited by the rebellion, and intended for recompences to the soldiery. By his skill in mathematics he performed this work with great exactness; and it gave him that knowledge of the state and value of property there which enabled him to lay out to great advantage in purchases of land the savings of his economy. It is not to the purpose of this work to trace all the steps by which he at length realized a fortune which has since been the basis of a splendid peerage, and it will be sufficient biographically to notice the principal employments that were conferred upon him. He was made one of the commissioners for dividing the lands he had surveyed among the army; clerk of the council; and secretary to Henry Cromwell when lord lieutenant of Ireland. In Richard's parliament of 1658 he served as burgess for West Looe in Cornwall; and in the next year he was impeached by Sir Hierome Sankey for malpractices in his distribution of the Irish lands. He was at that time in Ireland, but returned to answer the charge in his place, and the parliament being adjourned, the matter was not brought to issue. He was afterwards removed from all public employments, though the lord lieutenant continued his friend, and spoke handsomely of him. When the Restoration took place he was in Ireland. Upon his return he was graciously received by Charles II., and made one of the commissioners of the court of claims. In 1661 he received the honour of knighthood, and obtained a patent constituting him surveyor-general of Ireland. What was of more importance, all the forfeited lands which had been allotted to him, were confirmed by new grants to himself and his wife.

Of greater interest to the reader is the scientific character of Sir William Petty, with which we now proceed. He had been made a fellow of the college of physicians; and when the Royal Society was incorporated, he was in the list of the first council. In 1663 he engaged the public attention by his invention of a double-bottomed ship to sail against wind and tide. His trial vessel performed

very well in a voyage from Dublin to Holyhead and back; but on a second voyage it was lost in a great storm, and no further experiment seems to have taken place. He presented a model of this ship to the Royal Society, to which body he also in 1665 communicated a paper on ship-building, which is said to have been kept private by the president, Lord Brouncker, as an important state secret. Whether it was this or another work that was printed after his death with the title "A Treatise on Naval Philosophy in three Parts," seems dubious. His principal and most valuable writings were on the subject of political arithmetic. Of these he published a number of separate tracts, which were reprinted collectively in 1699 in an 8vo. volume. Several of them relate to the growth and population of London, and comparisons between it and Paris and other capitals. One of them especially, entitled "Political Arithmetic," discusses all the topics connected with national wealth and improvement, with the particular view of pointing out the means of augmenting the power and prosperity of England. The state of Ireland, with which few persons were better acquainted, is considered in other of his writings, particularly in a "Treatise on Taxes and Contributions," which went through four editions. Some of his papers in the Philosophical Transactions are on mathematical and chemical subjects. The uncommon activity of his mind is strikingly displayed by the great variety of these productions of his pen, while at the same time he was indefatigable in business, and never lost sight of the main object of improving his fortune. For the latter purpose he established upon his Irish estates iron works and fisheries, opened lead mines, and carried on a timber trade. He was of great service to the poor by providing them with employment, in which he thought the most useful charity towards them consisted. Having thus fully occupied the term of existence allotted to him he was cut off by a gangrene in his foot, the consequence of a gouty swelling, in the 65th year of his age, December 1687, at his house in Westminster, and was buried in his native town of Rumsey. He was regarded as a person of great worth as well as extraordinary talents and acquirements. Of his religious opinions he thus speaks in his last will: "I die in the profession of that faith, and in the practice of such worship, as I find established by the laws of my country: not being able to believe what I myself please; nor to worship God better than by doing as I would be done

unto, and observing the laws of my country, and expressing my love and honour to Almighty God by such signs and tokens as are understood to be such by the people with whom I live, God knowing my heart even without any at all."

The widow of Sir William, daughter of Sir Hardress Waller, was created Baroness of Shelburne in 1688, which title became hereditary in the family. *Biogr. Brit.*—A.

PEUCER, GASPARD, a physician, mathematician, and man of learning, was born in 1525 at Bautzen in Lusatia. He was educated at the university of Wittemberg, where he was received into the house of Melanchthon, one of whose daughters he married in 1550. He applied particularly to the studies of mathematics and medicine, and was made professor of the former at Wittemberg in 1559. In the following year he took the degree of doctor of physic and obtained a medical chair in the same university. Having imbibed the religious opinions of his father-in-law, but attended with more ardour of disposition, he published in 1565 a sixth book of Carion's chronicle, in which he launched out into bitter invectives against the church of Rome and its heads. A suspicion of attachment to the doctrines of the sacramentarians caused him in 1576 to be imprisoned first at Dresden, and then at Leipsic, by Augustus Elector of Saxony, and he was not liberated till ten years after by Christian, the successor of Augustus. During his confinement, not being allowed paper and ink, he wrote his thoughts upon the margins of old books with ink made of burnt crusts tempered in water. He retired to the states of his protector the prince of Anhalt, where he died in 1602. Peucer was the author of various works, both in mathematics and medicine. One of the most remarkable was entitled "De variis Divinationum generibus," 1553, 8vo., frequently reprinted, and translated into French: it is a piece of much curious erudition, but displaying a great share of credulity. A large part of it relates to medical prognostics. A passage in it has been produced as implying the author's knowledge of the circulation of the blood; but it is in fact only a statement of the Galenical doctrine. One of his works is biographical, entitled "Vitæ illustrium Medicorum." He edited the works of Melanchthon in 5 vols. fol. 1601. *Melchior Adam. Moreri. Eloy Dict. Med.*—A.

PEUTINGER, CONRAD, a learned German, was born at Augsburg in 1465. He pursued his studies in the principal universities of Italy,

and returned a graduate in civil and canon law. In 1493 the senate of Augsburg appointed him to the secretaryship of that city, and he was its deputy at the frequent diets held during the reign of the Emperor Maximilian. After the death of that Emperor in 1519, he was sent to Bruges to compliment Charles V. on his succession to the empire. He employed all his credit with these sovereigns for the benefit of his native city, and procured for it the privilege of coining money. He died in 1547 at the age of 82, having passed his latter years in a state of second infancy. He left a copious library, which remained many years in the family, and finally came to the Jesuits of Augsburg. The name of Peutinger is best known from the ancient table called the Peutingerian. It is a rude chart, drawn by an unknown hand under the reign of Theodosius the Great, and marking the Roman military roads through the greatest part of the western empire. It was found in a German monastery by Conrad Celtes, who gave it to Peutinger. He had intended to publish it, but did not execute his design, and after his death it disappeared for several years. At length, fragments of it were found which were published by Mark Velser at Venice in 1591, under the title of "*Fragmenta Tabulæ antiquæ ex Peutingerarum bibliotheca.*" In the 18th century it was discovered entire among Peutinger's manuscripts, and a magnificent edition was given of it at Vienna in 1753, fol. by Francis Christopher de Scheib, illustrated by notes and dissertations. Peutinger was the author of "*Romanæ vetustatis Fragmenta in Augusta Vindelicorum, &c.*" 1508, reprinted under the title of "*Inscriptiones vetustæ Romæ et eorum Fragmenta in Augusta Vindelicorum, &c.*" 1590; "*Sermones Convivales,*" frequently printed; "*De Inclinatione Romani Imperii, et exterarum Gentium præcipue Germanorum Commigrationibus,*" printed in the edition of Procopius by Beatus Rhenanus in 1531; "*Acts of the Diet of Eslingen,*" in Latin, 1503. He also edited the Emblems of Alciatus, and other works. *Moreri.*—A.

PEYER, JOHN-CONRAD, a physician and anatomist, was born of a good family at Schaffhausen in 1659. He studied at Basil, where he took the degree of M. D. in 1681, having previously visited Paris and dissected under Duverney. He settled in his native country, and besides acting in his medical capacity, he filled with reputation the chairs of eloquence, logic, and natural philosophy.

He died at Schaffhausen in 1712. Peyer has perpetuated his name by the diligence and accuracy with which he investigated the muciferous agminated glands of the intestines in man and other animals. His researches on this subject are contained in his "*Exercitatio Anatomico-medica de Glandulis Intestinorum, earumque usu et affectionibus, cui subjungitur Anatome Ventriculi Gallinacei,*" 1671, 8vo. He also wrote, "*Methodus Historiarum Anatomico-medicarum, &c.*" 1678, in which he describes the proper manner of making dissections with the view of discovering the cause of diseases: "*Pæonis et Pythagoræ Exercitationes Anatomico-medicæ,*" 1682, 8vo.; these are observations on a variety of anatomical subjects by Harder and Peyer, whose assumed name as members of the society *Naturæ-curiosorum* are the above; "*Merycologia s. de ruminantibus et Ruminatione Commentarius,*" 1685; "*De Valetudine humana;*" "*De Pancreate Schediasma;*" "*Observatio circa Urachum;*" also, several papers in comparative and human anatomy in the *Ephemerid. Naturæ Curios.*

His son, John-James Peyer, also a physician at Schaffhausen, published "*Observationes Anatomicæ, num. L.*" 1719. *Halleri Bibl. Anatom. Eloy Dict. Hist. Med.*—A.

PEYRERE, ISAAC LA, a French various writer in the 16th century, who held some singular opinions, was born at Bourdeaux, about the year 1594. He was educated a Protestant, and at one time had an employment under M. de la Thuillerie, ambassador from France to the court of Denmark. Afterwards he obtained a post in the establishment of the Prince of Condé. He was fond of reading and enquiry, but was greatly deficient in judgment, as well as firmness and consistency of principle. Having one day perused the fifteenth chapter of St. Paul's Epistle to the Romans, he conceived the whimsical notion, that the 12th, 13th, and 14th verses offered evidence of the existence of men in the world before Adam. This point he undertook to prove in a book which he caused to be printed in Holland, in 1655, under the title of, "*Præadamitæ, sive Exercitatio super Versibus 12, 13, 14. Cap. XV. Epistolæ Pauli ad Romanos,*" in 4to. and 12mo. In this work he maintained, that it is the origin of the Jewish nation, and not of the human race, which we find recorded in the books of Moses, and that our globe was inhabited by many nations before Adam, whom he considered as the father of the Jews. No sooner

had this book been published at Paris, than it was condemned to be burnt by the hands of the common executioner. And though M. la Peyrere had not put his name to it, yet as he was well known to be the author, he was arrested at Brussels, and thrown into prison, by the authority or through the influence of the vicar-general of the archbishop of Mechlin. By the interest of the Prince of Condé, however, he soon regained his liberty. Such an extravagant performance, as might be expected, was soon refuted by a crowd of writers, Protestant and Catholic; several of whose pieces are enumerated in the two first of our authorities. Smarting under their severe castigation, he determined to change his religion; and with that design went to Rome in 1656, where he abjured both his principles of Protestantism, and his treatise on the pre-adamites, and was favourably received by Pope Alexander VII. His sincerity in this proceeding was very generally suspected, and feebly attempted to be vindicated in a "Letter to Philotimus," published by him in Latin at Rome in 1657, and in French at Paris in 1658, containing the reasons which had operated upon his mind so as to produce a total alteration in his sentiments. The Catholics themselves, however, distrusted the purity of his motives, and Guy Patin, in his 17th "Letter," plainly says that "he changed his religion with no other view but to make his fortune, and to live well at the expence of all those whom it may concern." After his return to Paris, he was again patronized by the Prince of Condé, who had come from the Netherlands to that city, and made him his librarian; which post he retained till he entered the Seminary of our Lady of the Virtues, where he died in 1676, at the great age of 82. Notwithstanding his abjuration at Rome, it was well known to those who were intimate with him, that he retained his notion concerning the pre-adamites as long as he lived; and when pressed to renounce it in his last moments, he replied, "Hi quæcumque ignorant, blasphemant." He was the author of another singular treatise, entitled, "Concerning the Recall of the Jews," 1643, 8vo., in which he endeavoured to maintain, that after their restoration to the land of Canaan, they would be subject not only to the spiritual authority of Jesus but to the government of a temporal king, the grand instrument in bringing about that event; and he adduced some curious reasons, of which a summary may be seen in the last of our authorities, for con-

cluding that king to be no other than a king of France. M. Peyrere also published two curious and entertaining treatises, from materials which he collected while in Denmark: one entitled, "An Account of Greenland," 1647, 8vo.; and the other, "An Account of Iceland," 1663, 8vo. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

PEYRONIE, FRANCIS DE LA, an eminent surgeon, memorable for the benefits he conferred upon his profession, was the son of a surgeon at Montpellier, where he was born in 1678. After studying anatomy and surgery in his native place with so much success that he was admitted a master at the age of 19, he went to Paris to improve himself under Mareschal at the Hotel Dieu. He returned to Montpellier, where he was chosen a public professor in the medical schools, and surgeon to the hospital; and soon after, was nominated surgeon-major in the army of Marshal Villars, sent against the rebels of the Cevennes. A cure which he performed on the Duke de Chaulnes, caused him to fix at Paris, where he was elected surgeon in chief to the hospital of La Charité; and demonstrator of anatomy at St. Come and the royal garden. He continued to rise in his profession, and was introduced at court, presented with letters of noblesse, and, in fine, made first surgeon to the King in 1736, and gentleman in ordinary of the bed-chamber. He became an associate of the Academies of Sciences of Montpellier and Paris, and a member of the Institute of Bologna. During all this course of prosperity he had nothing more at heart than the advancement of his profession in credit and utility. In concert with Mareschal, he obtained from the King, in 1724, the creation of five demonstrators in anatomy at St. Come; and it was their influence which effected the establishment of the Academy of Surgery in 1731. He entered with zeal into that dispute between the physicians and surgeons, which produced a memorable lawsuit. On that occasion he requested the chancellor D'Aguesseau to raise a wall of brass between the two professions. "Willingly, (replied the magistrate,) but on which side must I place the patient?" Possessed of general esteem on account of his agreeable manners, his benevolence and worth, as well as his professional abilities, he died at Versailles, in 1747, in his 70th year. Although he did not live to see the Academy of Surgery established by letters patent, yet he was so confident of its stability that by his will he left to the company of sur-

geons in Paris, two-thirds of his property, his library, and a landed estate. He also left a large sum to the company of surgeons at Montpellier for the purpose of building an anatomical theatre and supporting it. La Peyronie wrote no separate work, but some papers of his on anatomical and chirurgical subjects are printed in the memoirs of the Academies of Montpellier, of Sciences, and of Surgery. *Halleri Bibl. Anatom. Eloy Dict.*—A.

PEYSSONNEL, CHARLES, a consul in the Levant, and man of letters, born at Marseilles, in 1700, was the son of a physician in that city, the descendant of an ancient family. He received his first education under the fathers of the Oratory in Marseilles, and was sent to Paris for its completion. He returned to his native place just before its dreadful plague, of which his father died whilst fulfilling his professional duty with the greatest fidelity. Young Peyssonnel was destined to the bar, and studied the law at Aix, where he was admitted an advocate in 1723. He exercised his profession with great credit at Marseilles during fifteen years, at the same time not neglecting literary pursuits. Together with his elder brother, he was principally instrumental in founding the Academy of Belles Lettres in that city. The high opinion entertained of him by the Marquis de Villeneuve, caused that nobleman to recommend him for the post of secretary to the French embassy at the Porte, and he accompanied the Marquis when he went as plenipotentiary to negotiate the peace of Belgrade. Peyssonnel's services on this occasion were rewarded with a pension, and letters of confirmation of nobility, for his family was noble before. He employed himself abroad in composing works on the commerce of the Levant, the embassy in which he was engaged, and the remains of antiquity which he observed in his travels. A tour to Nicomedia and Nicæa furnished him with many medals, which he placed in the rich cabinet of M. Pellerin, and with some curious marbles transmitted to the royal cabinet of antiquities with their explanations. In 1747 he was nominated to the consulship of Smyrna, and in the next year the Academy of Inscriptions elected him a foreign associate. Finding that the countries of Lesser Asia, south of the Meander, were very little known to Europeans, he employed persons at his own expence to survey the coasts and interior, and made some journeys himself for the same purpose. Though less attached to natural

history than to antiquities, he communicated various observations to Duhamel for his Treatise on Trees and Shrubs. In his capacity of commercial resident he was highly esteemed for his intelligence and disinterestedness. An apoplectic seizure in 1753 gave a shock to his constitution which occasioned his death in 1757. Several papers published in the memoirs of the Academy of Inscriptions, especially one "On the Kings of the Bosphorus," attest his learning and diligence of research.

The eldest son of M. Peyssonnel was also a consul in the Levant, and made himself known by various historical and political works. In one of these, dated 1765, he is entitled "formerly Consul for His Majesty to the Khan of the Tartars, then Consul in the kingdom of Candy, and now Consul at Smyrna; correspondent of the Royal Academy of Inscriptions and Belles-Lettres, and honorary member of that of Marseilles." One of the principal of his works is "Observations Historiques et Geographiques sur les Peuples Barbares qui ont habité les Bords du Danube et du Pont Euxin; suivies d'un Voyage fait a Magnesie, a Thyatire, a Sardes, &c., avec Figures," 4to., Paris, 1765. The tour in Asia Minor, described in this volume, is said by the author to have been taken at his father's desire in 1750. It is illustrated by ancient monuments, inscriptions, and medals, many of them not before published. Among his other works are "Observations on Baron de Tott's Memoirs," and a "Treatise on the Commerce of the Black Sea." He died in 1790 at the age of 80. *Eloge de M. Peyssonnel in Mem. de l'Acad. des Inscr. Nouv. Dict. Hist.*—A.

PEYSSONNEL, JOHN-ANDREW, brother of Charles, a physician and naturalist, was bred to the medical profession, and at an early age distinguished himself by his observations on the marine productions of the coast of Provence. He was employed in 1725, by order of the king, to examine the coasts of Barbary, with a view to discoveries in natural history; and he carried his researches as far as Egypt. In 1726 he was appointed physician-naturalist to the island of Guadaloupe, which place was his chief residence for at least 30 years. He made voyages to several of the West Indian islands, and to the settlement of Mississipi. In 1727 he first communicated his observations on coral to the Academy of Sciences at Paris, but they were little attended to till M. Trembley had made known his discoveries on the

fresh-water polype. It was in the transactions of the Royal Society of London (of which he was a foreign member) that his system relative to this substance first appeared before the public. In vol. xlvii. Mr. Watson gives a translated abridgment of a copious manuscript communicated by M. Peyssonnel under the title of "Traité du Corail," &c. in which he proves by numerous observations that coral and other coalline substances are the productions of certain animals of the polype kind which inhabit them; and this opinion has since been generally received by naturalists. In the 50th vol. part 1. and 2. of the Philos. Trans. are other memoirs of his, viz. An Account of a Visitation of the Leprous Persons in Guadaloupe in 1748; Observations on the *Limax non cochleata purpuriferens*; On the Worms that form Sponges; On the *Alga marina latifolia*; On a slight Earthquake in Guadaloupe in 1757; On the Manchenille Apple; On the *Corona Solis marina Americana*. No further particulars of this ingenious naturalist are recorded. *Philos. Trans.* — A.

PEZELIUS, CHRISTOPHER, a celebrated German Protestant divine and professor who flourished in the 16th century, was born at Plawen in the Voightland, in the year 1539. He was professor in the college of his native place for five years; and afterwards he removed to Wittemberg, where he was appointed professor of divinity, and also one of the ministers of the city. He took an active part with those Saxon divines who were for renouncing the doctrine of Luther on the subject of the eucharist, and for substituting in the room of it that of the reformer of Geneva; on which account they were called *crypto-Calvinists*, or hidden and disguised Calvinists. At their request he composed a "Catechism," favourable to their design, which they introduced into the schools. For the zeal which they discovered in this business, in 1574, Pezelius, and several of his colleagues, were deprived of their employments, committed to prison, and set at liberty only to be banished from Saxony, after having been compelled to promise that they would not write against the elector, or against the universities and churches in his territories. At first Pezelius retired to Egra in Bohemia; whence he removed in a short time to Siegen, upon receiving an invitation from Count John of Nassau, brother to the Prince of Orange, to become principal of the academical seminary at that place. Some time afterwards he was chosen pastor of Herborn. How long he retained that situation we

are not informed, but we find that he was professor of divinity at Bremen in the year 1588, and was also superintendant of the churches in that district. These posts he held till his death in 1604, when he was about 65 years of age. He was the author of "Commentarium in Genesim," 1599, 8vo.; "Enarratio priorum Capitum Evangelii Johannis," 1586, 8vo.; "Compendium Theologiæ;" "Epitomen Philosophiæ Moralis;" "Mellificium Historicum," forming a large commentary on Sleidan's treatise *de quatuor monarchiis*, 1610, 4to. in two parts, to which a third was afterwards added by Lampadius; "Consilia et Judicia Theol. Philippi Melancthonis," consisting of extracts from Melancthon's works, with objections and answers on subjects of a theological nature, the whole intermixed with Scholia, and extending to seven or eight octavo volumes; besides a multitude of controversial pieces. *Witte in Diar. Biographic. Bayle. Moreri. Mosh. Hist. Eccl. sæc. xvi. sect. iii. par. ii. cap. i. § 38.* — M.

PEZENAS, L'ESPRIT, a French Jesuit and mathematical writer in the 18th century, was born at Avignon, in the year 1692. For a long time he occupied the chair of professor of natural philosophy and hydrography at Marseilles, and contributed to the extension of useful science among his countrymen, by some original works, and French versions from the English of several publications of established merit. His style is commended for neatness and perspicuity. He died at Avignon, sometime after the year 1770, equally beloved for his agreeable manners and amiable temper, as he was respected for his various knowledge. He gave to the public, "The Elements of Pilotage," 1734, 12mo.; "A Treatise on Fluxions," translated from the English of MacLaurin, in 2 vols., 1749, 4to.; "The Practice of Pilotage," 1749, 8vo.; "The Theory and Practice of Gauging," 1749, 8vo.; "Elements of Algebra," translated from the English of Maclaurin, 1750, 8vo.; "A Course of Experimental Philosophy," translated from the English of Desaguliers, 1751, in 2 vols. 4to.; "A Treatise on the Microscope," translated from the English of Baker, 1754, 12mo.; "A Dictionary of Arts and Sciences," translated from the English of Dyche, in 2 vols. 4to.; "The Young Mathematician's Guide," translated from the English of Ward, 1757, 8vo.; and "A complete Course of Optics," translated from the English of Smith, 1767, in 2 vols. 4to. *Nouv. Dict. Hist.* — M.

PEZRON, PAUL, a learned French abbot, chronologist, and antiquarian, who flourished

in the 17th and early part of the 18th century, was born at Hennebon in Bretagne, in the year 1639. He embraced the monastic life at the Cistercian Abbey de Prières, in the year 1661, and was sent to pursue his studies at the college of the Bernardins in Paris. Here he distinguished himself by the unwearied assiduity with which he applied to the acquisition of profane and sacred literature, particularly directing his attention to the study of the Greek and Latin historians, and of the sacred Scriptures. By his extraordinary proficiency he secured the esteem of the abbot, who made him his secretary; and it also procured for him the degree of bachelor of divinity, from the faculty of Paris. In 1672, he returned to the monastery de Prières, where he was appointed master of the novices, and sub-prior. Five years afterwards he was nominated sub-prior of the college of Bernardins at Paris, and about the same time entered on his licentiate. In 1682, he received the degree of doctor; and in 1690, he was elected vicar-general, or visitor, of the reformed houses belonging to his order in the Isle of France. In 1697, Louis XIV. by way of rewarding his literary merit, bestowed on him the abbey de la Charmoye, which he retained till the year 1703; when he resigned that dignity, without reserving any claim upon it, that he might give himself up wholly to the devotional duties of his profession, and the prosecution of his studies. By the intenseness of his application, however, he irrecoverably ruined his health, and he died in 1706, in the 67th year of his age. The first work by which he established his claim to profound erudition united with great ingenuity, though sometimes employed in establishing singular if not fanciful hypotheses, is entitled, "The Antiquity of Time, restored and defended against the Jews and the New Chronologists," 1687, 4to. In this performance the author endeavours to maintain the chronology of the Septuagint, in preference to that of the Hebrew text of the Bible, which he supposes to have been corrupted by the Jews since the destruction of Jerusalem; and he also claims for the world a much higher antiquity than is allowed by any other modern chronologer. Such a publication would naturally attract considerable attention: yet while some of its readers bestowed on it the highest and most unqualified commendation, others pronounced it to be not only founded on erroneous assumptions, but also of dangerous tendency, and calculated to injure the credit of the Old Testament Scriptures. On these grounds it was

attacked by Fathers Martianay, a Benedictine, and La Quien, a Dominican: by the former with a degree of warmth and virulence which rendered no service to his cause, but by the latter with greater moderation and judgment. Against their animadversions the author defended himself, with ability and modesty, in a piece, entitled, "A Defence of the Antiquity of Time, in which the Tradition of the Fathers and Churches is supported against that of the Talmud, and the Corruption of the Hebrew by the Jews is demonstrated," 1691, 4to. To this work Father Le Quien wrote a reply; but Father Martianay chose rather to denounce the author's treatises and the sentiments contained in them, before M. Harlay, archbishop of Paris. The author, however, found no difficulty in satisfying that prelate, that if he were mistaken, he had only erred in common with all the fathers before the time of St. Jerome. Father Pezron was also the author of "An Attempt at a Literal and Historical Commentary on the Prophets," 1693, 12mo., which is said to throw much light on the history of the kings of Judah and Israel; "The Evangelical History confirmed by those of the Jews and Romans," 1696, in 2 vols. 12mo.; a treatise "Concerning the Antiquity of the Nation and of the Language of the Celts, otherwise called Gauls," 1703, 8vo., which abounds in learned and curious enquiries, and appears to have been part of an intended large work on the origin of nations, which the author did not live to execute; and two learned dissertations in the "Memoires de Trévoux," for the years 1703 and 1705: one "Concerning the ancient Station of the Canaanites," and the other "On the ancient and true Boundaries of the Promised Land." *Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. & Crit.* —M.

PFAFF JOHN-CHRISTOPHER, a learned German Lutheran divine and professor in the 17th and at the commencement of the 18th century, was born at Pfullingen in the duchy of Wirtemberg, in the year 1651. Having been educated to the ministry, he was appointed deacon of a church in 1683; and two years afterwards he was nominated pastor of the church at Stutgard. In 1697, he was called to fill the chair of moral philosophy at Tubingen; and in 1699, was made professor extraordinary of divinity. Afterwards he received the appointment of professor in ordinary in the same faculty; and in 1705, he was chosen pastor of the church of Tubingen. His last promotion was to the deanery of that

church in 1707. He died in 1720, in the 69th year of his age. He published "A Collection of Controversies," in Latin, and some smaller pieces, which are said to be held in esteem by the Lutherans. His most valuable production, which possesses considerable merit, and claims for him this brief notice, is entitled, "Dissertatio de Allegatis Veteris Testamenti in Novo," 1702, 4to. *Moreri. Nouv. Dict. Hist. Le Long's Bibliotheca Sacra, Vol. II.*—M.

PFAFF, CHRISTOPHER-MATTHEW, son of the preceding, and a very learned Lutheran divine and professor, was born at Stutgard, in the year 1686. He was admitted a student of the university at Tubingen at a very early age, and made so rapid a progress in academical learning, particularly in an acquaintance with oriental literature, that in 1702, before he was sixteen years old, he delivered a discourse in the Samaritan tongue in the presence of the inspectors of the *Stipendium* of divinity, and ably maintained a thesis which had been given him. In the same year he proceeded A. M.; on which occasion he obtained the first place in point of rank, though the youngest candidate for that degree. Afterwards he applied with ardour to the study of divinity, both under his father and other divines of reputation, and acquired great applause by his public theses in the schools. Having thus advantageously displayed his abilities and improvement, the Duke of Wirtemberg sent young Pfaff to travel, at his expence, that he might profit by the instructions of the ablest foreign professors, particularly in his acquaintance with the oriental languages and ecclesiastical history. He continued some time at Hamburg, where he received lessons on the Hebrew language, and the Talmud, and also attended the historical lectures of the learned John Albert Fabricius. Afterwards he visited the principal universities of Germany, diligently availing himself of the peculiar advantages for improvement by which any of them were distinguished. He then went to Holland, and from that country passed over to England. Here he chiefly spent his time at Oxford, where he was introduced to the most eminent men for learning in the university, and had access to its very valuable libraries. On his return to Germany, he made some stay at Giessen, and received lectures on the Ethiopic tongue from the celebrated Burcklin. While he was occupied with the study of this language, he was summoned to the ducal court, where he had the honour of being selected to attend the hereditary Prince of Wirtemberg on his travels, in the capacity

of chaplain, and was immediately admitted to the ministry. He continued with the Prince for three years at Turin, during which period he carefully visited the royal libraries, and discovered many important manuscripts that were forgotten and entirely unnoticed, some of which he transcribed, and he profited by them in his subsequent communications to the public. He also explained and illustrated several diplomas relating to the rights of the court of Turin, which, it is said, no person had before been able to decypher. He found some fragments of Irenæus, which had been consigned to oblivion for ages, and he defended their ingenuineness against the objections of M. Scipio Maffei. In the year 1712, he returned with the Prince to Wirtemberg; and in 1713, he attended him to Holland, where they continued two years. Afterwards they travelled through the Low-Countries, and proceeded on to Paris. In this city M. Pfaff sedulously cultivated an acquaintance with the most eminent literary characters, and embraced every opportunity of examining the treasures in the public libraries.

At length, in the year 1716, the Prince and his attendants returned to Wirtemberg, where the Duke had kept vacant the chair of a professor of divinity at Tubingen, since the year 1714, with the design of bestowing it on our author. Accordingly, M. Pfaff entered upon the duties of his professorship in 1717, having been previously created doctor of divinity by his father, of whom he now became the colleague. After his father's death in the year 1720, he received the appointments of ephorus, or inspector, and dean of the church of Tubingen. Afterwards he became chancellor, and first professor of divinity in the university. So highly was he respected for his learning, abilities, and virtues, that the Emperor made him a Count-Palatine, and gave him the extraordinary power of creating doctors of divinity. In 1727, he was nominated abbot of Laureac; and in 1731, appointed a member of the Royal Academy at Berlin. Dr. Pfaff was not only eminent for exalted talents and acquirements, but also for his moderation and christian charity. For when, about the year 1723, efforts were making to promote an union between the Lutheran and Reformed churches, he joined several Lutheran doctors, who employed their good offices, with zeal and sincerity, in order to bring about that desirable event. Their attempt, however, was so warmly opposed by the greater part of their Lutheran brethren, who possessed less liberal

and enlightened minds, that it miscarried in a short time. The reasons which Dr. Pfaff published in justification of the part which he took on that occasion, reflect great honour on the accuracy and soundness of his judgment, and are worthy of the truly Christian spirit by which he was actuated. We are not furnished with the date of his death. He published, "*Dissertatio critica de genuinis Librorum Novi Testamenti Lectionibus, ope Canonum quorundam feliciter indagandis; ubi et inter alia de Joannis Millii Collectione variarum Novi Testamenti Lectionum modestè disseritur*," 1709, 8vo.; "*Firmiani Lactantii Epitome Institutionum divinarum, &c. anonymi Historia de Hæresi Manichæorum, &c. ex Codicib. Taurinens.*" 1712, 8vo.; "*Sancti Irenæi Episcopi Lugdunensis, Fragmenta Anecdota, ex Biblioth. Taurin. eruta, Latina Versione et Notis illustrata*," &c. 1715, 8vo. the genuineness of which is strongly questioned by Dr. Lardner, in his "*Credibility*," part 2. vol. i. ch. 17. under the article *St. Irenæus*; "*Primitivæ Tubigenses, &c. de Evangeliiis super Anastasio Imperatore non corruptis, &c. cum Corollariis de Integritate Scripturæ sacræ sub Incudem Orthodoxiæ revocantis, Funereque Massoræ*," &c. 1718, 4to.; "*De Originibus Juris Ecclesiastici, ejusdemque Indole*," &c. 1720, 8vo.; "*Acta et Scripta publica Ecclesiæ Wittembergicæ*," &c. 1719, 4to.; "*Institutiones Theologiæ dogmaticæ et moralis*," &c. 1719, 8vo.; "*Alloquium Irenicum ad Protestantes*," 1720, 4to.; "*Introductio in Historiam Theologiæ literariam*," 1718, 4to., and afterwards greatly enlarged; "*Syntagma Dissertationum Theologicarum*," 1720, 8vo.; "*Acta et Scripta Constitutionis Unigenitus*," 1721, 4to.; "*Institutiones Historiæ Ecclesiasticæ, cum Dissert. de Liturgiis*," 1721, 8vo.; "*Notæ Exegeticæ in Evangelium Matthæi*," 1721, 4to.; "*Historia Formulæ Consensus Helveticæ*," 1722, 4to.; "*Collectio Scriptorum Irenicorum de Unione inter protestantes facientium*," 1723, 4to.; "*Institutiones Juris Ecclesiastici*," &c. 1727, 8vo., afterwards given in an enlarged form; "*Ecclesiæ Evangelicæ Libri Symboli, cum variantibus Lectionibus et Notis*," 1730, 8vo.; numerous critical remarks and observations in the edition of the German Bible printed at Tubingen, in 1729; and various doctrinal, practical, and controversial treatises, many of which are particularized in *Moreri. Le Long, ut supra. Mosh. Hist. Eccl. sac. xviii. sect. xxii. with the Note in Maclaine's Translation.*—M.

PFANNER, TOBIAS, a learned German

VOL. VIII.

statist, son of a counsellor of the Count of Oettingen, was born at Augsburg in 1641. He studied at Altdorf, Gotha, and Jena, and acquired a profound knowledge of jurisprudence, philosophy, and theology. After having been successively governor to several young gentlemen, the Duke of Saxe-Gotha made him secretary of his archives, and employed him to instruct his sons in history and politics. In 1686 he was nominated counsellor to all the Ernestine line. He was so well versed in public affairs, that he was called "the living archives of the house of Saxony." He bore an estimable character, but had contracted a melancholy disposition from hard study. This learned man died in 1717, at the age of 75. He was the author of several works written in Latin, of which the principal are, "*A History of the Peace of Westphalia*," 8vo. 1697; "*A History of the Assemblies of 1652, 53, 54*;" "*A Treatise on the German Princes*;" "*A Treatise on the principle of Historical Faith*;" "*Theology of the Pagans.*" *Moreri.*—A.

PFEFFERCORN, JOHN, a famous converted Jew, originally known by the name of *Joseph*. He was born towards the commencement of the 16th century; and being after his conversion at Cologne, he was instigated by such a furious zeal against all Hebrew books, and those who read them, that he endeavoured to persuade the Emperor Maximilian to cause all such books to be burnt, the Bible alone excepted, "because," said he, "they contain blasphemies, the principles of magic, and other dangerous matter." Surprized at such a declaration from a person who, he might naturally conceive, must be well acquainted with the fact, the Emperor actually published an edict, in the year 1510, which commanded that all Hebrew books, excepting the Bible, should be brought to the Town-house, that such as contained any blasphemies might be committed to the flames. The learned John Capnio, or Reuchlin, who believed that the real object in view was to extort money from the Jews, strongly protested against this edict, which he shewed to be of a dangerous tendency, and refused to obey it. Hence arose a contest between those who approved, and those who disapproved the books of the Jews, which produced many spirited writings on both sides. Capnio was supported by the celebrated Ulric of Hutten, who then published his "*Epistolæ obscurorum Virorum*," in order to ridicule the monks, whose declamations against Hebrew books were peculiarly intemperate. To shew their resentment against Capnio for the part which he had taken,

the clergy of Cologne burnt his writings on the subject. The question in dispute was warmly agitated before the bishops, in the public academies, and in the presence of the Pope. At length the cause of Capnio proved triumphant, and the Emperor's edict was not carried into execution. It was commonly believed that Pfeffercorn, mortified in the extreme at the issue of this business, abjured Christianity, and returned to the profession of Judaism, and that he was cruelly tortured and burnt alive for his crimes at Halle, in 1515. But the victim referred to was another person of the same name; since the subject of this article was living in the year 1517. He was the author of "*Speculum Adhortationis Judaicæ ad Christum*;" "*Narratio de Ratione celebrandi Pascha apud Judæos*;" "*Hostis Judæorum*;" "*De abolendis Judæorum Scriptis*;" "*Panegyricus*," &c. *Moreri. Nouv. Dict. Hist.* — M.

PFEIFFER, AUGUSTUS, a learned German Lutheran divine, and oriental scholar, in the 17th century, was born at Lawenburg in Lower Saxony, in the year 1640. The earlier part of his education he received at his native town and at Hamburg, and he was afterwards sent to the university of Wittemberg. In this seminary he took the degree of A.M., and applied with such success to the study of oriental literature, that in the year 1668 he was appointed professor of the oriental languages. In 1671, he was made dean of Medzibor, in Silesia, and assessor to the consistory of Wirtemberg-Oels. Two years afterwards he was chosen pastor of Stroppen; whence he removed in 1675, to undertake the same charge at Meissen in Upper Saxony. In 1681, he was created doctor of divinity, made archdeacon of the church of St. Thomas at Leipsic, and nominated professor in ordinary of the oriental languages, as well as professor extraordinary of divinity in that university. These posts he resigned in 1690, having been elected superintendant of the churches in the district of Lubec; which station he held till his death in 1698, when he was in the 58th year of his age. He left behind him an excellent library, containing a considerable number of manuscripts in rabbinical Hebrew, the Arabic, Turkish, Persian, Chinese, and other languages. He was the author of a variety of works, in sacred criticism and Jewish antiquities, the principal of which are enumerated in the following list: "*Critica Sacra, de sacri Codicis Partitione, Editionibus variis Linguis orientalibus, Puritate Fontium, Interpretatione sacræ Scripturæ legitima, Translationibus, Ma-*

sora, Cabbala, &c." 1680, 8vo.; "*Tres Dissertationes de Targumim, sive Paraphrasibus Chaldaicis Vet. Test. de Massora, sive Critica Sacra Hebræorum, de Trihæresio Judæorum, sive de Pharisæis, Sadducæis, et Essæis*," &c. 1687, 8vo., which were first published separately; "*Sciagraphia Systematis Antiquitatum Hebraicarum, Lib. viii.*" 1687, 12mo.; "*Thesaurus Hermeneuticus, seu de legitima Scripturæ Sacræ Interpretatione Tractatio*," 1684, 12mo.; "*Decades duæ selectæ Positionum philologicarum de antiquis Judæorum Ritibus et Moribus*," 1664, 4to.; "*Dubia vexata sacræ Scripturæ, sive Loca difficiliora Veteris Testamenti succinctè decisa quatuor Centuriis*," 1679, 4to., afterwards published with enlargements, and the addition of ten dissertations, which had been separately printed at different periods; "*Commentarius in Obadiam, præter genuini Sensus Evolutionem et Collationem, exhibens Versionem Latinam et Examen Commentarii Don. Isaaci Abrabarnelis, &c.*" 1670, 4to.; "*Prælectiones in Jonæ Prophetiam recognitæ et in justum Commentarium redactæ*," 1671, 4to. &c. Several of the preceding articles were afterwards collected together, and published in 1704, in 2 vols. 4to. *Moreri. Nouv. Dict. Hist. Le Long's Bibl. Sacra, Vol. II.* — M.

PFLUG, JULIUS, an eminent German Catholic prelate in the 16th century, was born about the year 1490, but in what place we are not informed. He was descended from a noble and distinguished family, and having been educated to the church, was made canon of Mentz, and provost of Zeits. His merits as well as his birth made him known at court, where he was taken into the counsels of the Emperors Charles V. and Ferdinand I. Having been raised to the bishopric of Naumberg in the Palatinate, his enemies expelled him on the very day of his election, and found means to keep him out from the possession of his see for six years; but at the expiration of that period, the Emperor Charles V. established him in it with much distinction. He was one of the three divines who were employed by that Prince in drawing up his famous project of the *Interim*, and he presided as his representative in the diets of the empire at Ratisbon. Ferdinand I. placed so high a confidence in his judgment and capacity, that he was governed by his advice in the most momentous and difficult affairs. He distinguished himself, likewise, by his controversial writings against the Lutherans. After he had retired to his see, he presided over it in peace for about eighteen years, and is com-

mended for the exemplary fidelity and paternal affection with which he governed his flock. He died in 1564, about the age of 74. He was the author of "Institutio Christiana Ecclesiæ Numburgensis;" "De Reipublicæ Institutione ad Principes et Populum Germaniæ;" "De Institutione Homini Christiani;" "De Justitia et Salute Christiani Homini;" "De vero Dei cultu;" "De Creatione Mundi;" and several doctrinal and controversial treatises in Latin and German. *Moreri. Nouv. Dict. Hist.*—M.

PHÆDO, a Greek philosopher, and founder of the *Eliac* school, so called from Elis, the place of his birth. He was descended from an illustrious family; but he had the misfortune, in early life, to be deprived of his patrimony, and to be sold as a slave at Athens. He attracted the notice of Socrates, who observed in his countenance the marks of an ingenuous mind, and persuaded one of his friends, either Alcibiades, or Crito, to purchase his freedom. From that time, Phædo applied to the study of moral philosophy under Socrates, with the greatest assiduity; and, to the last, retained the most affectionate attachment to his master. He established a school at Elis, after the Socratic model; in which, though it is spoken of as a distinct school of philosophy, he and his successors, as far as we can at present learn, adhered closely to the simple doctrines, and useful precepts, which they had received from Socrates. Plato, as a mark of his respect for our philosopher, gave the name of Phædo to one of his "Dialogues." *Diogen. Laert. Lib. ii. § 106. Suidas. Enfield's Hist. Phil. Vol. I. b. ii. chap. vii.*—M.

PHÆDRUS, a Latin fabulist, was a native of Thrace, probably brought to Rome at an early age in the condition of a slave. He came into the service of the Emperor Augustus, by whom he was enfranchised, as appears from the title, prefixed to his work, of "Augusti Libertus." Of his life nothing more is known, except that in the reign of Tiberius he was a sufferer under the injustice and tyranny of Sejanus, whom he survived. As he affirms himself to have been one who was little solicitous for the amassing of wealth, it may be presumed that his fortune was moderate. When he died does not appear; but there are reasons for supposing that he attained an advanced age. Phædrus was the author of five books of fables composed in Iambic verse, and with great purity of style and neatness of expression, though with a simplicity which, to one accustomed to modern vivacity, would

often appear flat and insipid. The matter of his fables is generally borrowed from Esop, but he intermixes stories or history-pieces of his own. This work appears to have been little known in his time, for no extant writer of antiquity alludes to it, (the Phædrus mentioned by Martial being probably another person,) and Seneca expressly observes, that the Romans had not attempted "Fables and Esopean compositions." This circumstance indeed might throw a suspicion on the genuineness of the work, did not its style and manner refer it to the best age of Roman literature. It remained unknown to the moderns, till 1595 or 1596, when Francis Pithou discovered a copy in the library of St. Remi at Rheims, and sent it to his brother Peter, who published it. Only two MSS. of Phædrus are said to exist, both imperfect, and both transcribed from the same copy with so much carelessness that they are full of errors; whence few ancient works have given more trouble and room for conjecture to the critics. Of the numerous editions, some of the best are the *Variorum* by Burman, *Amst.* 1698, 8vo.; Burman's of *Leid.* 1727, 4to.; and *Philippæ* by Barbou, *Paris*, 1748, 1754, 12mo. *Vossi. Poet. Lat. Vita Phædri a Scheffero. Bibliogri Dict.*—A.

PHALARIS, tyrant of Agrigentum in Sicily, rendered his name celebrated in antiquity by his cruelties, but very little is recorded of his genuine history. He is said to have been born at Astypalea, in Crete, and to have been banished from that island on account of his political intrigues. He went to Sicily, and by his abilities was enabled to obtain the sovereignty of Agrigentum about B. C. 571. Like most usurpers, he found it necessary to maintain by severity the place to which he had risen by force or fraud, and he became one of the most detested of tyrants. The most famous instance of his cruelty is his punishment by the brazen bull. One Perillus, an Athenian founder, had contrived the image of a bull, made hollow, with a door to the inside, in which a criminal might be shut up, and there roasted by a fire placed under the image, whilst his groans and cries would resemble the roaring of that animal. It is affirmed that Phalaris, by a kind of tyrannical justice, made the first trial of this diabolical invention upon the inventor himself. At length, after a reign of 16 or more years, the people of Agrigentum, no longer able to endure his tyranny, rose and put him to death. There is extant a series of letters under the

names of Phalaris and Abaris, the genuineness of which has been the subject of much controversy, especially about the end of the 17th century, between the Hon. Charles Boyle, assisted by some scholars of Christ-church, Oxford, and the eminent critic Bentley. Boyle, who gave an edition of those epistles with a new Latin version, *Oxford*, 1695, made a reflexion upon the conduct of Bentley in his preface, which induced the critic to undertake to prove that the letters were spurious, and, consequently, the labour bestowed upon them useless. Although a constellation of wits appeared on the other side, yet solid learning and accuteness prevailed in the end, and the spuriousness of the epistles of Phalaris is now generally admitted. Several circumstances of his life deduced from them of course lose their authority. An anonymous Frenchman gave a history of Phalaris in 1726, entitled, "*L'Utilité du Pouvoir Monarchique, &c.*," which is for the most part an absolute romance. The latest edition of the Epistles is that of Valkenaer, *Groning.* 4to. 1777. *Univers. Hist. Moreri. Bibliogr. Dict.—A.*

PHELIPEAUX, JOHN, one of the historians of quietism in France, was a native of Angiers, the time of whose birth is not known. He pursued his studies at Paris, where he distinguished himself by his talents and literary proficiency, and took his degrees in divinity, to that of doctor inclusive, with great applause. M. Bossuet, Bishop of Meaux, having heard him dispute a thesis at the Sorbonne, conceived a very favourable opinion of his abilities, and engaged him to become preceptor to his nephew, M. Bossuet, afterwards Bishop of Troyes. So well satisfied was the prelate with the manner in which M. Phelipeaux discharged the duties of his appointment, that he afterwards made him treasurer and canon of his cathedral church, official, sole grand-vicar, and superior of several religious communities. M. Phelipeaux was at Rome with his pupil, when the cause of the celebrated M. Fenelon, Archbishop of Cambray, for writing his "*Explication des Maximes des Saints, sur la Vie Intérieure*," was tried before the papal tribunal. To all the proceedings in this business he paid a particular attention, and wrote down daily an account of what passed in the congregations. This journal he incorporated in a work which he prepared for the press before his death, but left it with an express injunction, that it should not be published before the expiration of twenty years after that event. It appeared in 1732 and 1733, without the name

of any place or printer, under the title of "*An Account of the Origin, Progress, and Condemnation of the Quietism which was propagated in France*," 12mo. This is a curious performance, and well deserves the attention of the ecclesiastical historian, when writing concerning this species of religious enthusiasm. But he should read it with caution, since the author drew it up under the influence of strong prejudice against the Archbishop of Cambray, and in favour of his prosecutors. This prejudice induced him to admit into it, without sufficient evidence of their truth, some anecdotes unfavourable to the moral character of Madame Guyon; which were clearly shewn to be without foundation by M. de la Bletterie, in "*Three Letters to a Friend*," &c. 1733, 12mo. M. Phelipeaux died at a very advanced age, in the year 1708. From his manuscripts were published, in 1730, "*Discourses, in the Form of Meditations, upon our Saviour's Sermon on the Mount*," 12mo. *Moreri. Nouv. Dict. Hist.—M.*

PHELIPPEAUX, JOHN, a learned French Jesuit, who flourished in the 17th century, was the descendant of a family of distinction from Blois, and born at Angers in the year 1577. At the age of seventeen he went to Paris, where he entered the society of Jesus. After having finished his noviciate, and gone through the classes of philosophy and divinity, he was sent to Pontamousson, where he had the opportunity of rendering an important service to his order. He was there introduced to the Sieur Fouquet de la Varenne, counsellor to the court, to whom he was related, as was likewise Father Brossard, another member of the society, and the intimate friend of our author. In different interviews which these Jesuits had with La Varenne, they took occasion to lament the disgrace into which their society had fallen, as an order had been issued that they should quit the kingdom. At length their representations had such an effect upon La Varenne, that he offered them his best services at court; which was a point gained of no little moment, as he stood high in favour with King Henry IV. In compliance with his promise, he became zealous in his applications to His Majesty on behalf of the society, and was so well seconded by Father Phelippeaux's exertions through other channels, that their united efforts had great weight, with other considerations, in producing the edict of Sept. 1603, which re-established the Jesuits in France. It is rather surprising that Mezeray, who has dwelt pretty fully on the

history of that event, should have taken no notice whatever of the circumstances just related. Father Phelippeaux, after filling the chairs of rhetoric and divinity in different seminaries, was advised by Cardinal de Joueuse to exercise his talents in pulpit oratory, and he preached with great acceptability at Paris, Rouen, Rheims, Lyons, and other principal French cities. He was made rector of the Jesuits' college at Rouen, and was the principal person whom Cardinal de la Rochefoucault consulted in his proceedings. The latter part of his life he devoted to the diligent study of the Holy Scriptures, and of the fathers. He died in 1643, about the age of sixty-six. He was the author of "*Commentarii in duodecim Prophetas Minores*," in 4 vols. 1633; "*Oseas, primus inter Prophetas Commentariis illustratus; præmissa est Præfatio de Interpretationibus Bibliorum Græcis, earumque variis Correctionibus*," 1636, folio, in which the author displays considerable learning, and adopts the principles of St. Augustine and Aquinas concerning grace and predestination; and also of some ascetical pieces. *Sotvelli Bibl. Script. Soc. Jesu. Le Long's Bibl. Sac. Vol. II. Dupin. Moreri.*—M.

PHERECRATES, a Greek comic poet, was cotemporary with Eupolis and Aristophanes, about B. C. 420. He was in high reputation; and notwithstanding the licence of the old comedy, which permitted the introduction of real and living characters on the stage, he is said never to have injured or defamed any one. He wrote in the utmost Attic purity of style; and was the inventor of a measure called the Pherecratian, consisting of the three last feet of a hexameter, the first being invariably a spondee. Horace's line "*Quamvis Pontica pinus*" is an example of it. The titles of several of his comedies have been preserved, with a few fragments, principally in Athenæus. They have been collected by Hestelius and Grotius, the latter of whom has given elegant Latin translations of them. Mr. Cumberland has translated three passages in his *Observer*, one of which gives a striking idea of the comic extravagance of his paintings. A fragment of his, relative to ancient music, cited by Plutarch, has been particularly examined by M. Burette in the *Mem. of the Academy of Inscriptions*. *Vossii Poet Græc. Moreri. Cumberland's Observer, No. 78.*—A.

PHERECYDES, a Grecian philosopher, and the first preceptor of Pythagoras, who flourished about the 45th Olympiad, or B. C. 600,

was a native of the island of Scyros, one of the Cyclades near Delos. Some writers have maintained, with great erudition, that he derived his principles of philosophy and theogony from the sacred books of the Phœnicians; but upon enquiry it will appear, that the tenets ascribed to him resemble as nearly those of the ancient Grecian and Barbaric philosophers, as the doctrines of the Phœnicians. Josephus, in his first book against Apion, advances the opinion that he studied philosophy in Egypt; which seems not improbable; for that country was in his time universally resorted to as the seat of learning: the symbolical method of teaching made use of by him, was perfectly in the Egyptian manner; and a strong resemblance may be discovered in his doctrines to the dogmas of the Egyptian school. Among other marvellous stories which are related concerning him, it is said, that one day observing a ship at a distance in full sail, bending its course towards the harbour, he predicted that it would never reach it; and the event turned out accordingly, as a storm arose, which sunk the vessel. At another time, after drinking some water from a well, he predicted an earthquake, which happened three days afterwards. Admitting the truth of these stories, it is easy to account for such predictions, without having recourse to the supposition of the superstitious, that the author possessed any supernatural skill; since they may have been the result of a careful observation of those *phenomena* which commonly precede storms, or earthquakes, in a country where they frequently happen; and it is not improbable that Pherecydes, as is well known to have been the case with others of the ancient philosophers, and particularly with his pupil Pythagoras, availed himself of his superior knowledge of nature to impose upon the ignorant multitude, by pretending to powers which he did not possess. Pherecydes is said to have been the first among the Grecians who wrote concerning the nature of the gods; by which expression could only be meant, that he was the first who wrote upon that subject in prose, since, before his time, Orpheus, Musæus, and others, had written theogonies in verse. Some have ascribed to him the invention of the sun-dial, which was unquestionably of a much earlier date; for mention is made of this instrument in the history of Hezekiah King of Judah, as we find it in 2 Kings, ch. xx. Pherecydes died at the age of eighty-five. As to the vulgar story of his having been consumed gradually for his impiety, by the loathsome disease called *morbus pedicularis*, it appears entitled to no higher

credit than the other idle tales by which the ignorant and superstitious have endeavoured to bring philosophy into contempt. From the symbolical manner in which Pherecydes delivered his opinions, and the very few memoirs of him which remain, it is difficult to form any accurate idea of his doctrines. Most probably, he taught those opinions concerning the gods, and the origin of the world, which, with the other ancient Grecian theologians, he borrowed from Egypt. Upon this hypothesis Brucker thus explains the dark fragment of his book concerning the origin of things, which is preserved in Diogenes Laertius: "Jupiter, and duration, and chaos, are eternal: from the time when Jupiter communicated form to chaos, it was called the earth." This doctrine agrees with that which was commonly received among the oriental and Egyptian philosophers; and also with the tenet which Aristotle ascribes to Pherecydes, in the fourth chapter of the twelfth book of his "Metaphysic." "That the first cause of all things is most excellent." Another doctrine, which all the ancients concur in attributing to this philosopher, is that of the immortality of the soul, for which he was, perhaps, indebted to the Egyptians. According to Cicero, he was the first philosopher in whose writings this doctrine appeared. Pherecydes is also said to have taught the doctrine of the transmigration of the soul: and not improbably, as this was a tenet commonly received among the Egyptians, and afterwards taught by Pythagoras. Such is the scanty information which has reached modern times concerning the philosophy of Pherecydes. *Diogen. Laert. lib. i. passim. Suidas. Cicero's Tusc. Quest. lib. i. ch. 16. Stanley's Hist. Phil. part i. Enfield's Hist. Phil. Vol. I. b. ii. ch. xii. sect. i.—M.*

PHIDIAS, an Athenian, the most celebrated sculptor of antiquity, flourished about B. C. 440—50. He is said to have been originally a painter. His distinguishing character was grandeur and sublimity, and he particularly studied optical effects. To this purpose it is related that having, in competition with Alcamenes, made a statue of Minerva to be placed upon a column, the work of the latter appeared so finished when viewed on the ground, that it was universally admired, whilst that of Phidias seemed only a rough sketch; but, when both were shewn from the destined situation, the beauty of the first was lost, while the second produced the most striking effect. After the battle of Marathon, he converted a block of marble, which the Persians had

brought for a trophy of their expected victory, into a fine statue of Nemesis, the goddess of vengeance. His reputation was so high at Athens, that Pericles appointed him superintendant of all the public edifices with which that city was decorated during his administration. He was the intimate friend of that great statesman, and calumny accused him of making his house a place of assignation for the amours of Pericles. One of his greatest performances was a colossal statue of Minerva in the temple called Parthenon. It was 26 cubits high, and was made of gold and ivory, or more probably overlaid with those materials. In this work he displayed his skill in minute sculpture, no less than his grandeur of style in the main figure. On the convexity of the goddess's shield was represented the battle of the Amazons; and on its concavity the combat of the gods with the giants; whilst her slippers were adorned with the fight of the Centaurs and Lapithæ. On her breastplate was a Medusa's head. The base contained the birth of Pandora, with 20 figures of gods. Indeed, Phidias is said by Pliny to have been the first who brought to perfection the toreuma, or bas-relief. His fame and fortune excited envy, and Menon, one of his workmen, publicly accused him of having embezzled part of the gold employed in this statue. By the advice of Pericles he had applied the gold in such a manner that it might be taken off without injuring the work, which was accordingly done, and the weight was found exact. He was then charged with having introduced the portraits of Pericles and himself in the battle of the Amazons, and this being regarded as a kind of profanation, he was thrown into prison; where, according to Plutarch, he died. Others, however, affirm that he escaped to Elis, where he afterwards executed his Olympian Jupiter, the most famous piece of sculpture in all antiquity. It was a colossal statue of 60 feet, of incomparable majesty and dignity in its attitude and expression. Its materials were likewise gold and ivory, and it was enriched with numerous figures in bas-relief. The name of the artist was engraved on the base. The Eleans, in gratitude for a performance which ranked among the wonders of Greece, settled upon his descendants a perpetual office, the sole duty of which was to preserve the lustre of this statue. *Plinii Hist. Nat. Pausanias. Plutarch in Pericle.—A.*

PHILASTER, an Italian prelate and ecclesiastical writer in the fourth century, seems to

have been a native of Italy, who is said to have early renounced all worldly pursuits, and devoted himself to the ministerial office. Having been ordained priest, he purposed to imitate the example of the Apostle Paul, and traversed most of the provinces of the Roman empire, endeavouring to gain converts from Gentilism to Christianity, and to bring back wandering heretics to the Catholic fold. To the latter object in particular, he applied himself with extraordinary zeal, and is said to have been successful in convincing many Arians of the erroneousness of their creed. He was made bishop of Brescia, and warmly opposed Auxentius, the Arian bishop of Milan, who is said to have persecuted the Catholics, and treated Philaster injuriously for standing up in defence of the Nicene faith. After St. Ambrose succeeded to the bishopric of Milan, an intimate friendship subsisted between him and our prelate. Philaster was present at the council of Aquileia, in 381; and though the year of his death is not certainly known, yet that event is generally supposed to have taken place in 386, or 387. In the year 380, or soon after, he published a small treatise "Concerning Heresies," containing a more numerous catalogue of opinions, to which he was pleased to give that odious epithet, than has appeared in the work of any other ecclesiastical writer. Among other notions which he first discovered to be heretical, are the following: that the breath which God inspired into man was his soul; that earthquakes are natural effects; that the names of profane gods may be given to the stars; that the number of years since the creation is not certain; that David was not the author of all the Psalms; that we may follow another version of the Scriptures besides the Septuagint, &c. His work is also disgraced by the grossest historical and chronological blunders; shews the author to have possessed but a very moderate share of learning; and is written in an incorrect and mean style. However, the zeal which it discovers in the cause of orthodoxy, has been judged a sufficient counterbalance to all its faults, and procured for it various impressions at Basil, Paris, Cologne, Helmstadt, and at Hamburgh in 1721, 8vo., with the corrections and notes of the learned John Albert Fabricius. It is also inserted in the seventh vol. of the "Bibl. Patr." *Cave's Hist. Lit. Vol. I. sub sæc. Arian. Dupin. Moreri.—M.*

PHILELPHUS see FILELFO.

PHILE, MANUEL, a modern Greek poet,

was a native of Ephesus, and flourished about the year 1321, under the Emperor Michael Paleologus the Younger, to whom he dedicated a poem on the properties of animals, composed in Iambic verse. It was first printed in Greek at Venice in 1530. An edition in Greek and Latin was given by Corn. de Paw, at Utrecht, in 1730, 4to. He wrote other poems, of which some pieces are contained in Fabricius's *Biblioth. Græc.* All his poems under the title of "Carmina" were edited by Wensdorf at Leipzig, 1768, 8vo. *Moreri. Bibliog. Dict.—A.*

PHILEMON, a Greek comic poet, son of Damon, flourished about B.C. 274, in the reign of King Antigonus Gonatas. He was considered as belonging to the new, or the middle comedy, and was a rival of Menander, against whom he frequently gained the prize. The titles of some of his plays are preserved; and the "Mercator" of Plautus is professedly taken from the *Εμπορος* of Philemon. It is said that he died at the age of 97 or 99, and that the cause of his death was a fit of laughter from seeing his ass eat figs.

Philemon the Younger, son of the preceding, was also a comic writer, and, according to Suidas, composed 54 comedies, of which considerable fragments remain, and have been published with those of Menander, and also in the *Poet. Græc. Minor. Vossii Poet. Græc. Moreri.—A.*

PHILIP II., King of Macedon, was third son of King Amyntas. In his youth he was sent by his father as a hostage to Thebes, where he was educated in the house of Polymnas, the father of Epaminondas; and it cannot be doubted that he derived great advantages from his observations on a state at that time rising to pre-eminence among the Grecian communities, and especially on the consummate warrior and statesman with whom its glory rose and fell. On the death of his brother Perdiccas, he returned suddenly and secretly to Macedon, where he assumed the regency as guardian to his infant nephew; but, with the unanimous consent of the nation, then surrounded by enemies, and under circumstances of great difficulty, he assumed the royal title and authority, B.C. 360, in the 23d year of his age. His first measures were those of a prudent politician. By declaring Amphipolis free, he took away the chief cause of a war with the Athenians, who had sent an army in support of a competitor to the crown; and by presents distributed among the leading men in Pæonia he prevented an impending war with that nation. He then turned his attention to the essential point of new modelling and disciplining his army, in which he happily applied the lessons of military art which

he had derived from the Thebans. Though he was not the original author of the famed Macedonian phalanx, yet to him was owing its perfection. It was not long before he acquired so much confidence in his troops as to lead them against a body of mercenaries, headed by his competitor for the crown Argæus, whom he entirely defeated. Soon after, having made peace with the Athenians, he invaded and subdued the Pæonians, and forced the warlike Illyrians to submit to a treaty, by which they resigned all their conquests in the Macedonian territory.

Philip was one of those decided characters who, setting out in life with a determinate object, never lose sight of it, but direct all their efforts to its accomplishment. The extension of his dominions, and the elevation of the kingdom of Macedon to that consequence among the Grecian states which circumstances had hitherto prevented it from assuming, were the purposes which he steadily pursued, by policy or force, as best suited the occasion, neither deterred by difficulties, nor moved by considerations of public justice. One of the first of his offensive measures was an attack upon Amphipolis, to which city, by his treaty with Athens, he had renounced all claim. He took it by storm, banished or put to death such of the citizens as opposed his interest, and treated the rest with kindness; for he was equally master of the art of conciliating men's minds, as of intimidating them. He next reduced Pydna and Potidæa, in the last of which was an Athenian garrison: this he dismissed with honour, and then gave the city to the Olynthians. A very important acquisition which he next made was that of the country between the rivers Strymon and Nestus, rich in gold mines, and then possessed by the Thracians. He took Crenides, its principal town, the name of which he changed to Philippi; and he immediately began to work the mines with great assiduity, which supplied him with a metal not less powerful in effecting his purposes than iron.

The Phocian or sacred war, occupying at this time the attention of all Greece, Philip was at liberty to pursue unmolested his plans of aggrandisement; and in order to secure his conquests on the Thracian frontier, he attacked and took the city of Methone. The loss of an eye from an arrow rendered this one of the dearest of his acquisitions. An invitation from the Thessalians to come and restore order in their country, which the contentions in the family of the Phærean tyrants had thrown into confusion, was gladly accepted by Philip, who,

after some variety of fortune, totally defeated the forces of Lycophron and his Phocian auxiliaries, B. C. 353. It was a great advantage to his designs that he was able to engage superstition in his favour, by the decided part he took against the Phocians, whose seizure of the temple of Delphi had occasioned the sacred war. The jealousy of the Athenians, however, rendered premature his attempt to pass the Pylæ, or defiles leading into Greece; and this opposition, which convinced him that Athens was the great obstacle to his ambitious views, caused him to bend the whole force of his policy to the humiliation of that powerful republic. He fitted out a fleet of light vessels, which made depredations upon the Athenian commerce, and formed projects for the destruction of its Thracian colonies. At the same time he freely employed his gold to corrupt the venal orators of Athens, and would probably have obtained an ascendancy in the councils of the state, had it not been for the superior genius of Demosthenes. An attack upon the powerful republic of Olynthus, in Thrace, which he had lulled into security by apparent favour, was his next bold measure. The Athenians, roused by the eloquence of Demosthenes, sent succours to the Olynthians, but sparingly and too late; and Philip, by the aid of two corrupted magistrates, who gave admission to his troops, gained possession of the city with an immense booty. On this occasion, one of those repartees indicative of that sense and acuteness for which he was famous, is cited. The two magistrates complaining to him of the incivility of the Macedonian soldiers, who called them traitors, "You must not regard what these fellows say (he replied); they are a set of rustics who always call things by their right names."

The Phocian war still subsisting, it was his great object to acquire the reputation of putting an end to it; and in fact he was solicited by both parties to interpose in their favour. Sensible, however, that the Athenians would continue to oppose his entrance into Greece, he entered into negotiations for peace with them, which, by his arts, he protracted till he had taken several of their strong posts on the Thracian frontier, and created a numerous and thoroughly disciplined army. He then concluded the treaty, and soon afterwards passed Thermopylæ unopposed, and entered Phocis, assuming the character of vicegerent of the god Apollo, whose sanctuary had been violated. The Phocians, not daring to resist, submitted to his mercy; and Philip having, like a du-

tiful son of Greece, referred the judgment of their cause to the grand council of Amphictyons, and executed their decree with great exactness and moderation, peaceably marched back into Macedon. This important event in Grecian history took place B. C. 348.

The high reputation which he acquired in this transaction only served to augment the jealousy of the Athenians, who found that they had been made his dupes. As he still continued to strengthen himself in Thrace by obtaining possession of several places in the vicinity of the Athenian colonies, Diopithes, commander for the republic in those parts, without waiting for instructions from home, made a hostile incursion into the Macedonian territories. Philip sent complaints of this infraction of the peace to Athens; but the influence of Demosthenes prevented their being listened to. In the meantime the Illyrians, finding Philip engaged in a distant quarter, harassed the Macedonian frontiers on their side, and menaced a formidable invasion. This storm, however, he dissipated by suddenly appearing with his forces on the borders of Illyria, and striking such a terror into the barbarians, that they were glad to purchase peace by making compensation. He had also the art so to ingratiate himself with the Greek cities in Thrace, that they entered into a league with him for mutual defence.

Still keeping in view his great design of forming an interest in Greece itself, he carried on secret negotiations with some of the Peloponnesian states oppressed by Sparta, and sent troops into Eubœa, which transferred the authority in some of the towns to persons dependent upon him. Foiled at length in his Eubœan projects by an Athenian force under Phocion, he resolved to pursue his conquests in Thrace, and laid siege to the important city of Perinthus, the firm ally of Athens. The Perinthians applying to that republic for assistance, Chares was sent to their succour with a fleet and army, but on account of his bad character was refused admittance. Philip thereupon pushed the siege with great vigour, and also blockaded Byzantium, which had given aid to the Perinthians. But at length the arrival of Phocion obliged him to raise both sieges, and retreat after considerable losses. To keep up the reputation of his arms, he marched against a Scythian prince, whom he totally defeated. Returning with a rich booty, he was refused a passage through the territory of the Triballi, a tribe of fierce barbarians, unless he would share his plunder with them. Disdaining this

condition, he proceeded to force his way, and an engagement ensued, in which he received a wound in the thigh, was thrown to the ground, and would probably have lost his life had he not been rescued by his son Alexander, then a youth. In the end he obtained a signal victory, and returned to Macedon in triumph.

The Athenian power was still the great obstacle to his plans, and he saw no other way of obtaining a superiority than by an invasion of the country. A very unexpected opportunity of entering Greece with an army was at length given him, which he improved with his characteristic political skill. The Locrians of Amphissa having, in the public opinion, incurred the guilt of sacrilege by ploughing the fields of Cirrha in the neighbourhood of the temple at Delphi, a deputation of Amphictyons went to the spot in order to ascertain the fact. These were maltreated by the Locrians, and obliged to consult their safety by flight. In consequence of this outrage, the Amphictyons in general council decreed that an army should be raised by contingents from the several states of Greece, and commanded by one of their number, for the chastisement of the offenders. At the rendezvous, however, the number appearing was so small, that nothing could be undertaken. The Athenian orator Æschines, therefore, who was in Philip's pay, after a long and eloquent harangue, moved that the King of Macedon should be elected Amphictyonic general, and requested to put the decree in execution. The proposal was willingly agreed to by the other deputies of the Grecian states, each desirous of exonerating his constituents of the expence of the expedition, and a decree was made accordingly. Philip, who had an army ready in expectation of this event, immediately took upon him the office, and marched into Greece, where, instead of acting against the Locrians, his first measure was to seize the important city of Elatea in Phocis, the key to Bœotia.

All Greece now took the alarm, and the Athenians, instigated by Demosthenes, engaged the Thebans in a league to prevent Philip's further progress. They raised a powerful army, but unfortunately at this period Thebes was destitute of able generals, and the Athenian forces were entrusted to commanders without principle or conduct. At Cheronæa, B. C. 338, the battle was fought which terminated the liberty of Greece. The confederates, who in the beginning of the action had obtained some advantages, were thrown into confusion

by the Macedonian phalanx, and totally defeated with great slaughter. Philip's joy at this decisive success for a time overcame the moderation of his character. He indulged himself in ludicrous sarcasms against the Athenian state, and insults to his prisoners, till he was recalled to reason by the manly reproof of the orator Demades, who told him, that when fortune seemed to have assigned him the part of Agamemnon, he ought not to dishonour himself by playing that of Thersites. It was one of Philip's good qualities to be patient of just reproof. He immediately checked himself, treated Demades as a friend, and released all the Athenian prisoners. At their requisition he even restored them all their baggage, but not without humourously remarking upon the demand, "These people seem to think we have not fought in earnest." He moreover sent ambassadors to renew the peace with Athens upon the most favourable terms; and after leaving a garrison in Thebes, he withdrew from Bœotia without doing any injury to the country. By this moderation he established his authority in Greece much more effectually than he could have done by severity.

A new and greater object of ambition now opened itself to his mind, that of returning upon the Persian empire the evils it had formerly inflicted upon Greece, and carrying his conquests into the opulent regions of Asia. Besides the allurements to his cupidity which such an expedition presented, he was excited by a desire of avenging the personal hostility displayed against him by the Persians, in the aid they had given to Perinthus and Byzantium when besieged by him. Convoking a general assembly of the Greek states, he settled the terms of an universal peace; and being acknowledged supreme chief of the nation in the intended war against Persia, he fixed the quota of each state in the combined army, and then returned to Macedon to make his own preparations. But prosperous as Philip was in his plans of foreign policy, he had the misfortune of encountering much uneasiness and discontent in his own family. He had first married Olympias, daughter of Neoptolemus, brother, and afterwards partner in the throne, of the King of Epirus, a woman of high spirit, politic and intriguing. She was the mother of Alexander, who was ever affectionately attached to her. From some circumstances of misunderstanding with which we are not acquainted, Philip repudiated Olympias, and married Cleopatra, niece of a Macedonian noble named Attalus. At the nuptial feast

Attalus gave an affront to Alexander, which provoked a return from the prince; and in consequence of his father's resentment on the occasion, he, with his mother, retired to the court of Epirus. Alexander was afterwards recalled, but he could not avoid showing some dislike of his mother's successor, and some jealousy of the natural children of his father. Philip, in order to pacify the friends of his divorced queen, gave his daughter Cleopatra in marriage to Alexander the brother of Olympias, and the nuptials were to be solemnized with great splendour at Ægæ. At the same place he appointed the ambassadors of all the Grecian states to assemble in order to partake of a grand entertainment before his departure for Asia. The concourse was prodigious, and all strove to surpass each other in demonstrations of respect and attachment to the effective sovereign of Greece. It happened that a young Macedonian of rank, named Pausanias, had some time before received an injury of an infamous kind from Attalus, and his demands of reparation from the King had been treated with neglect. Stung to the heart by this injustice, after brooding in secret over his wrongs, he determined to wipe off the disgrace by the murder of Philip. It has also been suspected, that his known discontent caused him to be employed as an instrument of revenge by Olympias; and it appears that Darius was likewise charged as the instigator of the deed. However this were, Philip, during the festivity above-mentioned, going in state to the theatre, with his guards at a distance, for the purpose of showing the confidence he placed in his people, was suddenly stabbed to the heart by Pausanias, who had planted himself at the door of the theatre, and fell dead at his feet. The assassin was near escaping to his horse, but being accidentally thrown down by a twig catching his shoe, he was dispatched by his pursuers. Thus fell Philip, B. C. 336, at the age of 47, just as he was about probably to anticipate his son Alexander in those great exploits which have given the latter such a superiority of fame, though founded on the preparation made by his father; for had not Philip by his extraordinary efforts of military skill and policy first rendered himself master of Greece, his son would never have been in the condition to lead a conquering army into Asia.

In the character of this prince, was a singular mixture of good and bad qualities. Crafty, faithless, and dissembling, he scrupled no means of fraud or violence to obtain his

purposes, and was occasionally rigorous towards his enemies. At the same time he had much kindness and benignity in his nature, was affable, social, liberal and clement; a kind master, and generally a just sovereign. He was learned and a patron of learning; and a letter is extant in which, informing Aristotle of the birth of his son, he felicitates himself that he is contemporary with a philosopher so capable of undertaking the charge of his education. Of his good sense and openness to just reproof instances have already been given, to which the following may be added. It was his custom, like his predecessors, to administer justice in person, but a love of conviviality sometimes interfered with this duty. Having several times told a poor woman who came with a petition, that he was not at leisure, she at length lost her temper, and replied, "If you have not leisure to do justice, cease to be a king." Struck with the propriety, as well as the boldness of the reprimand, he immediately attended to her case, and gave her redress. At another time, having given a hasty decision against a woman upon rising from a banquet, she cried "I appeal:" "To whom?" said Philip: "To Philip sober," she replied; and he reconsidered and retracted his judgment. Hearing of the abuse lavished upon him by the Athenian orators, he expressed his obligations to them for pointing out his faults, and giving him the opportunity of amending them. After his breach with his son, being visited by his friend Demaratus of Corinth, and asking him if all was quiet in Greece, "You have reason truly (he replied) to concern yourself about the quiet of Greece, when you have filled your own family with strife and disorder." Philip took the reproof kindly, and recalled his son to court. No man was more grateful for favours, even of a trifling kind. Being once present at a sale of captives for slaves, one of the unfortunate men drew near him, and whispered to him, that his robe hung indecently. "Set me this man at liberty, (cried Philip,) I did not know that he was my friend." Some of his sayings were less to his credit; among which was the maxim that "Children are amused with toys, and men with oaths." He was the author of the aphorism that "No town is impregnable the gates of which will admit an ass laden with gold." In this he spoke from experience. His political profligacy, his gross sensuality, and his love of buffoons and parasites, were the chief blots in a character which had many great and many amiable features. *Plutarch. Diodorus. Univers. Hist.—A.*

PHILIP V. King of Macedon, was the son of Demetrius III. who, at his death B. C. 433, left him, then three years of age, in the tutelage of his uncle Antigonus Doson. On the decease of the latter, B. C. 221, Philip succeeded to the throne. At this time he displayed many qualities which gave promise of a happy and illustrious reign. He possessed quick parts, a solid understanding, and a retentive memory, had an agreeable aspect and graceful demeanour, and charmed all who approached him by the affability of his manner and sweetness of his temper. He had been sent by Antigonus at an early age into Peloponnesus to study the art of government under the eminent patriot and statesman, Aratus of Sicyon; and his uncle, on his death-bed, had charged him to follow his counsels in every thing relative to Grecian politics. Influenced by Aratus, he joined the Achæans in the social war between them and the Ætolians; and soon after his accession he departed for Greece and arrived at Corinth. Young as he then was, he seems to have been fully able to take his part in political and military concerns; and after concerting measures with his allies, he returned to Macedon in order to make due preparations for the war. During the course of it he distinguished himself by his vigour and enterprize, and performed various brilliant actions. His minister Apelles, who was greatly in his confidence, in the true spirit of absolute monarchy, formed a plan for reducing his friends, the Achæans, to a state of dependence, and for that purpose endeavoured to bring Aratus under suspicion with the young King. That leader, however, was able to vindicate himself, and retained his influence over Philip. Some time after, Apelles engaged in treasonable designs with two chief officers in the army, the object of which seems to have been to disgust Philip with his alliance with the Achæans by thwarting his measures, and to deprive him of the attachment of the soldiery. It was long before he could be convinced of their guilt, and prevailed upon to punish it. At length he was roused to break the bonds of habitual attachment, and Apelles, his son, and some others, were put to death. The war continued some time longer, to the advantage of Philip and his allies, till the success of Hannibal in Italy inspired the young King with ambitious projects of extending his dominions, whilst the two powerful nations, the Romans and Carthaginians, were occupied in exhausting each other. A peace was concluded among the Grecian states, and Philip, after the battle

of Cannæ, entered into a treaty offensive and defensive with Hannibal, who then appeared likely to turn the balance of empire in favour of Carthage. He now began to pursue a similar plan of policy with that of his predecessor Philip II., and by fomenting disturbances in the Grecian cities, endeavoured to bring them under subjection to himself. This design he put in practice against Messenæ, a member of the Achæan league; upon which, Aratus, discovering the change in his character, withdrew from his court and lived as a private person at Sicyon. Not long after, Philip employed (it is said) one of his officers to administer a slow poison to the venerable patriot, of the consequences of which he died. The treaty between Macedon and Carthage being discovered by the Romans, Lævinus was sent into Epirus B. C. 214, to oppose Philip who had attacked that country and laid siege to Apollonia, which he was compelled to raise. From this time he was for many years engaged in an auxiliary war against the Romans, who supported the party opposite to him in Greece. Philip continued to be the ally of the Achæans and their confederates: whilst the Romans were joined with the Ætolians, the Lacedemonians, the Eleans, and King Attalus. Great variety of fortune occurred in a new war which began B. C. 208, and was only interrupted by a short peace, B. C. 203. During this busy period Philip showed no want of courage and activity, though he frequently failed in his enterprizes. Unable to rest, he soon engaged in new hostilities against Attalus, the Athenians, and the Rhodians; till at length, B. C. 200, the Romans having now terminated the second Punic war, resolved to make war upon Philip as principals, and the consul Sulpitius was sent with an army into Macedonia. The Ætolians were allies of the Romans, whilst the Achæans still adhered to Philip. Little progress was made by the Romans till the celebrated Quinctius Flaminius was appointed to the command, who, by his ability as a negotiator, gained over the Achæans to his party. Philip at the same time made an alliance with Nabis, tyrant of Lacedæmon, and obtained possession of Argos and Corinth. Flaminius, entering Thessaly, brought Philip to a general engagement at Cynoscephalæ B. C. 197, which terminated in the King's total defeat, and reduced him to beg for peace. This was granted upon the terms that he should withdraw all his garrisons from the Greek cities of Europe and Asia,

which were to be left free; that he should deliver up his prisoners and deserters, and all his decked ships, should reduce his army, should carry on no war beyond the limits of Macedon without the consent of the senate, and should pay a thousand talents to the Roman people. His younger son Demetrius was to be sent for education to Rome, as a hostage. Such was the end of the projects for aggrandisement which had kept him in perpetual action from the period of his accession to the throne.

Thus reduced in his power and severely humiliated, although he may be supposed to have borne no good will to his conquerors, yet, in the subsequent war between the Romans and King Antiochus, he found it for his interest to take part with the former. In the Ætolian war, which was the consequence of the preceding, while the Roman commander was besieging Heraclea, he, as an ally, laid siege to Lamia, hoping to be allowed to keep it for himself; but when he had nearly brought the place to surrender, he was ordered by the consul to quit it, that he might take it himself. The resentment of Philip on this occasion was somewhat soothed by a permission to expel Amynder from Athamania and annex it to his own dominions. This state of dependence, however, could not fail of being galling to a prince of his high spirit; and it was his great object to make use of the peace he was compelled to keep, in renovating his strength for any favourable opportunity that might offer of resuming his arms. He augmented his revenues, not only by increasing the taxes and customs, but by opening the old mines and working new ones; and in order to repair the loss of people sustained in the wars, he promoted marriage among his subjects, and brought a great number of Thracians to settle in Macedonia. Having more confidence in them than in his other subjects, he had practised the violent and cruel policy of transporting the inhabitants of his maritime towns into the inland and remote district of Pœonia, and giving their houses to be occupied by the Thracians and other barbarians. This measure, as might be expected, made him extremely unpopular, and the consciousness of merited disaffection rendered him still more suspicious and tyrannical. His unquiet disposition led him into frequent quarrels with his neighbours, from whom he made various conquests. They applied to the Romans for redress, who sent commissioners to judge the cause on the spot; and their deci-

sion was unfavourable to the King. He was extremely provoked, and could not help saying that "the sun of all his days was not yet set;" and it was the general opinion at Rome that a new Macedonian war was impending. But a fatal family dissention precluded his foreign projects, and embittered his declining years. He had two sons, Perses and Demetrius; the first and eldest by a concubine, the second legitimate. The Roman education of Demetrius had given him an attachment to that people; and his amiable qualities and popular manners made him a general favourite. His nobler birth, likewise, gave him an advantage over Perses, who, on the other hand, was more in favour with his father. Each prince had his partizans; and while Perses was regarded as at the head of the party hostile to Rome, Demetrius was considered as in the Roman interest. Philip having been required to withdraw his garrisons from the towns of Oenus and Maronea, contrived by way of revenge to introduce the Thracians into the latter town, by whom it was cruelly pillaged. The Roman senate, informed of this outrage, ordered him to justify his conduct before them; and he sent Demetrius to Rome for that purpose. In the life of Perses it is related in what manner Demetrius's visit to Rome was rendered the subject of an accusation against him to his father; and the particulars are likewise given of a violent quarrel between the two princes, in which each accused the other of a design against his life. If the narration of Livy, and the substance of the speech put into the mouth of Philip on the occasion, are to be considered as authentic, nothing could be more prudent than the conduct, or wiser than the admonitions, of the unhappy father. Being, however, imposed upon by false information, he was induced first to confine, and afterwards to put to death, his younger son. The discovery of the fraud which had been practised upon him, and of the innocence of Demetrius, threw him into a state of grief and remorse which almost deprived him of his reason; and he died miserably B. C. 178, about the age of 58, in the 43d year of his reign, after having taken measures to exclude his son Perses from the succession, which, however, proved ineffectual. *Polybius. Livy. Univers. Hist. — A.*

PHILIP, Roman Emperor, was an Arab, born at Bostra in the Trachonitis, and the son, it is said, of a captain of robbers, which circumstance, however, does not argue him to have been of base extraction, but rather, as an

Arabian, the contrary. From his name, with the prefix *M. Julius*, it is probable that he entered early into the Imperial service. He was so far advanced, that at the death of Mysis, in the reign of the third Gordian, he was appointed to succeed him as prætorian prefect. This elevation was regarded by him as an immediate step to the throne, and his first measures were directed to deprive the young Emperor of the affection of the soldiers. He led the army, which had just been victorious over Sapor the Persian king, through the dry deserts of Mesopotamia, far from their magazines; and when they began to complain of the consequent scarcity of provisions, he insinuated that it was owing to the misconduct of a prince whose years were unequal to the weight of government. Such was the efficacy of his intrigues, that the army was induced unanimously to demand Philip for their emperor, and Gordian was obliged to consent to receive him as his colleague and tutor. It was not to be supposed that one who had risen by such means should content himself with a divided sovereignty. He soon arrogated to himself the supreme authority; and finding that Gordian still possessed adherents, he took care to have him removed, but in what manner is not known. To the senate he wrote that the young emperor was dead of a disease. This happened in the month of March, A. D. 244. Philip is said to have been about 40 years old at the time of his assumption of the purple, but Aurelius Victor supposes him to have been much older. He immediately declared his son, who was seven years of age, his partner on the throne, and made peace with Sapor in order that he might return to Rome. His popular manners and mild administration gained him the attachment of his new subjects; and having provided for his security abroad by placing his brother at the head of the Syrian army, and his father-in-law at that of the troops in Mœsia and Macedonia, he marched against the Carpians, a barbarous tribe who infested the banks of the Danube. After defeating them and obliging them to sue for peace, he returned to Rome. The year 248 was distinguished as the thousandth year from the foundation of Rome, and on this occasion Philip celebrated the secular games with great magnificence. These were the last celebrations of the kind, and they were succeeded in the following ages by the Christian jubilees. He likewise published an ordinance by which he abolished that public licence of unnatural practices which had

hitherto subsisted even under the best emperors. Philip had thus far worn in peace the crown which he had acquired by crime; but in the 5th year of his reign the misconduct of his brother caused a revolt in the Eastern provinces, in which a competitor was set up, who, however, soon lost his life. About the same time a rebellion broke out among the legions of Mœsia, who proclaimed one Marinus emperor; but he was soon massacred by the authors of his elevation. In order to reduce these troops to submission, Philip obliged Decius, a senator of high reputation, much against his inclination, to accept the government of Pannonia and Mœsia. As soon as he arrived in that country he was, as he predicted, compelled by the soldiers to assume the Imperial dignity, and either led or followed the army to the confines of Italy. Philip marched to meet him, with a more numerous but less warlike body of troops. An engagement ensued near Verona, which terminated in the defeat of Philip, and his death, either in the battle, or after it, in Verona. His son was killed by the prætorians as soon as intelligence of the event reached Rome. This happened in June 249. It has been a matter of controversy whether or no Philip was a Christian, and in consequence, entitled to the honour of being the first Christian emperor. The affirmative has been maintained by several early writers; but modern criticism has discovered many arguments to the contrary. Besides the commission of the crime by which he obtained the purple, his apparent participation during his whole reign in the rites of heathenism, proves, that even if his Arabian origin had given him some knowledge of Christianity, and predilection for its doctrines, he was far from adopting its principles. The story of his having at Antioch, before the Christian church, performed a public penance for the murder of Gordian, is confessedly fabulous. He was, however, a protector of the new faith, and manifested great respect for its ministers. Origen addressed several epistles to him, his wife and mother, which are not preserved. It is not improbable that the latter might be secret converts. *Univ. Hist. Crevier. Gibbon.*—A.

PHILIP I. King of France, son of Henry I., was born in 1052. At the death of his father, in 1060, he was left under the guardianship of Baldwin Earl of Flanders, who administered the public affairs with great wisdom till his death in 1067. Philip, then at the age of 15, was declared major, and assumed the government. One of his first exploits was to enter Flanders

with an army, in order to support the family of Baldwin's eldest son against the younger, who had usurped the earldom; but meeting with a defeat near St. Omers, he abandoned the cause. When William the Conqueror invaded Brittany, the duke of that province requested succour from Philip, who marched to his aid, and obliged William to come to an accommodation. He afterwards supported Robert Duke of Normandy against his father; and was again involved in a war with William, which had its source in a sarcastic expression concerning that monarch, and would probably have cost him dear, had not his antagonist been carried off by disease at Rouen. With these two kings commenced that rivalry between the English and French crowns which subsisted so long and with so much mutual loss and bloodshed.

Philip himself however, after the death of William, took little part in foreign affairs. He was indolent and fond of pleasure; and a passion in which he became involved occupied him with domestic disquiets during many years of his long reign. He had married Bertha, daughter of the Count of Holland, by whom he had three children; but upon some disgust he divorced her on the pretence of kindred. He then demanded in marriage Emma daughter of Roger Count of Sicily, who was sent to France; but in the meantime he had formed a strong attachment to Bertrade, wife of Foulques Count of Anjou. He procured a divorce between her and her husband, and upon the refusal of the French bishops to perform the ceremony, he was married to her by a Norman prelate. In consequence of this irregularity he was excommunicated by Pope Urban II. A. D. 1094, and his subjects were discharged from their allegiance. Fearing the effects of this censure, he promised to part with Bertrade, and obtained absolution; but his passion overcame his resolutions, and he took her again, and even caused her to be crowned by two bishops. On this account he was again excommunicated by Paschal II.; but in fine, Bertha being now dead, and proper means taken to mollify the court of Rome, the King was again absolved, and his marriage with Bertrade was at least connived at. In order to strengthen his authority, which had been much weakened by his misconduct, he associated in the government in 1104, his son Lewis (Le Gros) a prince of great hopes. Bertrade, however, who had children of her own, rendered the situation of Lewis so disagreeable that he withdrew for a time to the court of Henry I. King of England.

His step-mother caused a letter to be written to that monarch, without the knowledge of her infatuated husband, requesting him to detain the prince in prison, or take away his life; but Henry disclosed the infamous proposal to Lewis, who thereupon returned and demanded justice. Bertrade, it is said, caused poison to be administered to him, from the effects of which he narrowly escaped with life. He was on the point of coming to extremities for this outrage, when Philip, by his supplications, procured his son's forgiveness of Bertrade upon her humble submission. His attachment to her lasted to the close of his life, which took place in 1108, at the age of 56, after an inglorious reign of 48 years. The first crusade was undertaken in his reign, but though it was very popular in France, he took no active part in it. *Mod. Univers. Hist. Moreri. Millot Elem.—A.*

PHILIP II. King of France, surnamed AUGUSTUS, son of Lewis the Young, was born in 1165. He succeeded to the throne on the death of his father in 1180, and though only fifteen years of age, and under the nominal tutelage of the Count of Flanders, he assumed the reins of government, which he managed during his whole reign with equal vigour and prudence. One of his first measures was to banish from his court the licentious players and buffoons who infested it. This was succeeded by a more dubious act of authority, that of the expulsion of the Jews from his kingdom, who by their art and industry had possessed themselves of a large share of its wealth. As a pretext for this severity, they were accused of impiety and various enormities; but the true cause appeared in the King's seizure of all their immovable property, and his cancelling all debts due to them by his subjects. He afterwards found it expedient to recal them, setting some limits to their usurious extortions. The mercenary bands which had been engaged in the service of his father and the King of England, now committing great outrages in the kingdom under the name of Brabançons, Philip sent troops against them which cut off the greater part, and expelled the rest. Contentions between the Queen-mother and the Count of Flanders (whose niece Isabella the King married) disquieted the early years of this reign, and Henry II. of England took the opportunity of interfering in the affairs of the French court; but Philip by his firmness and activity brought the malcontents to submission. He afterwards, on the death of the Countess of Flanders, annexed the county of Vermandois to the

crown, notwithstanding the opposition of the Count.

The capture of Jerusalem by Saladin in 1187 roused the zeal of the Western Christians, and a new crusade was set on foot by the Pope. In consequence, the Kings of France and England took the cross, and promised to suspend their differences. But the English prince Richard, having made a violent irruption into the territories of the Count of Toulouse, Philip retaliated by an invasion of Henry's French territories, and Henry marched to their relief. The Pope's legate, who attempted to restrain Philip from hostilities by menaces of an interdict, was told by the spirited young King that he had no right to interfere in a dispute between him and his vassal. Richard afterwards came to an agreement with Philip, and retiring to the French camp, did homage to him, and joined him against his own father. A short war ensued, to the disadvantage of Henry, who was obliged to make a humiliating compromise, and died soon afterwards. Richard, who succeeded to the English crown, agreed with Philip upon a conjoint expedition to the Holy Land, in which both seemed actuated by the generous spirit of chivalry. Philip, embarking with his forces at Genoa, sailed to Sicily, where he met Richard, and high disputes soon broke out between them relative to the King of that island. These were in some measure adjusted, and Philip proceeded to the siege of Acre, which place, in 1190, fell under his arms and those of Richard and the other crusaders. The differences between the two Kings were here heightened by their mutual emulation and jealousy; and Philip, who was by much the more politic of the two, returned to his own dominions in 1191, leaving, however, a body of troops to assist Richard, who remained to act the hero in a fruitless contest.

Soon after his return, Philip, now become a widower, married Ingelburga sister of the reigning King of Denmark. He then entered into an alliance with John, the brother of King Richard, who was content, upon being supported in his usurpation of part of the English dominions in France, to acquiesce in Philip's attempt to conquer a part of Normandy, contrary to the solemn oath the two Kings had mutually taken not to molest each other during the Holy war. He was engaged in this enterprise when Richard, having been released from the base imprisonment in which he was held by the Duke of Austria, entered France with an army, and a fierce war, maintained with great animosity on both sides, ensued between

the two monarchs. After a short-lived peace, war was renewed, which terminated in a hollow truce; but in 1199 Philip was delivered from his formidable foe by the death of Richard in consequence of a wound from an arrow. About this time he fell into trouble in consequence of his conduct to his Queen Ingelburga, against whom, on the marriage night, he conceived a disgust which induced him immediately to separate from her. She retired to a convent in France, and Philip, on pretence of a remote affinity, procured, from some of his bishops, a sentence of divorce, in virtue of which he espoused Agnes, daughter to the Duke of Merania. Upon the complaint of the King of Denmark, Pope Celestin declared this marriage null; and his successor, Innocent III., upon Philip's refusal to take again Ingelburga, laid the kingdom under an interdict. High-spirited as the King was, he found it prudent, after some resistance, to come to terms with the court of Rome, and to take back his lawful wife, at least to allow her the title of Queen, which she enjoyed in a distant castle.

It was not likely that two persons who had concurred in a scheme of injustice should remain friends when their interests interfered. Philip invaded Normandy, which was now come into John's possession, but for the present the difference was compromised by a proposed marriage between the French King's son Lewis, and Blanche of Castille, John's niece. Not long after, however, the murder of Arthur of Britany by John, brought such a weight of odium upon him, that Philip ventured upon the step of summoning him as his vassal to appear at his court of peers, and upon his refusal, procured a sentence against him of confiscation of all his lands in France. This was not a mere piece of form, for Philip proceeded with great celerity to carry the sentence into execution; and in a short time, availing himself of John's dastardly inactivity, reannexed to the crown of France the whole of the fine province of Normandy, after it had been three centuries detached from that crown. He then carried the war into Touraine, Anjou, and Maine, which he reduced to submission, so that of all the English territories of France, Guienne alone remained to the worthless sovereign. Pope Innocent, who had taken John under his protection, interposed with menaces to make Philip lay down his arms, but could only procure a truce for two years. In the crusade against the Albigeois which followed, Philip refused to take a leading part, but he connived at it, chiefly for the purpose

of enhancing his own authority by the mutual weakening of his neighbours and vassals.

When Innocent, in 1213, upon a quarrel with John respecting the archbishopric of Canterbury, declared the English crown vacant, and offered it to Philip, that king accepted the gift, and made preparations for taking possession of it. In the meantime, John made his peace with the Pope by the baseness of declaring himself his vassal, and Innocent sent a legate to order Philip to desist from his attempts against a kingdom now belonging to the holy see. Philip was not thus to be diverted from his design; but John now assumed a degree of vigour, and formed a powerful confederacy, at the head of which was the Emperor Otho, for the purpose of giving full employment to the arms of France at home. He also fitted out a fleet, which gained a greater naval victory than almost any in the English annals; 300 of Philip's vessels were taken, 100 were sunk, and almost 1000 more were burnt that they might not fall into the hands of the victors. Philip, however, compensated this disgrace by a signal victory which he obtained at Bouvines in Flanders, in 1214, over the confederate army, which was much more numerous than his own. He was present in the action, and was exposed to great danger through his martial ardour. The Count of Flanders and several other great nobles became his prisoners. This success did not prevent him from concluding a peace with John for five years. That unhappy King, however, was deserted by his own subjects, who invited the French prince Lewis to accept of the crown of England, which they regarded as forfeited. Philip affected not to approve this offer, but he secretly provided his son with a fleet and army for the invasion of England. This enterprize, after a temporary success, issued in the complete expulsion of the French from the island, as related in the life of Lewis VIII. At the expiration of Philip's truce with England, hostilities were renewed, but were soon terminated by another truce. Prince Lewis was employed in a new crusade against the Albigeois, and soon after, Philip-Augustus died, in 1223, in the 59th year of his age and 43d of his reign.

This King is justly accounted one of the ablest and greatest of his line. He was equally eminent for civil and military qualities, and scarcely any French monarch made such additions to the power and dominions of the crown. He was the first who maintained a standing army, even during peace, and he introduced several improvements in the military

system. He patronized learning, raised useful edifices, made roads, built bridges, fortified the principal towns, and employed for the benefit of the country the great sums which he amassed by taxes and economy. He is particularly celebrated for almost doubling his kingdom by annexations, which gave him, among other titles, that of *Conqueror*. He was easy and affable in his manners; and though little scrupulous in his politics, was not devoid of principles of equity and generosity. In his latter years he recalled to court his Queen Ingelburga, and lived with her in great harmony. *Mod. Univers. Hist. Millot Elemens. Moreri.*—A.

PHILIP III. King of France, surnamed LE HARDI (the bold) son of Lewis IX., was born in 1245. He was with his father at Tunis at the time of his death in 1270, when he succeeded to the regal title and dignity, and received the homage of the Kings of Sicily and Navarre. He continued for some time to carry on the war begun by his father with the Moors, in which he displayed a courage that gave him his surname. At length he made an honourable peace with the King of Tunis, and returned to France. A private war, in which his vassal the Count of Foix was concerned, caused him to interpose with vigour, and he brought the Count to such a state of humiliation as prevented similar disturbances during the rest of his reign. By the death of his uncle, the Count de Poitiers, and his Countess, without heirs, their domains reverted to the crown, consisting of part of Poitou, Auvergne, part of Saintonge, Aunis, and the county of Toulouse, which made an important addition to the royal domain. Out of this succession he made a present to the papal see of the county of Venaissin, which remained in its possession till the late French revolution. His first wife being dead, he married in 1274 Mary the daughter of the Duke of Brabant, a princess of great beauty. The harmony of this union was interrupted by the sudden death of the King's eldest son by his former wife, which was imputed, by an unworthy favourite of Philip's, to poison administered by the Queen. After some superstitious practices to discover the truth, she was declared innocent, and the accuser was hanged. Philip, whose character it was to begin an enterprize with ardour, and relinquish it through weakness, engaged in two wars concerning the succession to the throne of Castille, which produced no remarkable event, and were terminated by the interposition of the Pope. During his reign happened that bloody revolution in Sicily called

the Sicilian Vespers, in which his uncle, Charles of Anjou, lost his crown. The revolted were supported by Peter King of Arragon, who claimed the kingdom of Sicily; but the Pope excommunicated him, and conferred the title of King of Arragon upon the Count of Valois, Philip's second son, and a crusade was declared against Peter. Philip, in support of his son's claim, entered Catalonia with an army, and took Gerona. His fleet was afterwards destroyed by that of Arragon, the chagrin of which, together with an epidemic disease, put an end to his life at Perpignan in 1285, the 41st year of his age, and 16th of his reign. This King was the first who granted letters of nobility, that rank having previously been either hereditary, or derived from the possession of certain fiefs, or the profession of arms. *Mod. Univ. Hist. Moreri. Millot.*—A.

PHILIP IV. King of France, surnamed *le Bel*, (the Handsome) son of the preceding, was born in 1268. At his accession he was 17 years of age, and was already titular King of Navarre in right of his wife Joan, heiress to that crown. Finding his affairs in a very disordered state, he was desirous of terminating the wars in Spain; and at length, after various negotiations, it was agreed that the Count of Valois should renounce his pretensions upon the crown of Arragon, receiving by way of compensation from Charles II. King of the two Sicilies, the provinces of Anjou and Maine. The great rival of Philip IV. was Edward I. of England, who had done homage to the French King, and obtained the execution of the treaty between Saint Lewis and Henry III; but both sovereigns being high-spirited and ambitious, it was not likely that harmony should long prevail between them. In consequence of a quarrel between a Norman and a Gascon sailor, various acts of hostility took place at sea between the subjects of each King, and at length Philip demanded satisfaction in high terms. Edward made a corresponding reply, and was cited as a vassal before the parliament to answer for the supposed outrage. He did not appear, but sent his brother Edmund to expostulate against such a summons of an independent prince; which, however, did not prevent Philip from proceeding to the arbitrary measure of confiscating all his possessions in France. Edward, whose arms were then employed against Scotland, did not wish for a war; and, as the English writers say, through the interposition of the Queen of France and the Queen-mother, it was concluded that Guienne should be nomi-

nally put in the power of Philip, to be restored after a final adjustment: but the French King afterwards disavowed this treaty, and sent an army to secure the places delivered to him. This appears to have been the fact; for he obtained Guienne without resistance, and the whole tenor of his reign proved that he had no scruples when his interest was concerned. The war which ensued in 1295 was carried on with vigour on both sides. The principal allies of Edward were the Emperor Adolphus and Guy Count of Flanders. The former, by the money and intrigues of Philip, was dethroned, and lost his life in attempting to reinstate himself. Against the latter Philip excited commotions in the principal cities of Flanders, which nearly deprived him of his authority in that province. A truce for two years at length suspended these hostilities. In the meantime Philip became involved in those disputes with the court of Rome, which at that period were so frequent and formidable to the sovereigns of Europe. Having laid heavy impositions on his subjects for the support of his wars, at which they began to murmur, he was induced to demand a subsidy of his clergy. Some of them complained of this exaction to the Pope, Boniface VIII., who was one of the most arrogant and audacious pontiffs of the Roman see. He immediately issued a bull, prohibiting the clergy of every rank and order from paying any kind of tax to a layman without the permission of the holy see, and denouncing the penalty of excommunication against the defaulters, both payers and receivers. Philip, by way of reprisals, forbade the exportation of money, jewels, goods, &c. out of the kingdom, without a permission signed with his own hand. Boniface retorted by a bull still more insolent than the former, which was opposed by a spirited manifesto from the King. The Pope thereupon ordered his legates to proceed to a sentence of excommunication against him, but they were too prudent to comply without previous remonstrance, and the dispute was for the present compromised. Philip even consented to make the Pope arbitrator between him and Edward; and his award was, that not only Guienne should be restored to the King of England, but that the Earl of Flanders should recover the places taken from him. The rancour still subsisting between Philip and Boniface soon broke out with more fury than ever. The Bishop of Pamiers, an avowed enemy to the King, though born his subject, was sent as a legate into France, and soon

kindled such a flame that he was treated as a rebel, and committed to ecclesiastical custody. Boniface became furious, and issued the most extravagant bulls. He even summoned the King to acknowledge that he held his temporal sovereignty from the Pope, and he ordered the French prelates and doctors to assemble at Rome for the purpose of holding a council. Philip stood firm, wrote the most reproachful letters to the Pope, and convoked the states-general of his kingdom for the purpose of averting the blow aimed against his authority. The nobles, and the third estate (now, as far as appears, for the first time summoned) warmly and decidedly supported the crown. The clergy temporised, and requested leave to go to Rome according to the Pope's summons. The King and the barons joined in a prohibition; nevertheless a number of prelates chose to obey the court of Rome rather than their King. The conclusion of this violent quarrel was that the King was excommunicated by the Pope, and his crown offered to Albert of Austria; that, on the other hand, Philip appealed to a future Pope and council, and by the assistance of the Colonna family arrested Boniface at Anagnia, who escaped to Rome, and soon after died in 1303. (See *Boniface VIII.*)

During these transactions a fierce war raged in Flanders. Philip had determined upon uniting that country to his crown, and had consequently never permitted Count Guy to be included in the peace with England. He had obtained the point of being received as sovereign there, and had ingratiated himself by some popular acts. But having sent thither Chatillon Count of St. Paul, as governor, that lord, by his haughtiness and exactions, excited so much discontent, that a revolt broke out, headed by a weaver of Bruges, in which the French were massacred in most of the Flemish towns. Philip sent an army under the Count d'Artois to chastise the insurgents; but he was entirely defeated at Courtray in 1302 with the loss of his own life and that of the constable, together with 20,000 men, including a number of the nobility. The King, raising a new army by means of heavy taxes and an augmentation of the nominal value of the coin, marched into Flanders to revenge the disgrace, and in 1304 defeated the Flemings in a bloody action, in which he displayed extraordinary valour, at Mons-en-Puelle. He afterwards took Lisle; but finding the enemy still numerous and obstinate, he thought proper to conclude a peace, by which he set at liberty the eldest son of the

Count of Flanders, accepted his homage for the country, and had Lisle and some other towns left in his hands by way of compensation for the expences of the war. These military transactions did not preclude Philip's attention to the reformation of internal abuses. For this purpose he rendered sedentary at Paris the parliament which hitherto had been ambulatory and attached to the court, and from that time it became more properly a court of law. Benedict VI., who succeeded Boniface, had already absolved Philip from the censures of the church "in case he had incurred them." After his death, Philip procured the election of Bertrand de Got, Archbishop of Bourdeaux, having first made him promise upon oath to do what he should desire. It was this Pope, named Clement V. who, in 1309, transferred the papal see to Avignon. Subservient to the interest of his patron, he revoked the bull of Boniface which prohibited the clergy from paying taxes to the King without permission from Rome, granted him a tenth of their revenues for five years, annulled the declaration of the absolute sovereignty of the popes, and finally was prevailed upon to consent to a judicial process against the memory of Boniface. Another of Philip's requisitions was, that Clement should aid him in his design of raising his brother Charles of Valois to the Imperial throne at the vacancy occasioned by the death of Albert of Austria; but this design was frustrated by the prompt election of Henry of Luxemburg. The King's pecuniary wants drove him to the expedient of still further altering the standard of the coin, and it was raised, in 1306, to triple the value it had borne under St. Lewis, to the great discontent of the nation. The same necessity produced a new expulsion of the Jews, with the confiscation of their property.

A matter still more injurious to Philip's memory was the cruel persecution which, in conjunction with the Pope, he instituted against the Knights Templars. This military order, established at Jerusalem in 1128, had greatly flourished through the spirit of the times, and had accumulated vast possessions in various parts of Europe. The pride of riches and high birth had rendered the knights luxurious, haughty, and profligate, and made them odious to the people in general. Two of the order, who were condemned for their crimes to perpetual imprisonment by the grand master, gave out, that if restored to liberty by the civil power, they could make great discoveries. They were in consequence examined, and

gave evidence of the most impious and detestable practices at the admission of novices and on other occasions. Upon this information, the whole body of Templars throughout France were apprehended in one day and committed to different prisons. They were closely interrogated by a Jacobin inquisitor, and many of them confessed the charges brought against them. Almost all these confessions, however, were afterwards retracted, as extorted by threats or tortures. In the end, fifty-nine of them were burnt alive by a slow fire, all asserting their innocence, and enduring their sufferings with great constancy. The order was solemnly abolished by the Pope, and all its property confiscated. The landed-estates were conferred upon the order of Knights Hospitallers, since changed to that of Malta. Of the personal property Philip took two-thirds, by way of reimbursement of the expences of the process, which lasted some years.

By the marriage of his daughter Isabel with Edward II. of England, Philip had provided for the external tranquillity of his kingdom against his most formidable rival; and a renewed dispute with the Count of Flanders was terminated by accommodation when on the eve of producing a war. But at home he was greatly disquieted by the complaints of his oppressed people, which threatened a general insurrection; and in the bosom of his family he found still more urgent causes of uneasiness. The wives of his three sons were all accused, and two of them convicted, of adultery, in consequence of which they were sentenced to perpetual imprisonment, and their lovers were put to a cruel death. These vexations threw the King into a lingering decline, of which he died in 1314, at the age of 46, after an eventful reign of 29 years. This prince, violent, unjust, but politic, made great additions to the power of the crown by his introduction of lawyers and their maxims of jurisprudence into the parliament, and by the consequence he gave to the third estate in summoning them to the states-general. He made a law that the apanages of the princes of the blood should revert to the crown on the default of heirs male, by which he prevented them from passing to foreigners by marriage. He was an encourager of letters, and promoted the translation of several works into the French language. *Mod. Univers. Hist. Morexi. Millot.* — A.

PHILIP V. King of France, surnamed LE LONG (the Tall) was younger son of the preced-

ing, and was born in 1293. On the death of his elder brother Lewis Hutin, in 1316, he obtained the regency till the widow of Lewis, whom he left pregnant, should be delivered. She brought a son, who lived only a few days, after which Philip was declared King of France by virtue of the Salic law, to the exclusion of Joan, the late King's daughter, who, however, inherited the kingdom of Navarre, which she conveyed by marriage to the Count of Evreux. Philip also gave his eldest daughter to the Duke of Burgundy, with the county of that name; and thus stifled all opposition to his succession. By his firmness and attention to justice he quelled some disturbances that were about to break out in the provinces, where the discontents of his father's reign were not yet appeased. His strict regard to his word had nearly impelled him to engage in a new crusade, to which he thought himself bound by having taken the cross with his father; but it fortunately suited the interest of the Pope, whose see was at Avignon, to keep him in France, and his persuasion was effectual. The Mahometans were apprized of the King's intention, and according to popular opinion, engaged the Jews to poison the wells in France, in which diabolical purpose they were assisted by the lepers, then a numerous body living in richly endowed hospitals. To this machination the credulity and prejudices of the age imputed an epidemic disease that carried off vast numbers of people; and the pretended conspiracy was punished by horrible executions, among which was that of 160 Jews in one burning pile; and by the confiscation of the estates of the hospitals for lepers. In a state of tranquillity as to foreign affairs, Philip meditated various reforms at home. One which he carried into effect was the exclusion of ecclesiastics from a seat in the parliament, that they might not (he said) be diverted from their spiritual government. He also planned an uniformity of coins, weights, and measures throughout his kingdom; but in this he met with much opposition from local privileges. In the midst of these cares he fell into an intermitting fever and dysentery, under which he sunk in 1322, at the age of 28, after a reign of somewhat more than five years, leaving no male posterity. His character was that of a wise, conscientious and public-spirited prince, pious without bigotry, and a great lover of learning. *Mod. Univers. Hist. Moreti. Millot.—A.*

PHILIP VI. King of France, surnamed DE VALOIS, born in 1293, was son of Charles

of France, Count of Valois, and grandson of Philip le Hardi. At the death of Charles le Bel, in 1328, who left no male heir, but his wife pregnant, the regency was disputed between Philip and Edward III. King of England, who was son of Isabella, sister to the late King. The title to the regency was in fact that of the succession to the crown, and it was adjudged to Philip, on the principle that Edward could not derive a claim through a female. The Queen being delivered of a daughter, Philip immediately assumed the title of King, and was crowned at Rheims with unusual pomp. The Count of Flanders having been expelled by his subjects for his attachment to France, Philip undertook to restore him, and marched into that country with a large army, attended by his principal nobility. The Flemings were strongly posted before Cassel, and while the King was meditating an attack upon them, they suddenly penetrated into his camp, and were near getting possession of his person. Philip, however, rallying his troops with great courage, and attacking them in turn, gave them a total defeat, and took Cassel. The terror of his arms induced the Flemings to make their submission, and consent to the restoration of their count. The competition for the crown between Philip and Edward would naturally leave a mutual exasperation, that would render very precarious the agreement between two young and powerful monarchs. Edward was summoned by Philip to do homage for Guienne and his other fiefs in France, and is said to have returned for answer "that it did not become the son of a King to humiliate himself before the son of a Count." The threat of confiscation of his revenues, however, brought him unwillingly to Amiens the next year, where he appeared with a magnificent retinue, and was met by Philip in equal state. After many disputes concerning the nature of the homage, whether it should be liege or simple, he was permitted for the present to pay it in general terms. But after his return, a deputation was sent to England which induced Edward, then embarrassed by disturbances in Guienne, to acknowledge that a liege homage was due to the King of France. He returned to France the next year, and was received by Philip with great respect, so that their amity seemed to be well established; but this was only in outward appearance, and an incident soon occurred which caused their secret animosity to burst into a flame.

The county of Artois, after the death of the

last Count, had been adjudged to his daughter Maud, notwithstanding the pretensions of Robert d'Artois, Maud's nephew. But Robert, confiding in his relationship to Philip, whose sister he had married in the commencement of this reign, renewed his claim, and demanded a revision of the judgment against him. Being indulged in this point, he produced titles which were proved to be forged, and a woman who was their fabricator was capitally condemned on that account. Robert himself was summoned before the parliament, and, upon his refusal to appear, the King in person pronounced against him a sentence of banishment and confiscation. Robert, in despair, withdrew first into the territories of the Duke of Brabant, where he engaged in intrigues against the King's life, and finding himself insecure in that country, he finally took refuge in England, where he was kindly received by Edward. He did not cease to urge that prince to hostilities against Philip, and preparations began secretly to be made on both sides, though circumstances for a time prevented an open breach. Edward was engaged in an expedition against Scotland, and Philip had taken the cross for a pretended new crusade, which never took place, but which gave him a pretext for augmenting his forces, and placed his dominions under the protection of the church. At length, in 1338, Edward, having made an alliance with the Emperor Lewis of Bavaria, and also with an important personage in those times, Arteville the brewer of Ghent, who, in fact, governed all the commons of Flanders, declared war and entered the Low-Countries. In the campaign of 1339, he besieged Cambray, but ineffectually; and Philip, with a very numerous army, covered his frontiers so well that his rival could obtain no advantage over him. At the same time, the French fleet made great depredations on the English coast, took and burnt Southampton, and landed in various other places. These insults were, however, completely revenged the next year by the great naval combat off Sluys, in which Edward in person destroyed half the French fleet with the crews. A truce which followed was violated in consequence of a dispute relative to the succession to the dukedom of Britany, in which Edward supported the Count of Montfort in opposition to the Count of Blois, Philip's nephew. After the province had been ravaged by both parties, another truce between the contending Kings and all their allies was mediated by the Pope. A violent

and unjust action of Philip's, that of beheading Oliver de Clisson, and several other Breton lords, without form of trial, on suspicion of their holding correspondence with Montfort and the English, gave Edward a pretext for breaking this truce, and he sent a defiance to Philip, denouncing vengeance for the outrage. It was his first intention to carry his arms into Guienne, but he was at length determined by Geoffrey de Harcourt, a Norman refugee, to invade Normandy, and in the summer of 1346 he landed at La Hogue with 30,000 men, accompanied by his son, the Black Prince. Meeting with little resistance, he penetrated almost as far as Paris, wasting the country as he advanced. Thence he withdrew to his own county of Ponthieu for the purpose of refreshing his army; but Philip having, in the meantime, assembled his great vassals and allies, followed him with a much superior force, with the hope of cutting off his retreat. He passed the Somme with precipitation, and came up with the English at Crecy near Abbeville. Here one of those engagements ensued which have so much contributed to establish an opinion of the superiority of English valour. All the efforts of Philip, who long kept the field, though wounded, were unable to turn the fortune of the day. The French were defeated with a loss of men greater than the number of the whole English army, comprehending many of the first nobility. Philip, however, found means soon to collect another numerous army, with which he endeavoured to oblige Edward to raise the siege of Calais; but he was too strongly posted, and that important place fell into his hands. The arms of France were not more successful in other quarters. In Guienne the Earl of Derby recovered all the places that had been taken from him, and added several more to the English dominion; and in Britany, the widow of de Montfort defeated and took prisoner Charles de Blois. France was reduced to the most distressful condition; the people disheartened and ruined by excessive impositions, famine desolating the country, and a pestilence raging in the capital. It was fortunate for her that the disordered state of Edward's finances rendered peace almost equally necessary to him; and the interposition of the Pope easily effected a cessation of hostilities, succeeded by a truce for three years. Philip, by his politic management, procured a cession of the Viennois from its dauphin to his grandson Charles, by which means that country became annexed to the

crown. He afterwards was so much captivated with the charms of the Princess Blanche of Navarre, whom he had destined for second wife to his eldest son, that he espoused her himself, and married his son to the widow of Philip of Burgundy, Count of Artois. The festivities on account of these nuptials were, however, soon succeeded by mourning for the King's death, which happened in 1350, in the 51st year of his age, and the 23d of his reign. He had lived to lose the affections of his subjects, by whom he was once idolized, though his misfortunes were less the result of his own faults than of the superior talents of his great antagonist. *Mod. Univ. Hist. Moreri. Mil-lot.*—A.

PHILIP I. King of Spain, and Archduke of Austria, son of the Emperor Maximilian I., was born in 1478. A marriage between him and the Infanta Joanna, daughter of Ferdinand of Arragon and Isabella of Castille, took place in 1496. The death of her only brother, Don Juan, left Joanna the heiress of their vast dominions; and in 1502 the Archduke and his spouse visited Spain, where they were acknowledged by the cortes the lawful successors to the crown of that kingdom. In passing through France, Philip had done homage to the King, Lewis XII., for the earldom of Flanders, which he inherited in right of his mother Mary, daughter of Charles the Bold Duke of Burgundy. The temper of Philip, however, which was easy, gay, and affable, was ill-suited to the solemn stateliness of the Spanish court; and notwithstanding the entreaties of his wife, who doated on him with idiot fondness, he hastily returned to the Low Countries. In passing through France, he signed a treaty with Lewis by which he hoped all differences between the crowns might be adjusted; but his father-in-law Ferdinand, finding his affairs prosperous in Italy, paid no regard to it. Isabella died in 1504, and left the regency of Castille to Ferdinand, till her grandson Charles should come of age. He obtained, though not without difficulty, the consent of the cortes to his assumption of that office; but it was not long before Philip took measures to secure it to himself. By the desertion of the Castilian nobles, who were dissatisfied with his government, Ferdinand was at length obliged to resign the regency and retire into Arragon; and Philip again visiting Spain with Joanna, was put in possession of the royal authority. As Joanna had sunk into a state of derangement which entirely unfitted her for government, it was Philip's aim to be declared sole sovereign till the majority

of his son; but the Castilians, partially attached to their native princess, would not abandon her, and Philip and Joanna in 1506 were declared joint King and Queen of Castille. Philip's dislike of the inquisition, and the preference he gave to his Flemish favourites, began to produce alarming discontents, when his death in consequence of a fever put a period to a reign of less than three months, in the 28th year of his age. His chief historical distinction is that of being father of the Emperor Charles V. *Mod. Univers. Hist. Robertson's Charles V.*—A.

PHILIP II. King of Spain, son of the Emperor Charles V., and Isabella of Portugal, was born in 1527. Naturally of a cold, reserved and serious temper, he was suited to the country in which he first began to be initiated in the art of government. In his 16th year he was married to Mary daughter to the King of Portugal; and in the same year his father, on leaving Spain for Germany, committed the administration of the former country to him, with minute instructions for his conduct, and assigning him the Duke of Alva as a counsellor in military affairs. No event of consequence happened under his regency in Spain, and in 1547, Charles being desirous of having him near his person, he consigned his authority to his cousin Maximilian, and embarked with a most splendid retinue at Roses in Catalonia. In this progress it is agreed that he acted the prince with great dignity and propriety, and gave a favourable impression of himself to all the distinguished personages in Italy and Germany who were introduced to him on the way. He met the Emperor at Brussels, and the interview was equally affectionate on the part of the father, and respectful on that of the son. The States of the Low-Countries formally recognized Philip as their future sovereign; and in all the towns which he visited he was received with extraordinary rejoicings; but in the midst of these loyal festivities he displayed a severity of disposition, and an exclusive attachment to his Spanish attendants, which inspired his Flemish subjects with a permanent dislike. In 1550 he appeared with his father at the diet of Augsburg. This was a step towards the scheme which Charles had very much at heart, that of procuring his son's succession to the Imperial dignity. But besides other obstacles, Philip's whole demeanour was so offensive to the Germans, that his presence only proved an additional impediment, and he was sent back to Spain.

Mary of England having succeeded to the crown on the death of her brother Edward VI.,

it immediately became an object of Charles's policy to obtain her as a wife for his son, now become a widower; and Philip, though 11 years younger than the Queen, who was likewise destitute of every personal charm, was too much under the dominion of ambition to hesitate upon the project. After the English parliament and council had taken every measure of caution for preventing Philip from exercising any authority in the country, to which he and his father agreed with a suspicious facility, the marriage was concluded upon, and Philip came over to England in 1554 for its celebration. To supply the deficiency of conciliatory manners, he employed extraordinary liberality in presents to the nobility. Mary's passion for the restoration of the Roman Catholic religion was sufficiently conformable to the principles and disposition of Philip, in whose character unrelenting bigotry was a predominant feature; but he had discernment enough to see that by her precipitate violence she was rendering her person and religion equally odious, and he consulted his own popularity by becoming the advocate for more moderate and lenient measures. He could not, however, overcome the nation's jealousy of foreign masters and politics. The parliament rejected a motion that England should give aid to the Emperor in his war with France, and refused consent to Philip's coronation as the Queen's husband. Finding little satisfaction in this country, and being rather disgusted than gratified by his wife's importunate fondness, he withdrew for some time to Flanders, whence he very rarely made any reply to her querulous and impassioned letters.

In 1555 that remarkable event, the Emperor Charles's resignation of that authority to which he had sacrificed the tranquillity of his whole life, took place, and Philip rose at once from his subordinate station to that of the most powerful prince in Europe. The States-general of the Low-Countries being convoked at Brussels, Philip met his father there, and received in the most solemn manner, the full surrender of the sovereignty over that part of his dominions. A few weeks afterwards a similar ceremonial performed by deputation at Valladolid, put him in possession of the crown of Spain with all its vast dependencies. Charles (see his life) retired to a monastery in Spain, where, it is said, he was made to feel the neglect and ingratitude of his son in the irregular payment of the moderate pension which he had reserved for his maintenance. The first measure of Philip, as sovereign, was to conclude a truce for five years with the King of France.

Through the intrigues however of Pope Paul IV., the inveterate enemy of the house of Austria, the French were induced to violate the truce in the very year in which it had been made. Paul immediately avowed his hostility against Philip, and declared him to have forfeited the kingdom of Naples, which was a fief of the holy see. Notwithstanding Philip's religious scruples of taking up arms against the head of the church, he was constrained to send his general, the Duke of Alva, against him, who soon made such a progress as obliged the Pope to request a temporary suspension of arms. War was in the meantime renewed in the Low-Countries, and Philip, again visiting England, used all his endeavours to engage that country to join him as an ally. He threatened Mary that he would never again set foot in her kingdom unless this desire was complied with; and her zeal was so much quickened by this menace, that she compelled her ministers at length to make a declaration of war against France. Having obtained a considerable body of English troops, they were sent to join the army under Philibert Duke of Savoy, and Count Egmont, which was besieging St. Quintin in Picardy. The attempt of the French to relieve the place brought on the celebrated battle of St. Quintin, in August 1557, in which the French were defeated with great loss. Philip, who joined the army *after* the battle (for he had no martial ardour in his composition) displayed unusual marks of joy on the occasion; and his pious gratitude appeared in the completion of a vow he had made to build a church, a monastery, and a palace, to the honour of St. Laurence, on whose festival the battle was fought. The vast edifice of the Escorial was the monument erected on this occasion. The towns of St. Quintin, Ham, and Catelet were the sole fruits of this victory; and on the other hand, the French recovered Calais from the English, to the great mortification of Mary, to whose declining health the event gave an additional shock. In the same year Philip's superstitious fears induced him to grant a peace to the Pope upon terms more humiliating to himself than to the vanquished. In 1558 Mary died, and Philip immediately made proposals of marriage to her successor Elizabeth, of whom he had been the protector when her life was endangered by the jealous bigotry of her sister. She was, however, too well acquainted with Philip's disposition, and too sensible of the dislike borne him by the English nation, to listen to his proposal, though she treated it with civility. In 1559 a peace concluded at Cateau-Cambresis

put an end to the long and destructive contest between the Spanish and French monarchies, on conditions, upon the whole, advantageous to the former. One of its articles was the marriage of Philip to the Princess Elizabeth of France, who had before been thought of as a proper match for his son Don Carlos. In the course of that year he returned to Spain, leaving his natural sister Margaret Duchess of Parma, governess of the Low-Countries. Soon after his return, the Spanish inquisition treated him with an *auto de fé*, and his devout behaviour at the burning of his wretched subjects is much commended by the national historians.

At this period those commotions began to prevail in the Austrian Netherlands which produced the most memorable events in Philip's reign, and have inseparably associated themselves with his name. The progress of the reformation in that country had given much disquiet to the Emperor Charles V., who had vainly attempted to controul it by rigour, and had at length been persuaded to adopt a more lenient system. But Philip, without any natural attachment to this part of his subjects, and equally despotic in his temper and bigotted in his principles, was determined to use no other methods for silencing the public discontents than those of stern authority. For the effectual suppression of heresy he established a court of inquisition on the model of that in Spain, and he retained a body of foreign troops in the country to overawe opposition, notwithstanding the remonstrances of the States, who saw that the subversion of their liberties was the aim of his policy.

Although the sovereignty was nominally placed in the hands of the Duchess of Parma, it was really exercised by the Cardinal Granvelle, a man equally arbitrary in his political and religious maxims. The complaints of the principal nobility against his measures were long disregarded by Philip, but at length he found it expedient to recall the cardinal from the Low-Countries. His successors, Viglius and Barlaimont, were not more moderate or conciliating; and Philip absolutely refused to mitigate the severity of the inquisition, protesting that "he had rather be without subjects, than be a king of heretics." So formidable, however, was the opposition, headed by the Prince of Orange and the Counts Egmont and Horn, that he thought proper for a time to temporize: in the meanwhile, in conjunction with the court of France, under Catharine de Medicis and her son Charles IX., he was laying a plan for the total extirpation of the pro-

testants. When this was matured, the persecution of heretics was resumed with a degree of rigour which proved so intolerable, that a confederacy was formed, in 1556, of all ranks, both catholics and protestants, for the abolition of the detested court of inquisition. The disregard of their petitions to the King produced popular tumults, to suppress which military force was called in; and finally, in 1567, the crisis of tyranny and cruelty arrived in the mission of the Duke of Alva, with a large body of veteran troops, for the purpose of crushing all resistance, and carrying into full execution the coercive plans of the Spanish court. The establishment of the bloody council, the execution of Counts Egmont and Horn with a multitude of persons of inferior condition, the resignation of the Duchess of Parma, unable to bear such scenes, and the levying of an army by the Prince of Orange, were among the immediate consequences of the Duke of Alva's presence. It is unnecessary in this place to enter into the particular transactions of which Philip was only the remote cause, as having adopted the general system of that detestable policy which involved this part of his dominions in all the horrors of war and tyranny; they will be found under the articles of Alva, William Prince of Orange, and other actors on that bloody theatre. Suffice it to remark that Philip never showed the least signs of compunction for the evils which his unfeeling bigotry had occasioned, and that the severest measures had his full approbation.

A tragical incident in his own family served to enhance the gloom thrown round his character, though, perhaps, he did not merit the reproaches which some writers have cast on his memory on the occasion. His eldest son Carlos (see his article) had from infancy displayed a very untoward disposition, which was with difficulty kept under controul. It has already been mentioned that, after the death of Mary of England, his father robbed him of an intended spouse; but that he felt any other mortification on this account than that resulting from disappointed ambition or public slight, appears to be a fiction of romance. Soon afterwards he engaged in intrigues with the disaffected in the Low-Countries, and formed a design of retiring thither. This was discovered and thwarted; and he underwent some subsequent effects of his father's displeasure, which drove his violent temper into a state of despair. He took a resolution of withdrawing into Germany, wrote to several of the nobility for their assistance, and shewed marks of an

unsettled mind. All his practices being made known to his father, his chamber was suddenly entered one night, and he was secured and placed under confinement. Philip took care immediately to acquaint the Pope's nuncio, the foreign ministers, and his own capital cities, with his reasons for treating his son in this manner, and the authorities, civil and canonical, upon which he had proceeded. The unhappy prince did not survive his apprehension above half a year, and many were the reports propagated concerning the cause and manner of his death. The French writers, who affirm that Philip had instituted a criminal process against him, and that he had been capitally condemned, dispatch him by poison, bleeding, or the cord. The Spanish historians ascribe his death to his own irregularities in point of diet. They assert, that upon notice of his danger, Philip visited and gave him the paternal blessing, and that the prince asked his forgiveness. If little tenderness was shewn towards him, he was of a character that could inspire little; but one would not readily suppose that even Philip could coolly order the execution of his own son. This catastrophe took place in 1567.

A revolt of the Moriscoes in Granada, occasioned by the measures taken to bring up their children in the Christian faith, occupied the Spanish arms during two or three years, and gave much uneasiness to Philip, who displayed more lenity to the insurgents than might have been expected. It was concluded in 1570; and in the same year he married for his fourth wife the Archduchess Anne of Austria. In 1571 the Spanish arms, in conjunction with those of their confederates, acquired great glory by the naval victory obtained under the command of Don John of Austria, Philip's natural brother, over the Turks at Lepanto. In the Low-Countries, in the meantime, the cruelties of Alva had excited such a determined spirit of resistance, that he ceased to be successful in his military enterprizes, and was recalled at the close of 1573. Requesens was sent to succeed him; and upon his death in 1576, the government was committed to Don John of Austria, with full powers to grant any terms for the concluding of a war now become extremely burdensome, *except liberty of conscience*. Affairs became more and more involved; the states entered into a confederacy against the Spanish domination, and resolved to place some foreign prince at their head; and Don John, having been able to effect little, died in 1578. An abler man, the Prince of Parma, succeeded

to all his authority, and for some years proceeded in a career of success which finally terminated in the recovery of the ten southern provinces to the crown of Spain: but for particulars we refer to the article FARNESE.

The death of Sebastian King of Portugal having made a vacancy in that crown, Philip was one of the claimants in right of his mother, and prepared to assert his claim by force. The Duke of Alva had now incurred his displeasure, and was a kind of prisoner. Such, however, was the King's confidence in his loyalty and abilities, that without re-admitting him to favour, or even deigning to see him, he gave him the command of the army destined for Portugal. Alva, accordingly, in 1580 drove out Don Antonio who had been proclaimed King, and made way for the unopposed reception of his unrelenting master, who visited Portugal in the following spring, and was recognized as sovereign by all orders of the state. He remained in that country above a year, little at his ease on account of numberless demands from his new subjects which he was unable to satisfy, and conscious that he made no progress in gaining their affections. The assassination of William Prince of Orange in 1584 delivered him from an inveterate foe, and was the cause of indecent rejoicings at the Spanish court; but his son Maurice proved a still more formidable opponent. For some time causes of mutual complaint had subsisted between the courts of Spain and England. Each had fomented disturbances in the dominions of the other, and though their hostility was not declared, each regarded the other as a determined enemy. At length, in 1586, Elizabeth, seeing in the imminent danger of the United States of the Netherlands, an impending hazard to her own crown and the Protestant religion, ventured to enter into an open treaty with them, by which she engaged to supply them both with men and money. At the same time she sent Sir Francis Drake with a powerful armament to attack the Spanish settlements in America. Philip retaliated by exciting an insurrection in Ireland, of which country he had received the investiture from the Pope. But he meditated a much more important stroke, no less than the invasion of England with such a force as might entirely conquer it, or, at least, dethrone the Queen and restore popery. For this purpose he employed the whole maritime force of his extensive dominions in forming a grand armada, which was to convey an army of veteran troops, to be joined by all the force with the Prince of Parma in the Low-

Countries. The circumstances attending this attempt, made in 1588, are a part of well-known history, and need not here be repeated. With respect to Philip's own conduct, it is enough to observe, that after having with the greatest perseverance employed every probable means for the success of the enterprize, he bore the news of its disastrous failure with all the composure that belonged to his character, and which might be termed magnanimous, could real greatness of mind consist with that unfeeling pride and dark dissimulation which were the permanent qualities of his soul.

The same political system of exciting civil disturbances among his neighbours, together with zeal for the Catholic religion, the principal supporter of which he always affected to be thought, induced him to give his assistance to the famous League in France. When, after the death of Henry III., a civil war broke out in that kingdom, through the opposition to the succession of Henry IV., a declared Protestant, Philip not only sent a body of troops to the succour of the Duke de Mayenne, general of the League, but at length ordered the Prince of Parma to march to the relief of Paris, notwithstanding his remonstrances respecting the injury the King's affairs in the Low-Countries would thereby suffer. He pursued this point with the greatest perseverance, and at a vast expence, having, it is said, entertained the hopes of being able to place his favourite daughter Clara Eugenia on the throne of France, to which she had pretensions in right of her mother, though absolutely excluded by the laws of succession in that kingdom. The Prince of Parma was twice sent into France to oppose Henry IV., and died in consequence of the fatigues of his campaigns. Even after Henry's conforming to the Catholic religion had rendered the cause of the League desperate, Philip continued his hostility, and employed his influence at Rome to retard that King's absolution as long as possible. This conduct produced a declaration of war from Henry in 1595, which was carried on with various success. In the meantime war continued with England, and besides several losses in the American colonies, Spain sustained a severe blow and disgrace in the capture of Cadiz and the destruction of the ships in its harbour by Lord Howard and the Earl of Essex. In the Low-Countries Prince Maurice was gaining ground, and fixing the independence of the seven united provinces upon a firm basis. After various changes of governors over the Flemish provinces, the Cardinal Archduke

Albert was appointed, in 1596, to that office, with the intention of transferring them to him as the dowry of the infanta Clara Eugenia. This was the best termination Philip could make of the long and bloody contest with his own subjects, which he had provoked by his tyranny and bigotry. Broken by disappointments and infirmities, he was now sincerely desirous of restoring tranquillity to his kingdom; and in 1597 the peace of Vervins was concluded between the crowns of France and Spain, by which a number of captured places were restored to the former. He survived only to the next year. A complication of disorders brought him into a state from which it was manifest he could not recover; and being sensible that his end was approaching, he caused himself to be conveyed from Madrid to his own erection of the Escorial, where, in the midst of great sufferings, which he bore with invincible patience, and with all the marks of fervent devotion, he expired in September 1598, in the 72d year of his age and 43d of his reign. The character of this prince is, upon the whole, sufficiently displayed in the account of his actions; these, however, have appeared in very different colours to persons of different countries and religions. While the Protestants have universally execrated his memory as a persecutor, while the Low-Countries have regarded him as a tyrant, and the French, as a crafty and unfeeling politician, his subjects of Spain have decorated him with the title of the Prudent, and have honoured him for his gravity, sedateness, magnificence, and attachment to religion. He had the sagacity to discover and employ men of abilities; he was a friend to learning and the arts, and in many respects his domestic administration was laudable; nor was he ever wantonly cruel, though he shrunk at no severity which he thought necessary for his purposes. But his boundless ambition and bigotted prejudices rendered his whole reign a period of war and contention, and wasted the vast resources which he possessed, without effecting any of the great objects at which he aimed. In fact, the Spanish monarchy dates its decline from his reign. *Mod. Univ. Hist. Robertson. Hume. — A.*

PHILIP III. King of Spain, son of the preceding by Anne of Austria, was born at Madrid in 1578. He succeeded to the crown in the 21st year of his age, with the character of a virtuous young prince, but very deficient in the talents requisite for government. It was natural that such a reign should be that of

favourites; and from his accession the whole power of the crown was put into the hands of the Duke of Lerma. The King's nuptials with Margaret of Austria took place immediately. The public events were chiefly of a pacific nature. Soon after James I. had ascended the English throne, overtures of accommodation were made on the part of Spain, which terminated in a peace between the two crowns in 1604. The war with the Dutch states continued, and the Spanish arms obtained some success under the famous General Spinola; but such was the exhaustion of the revenues, and so little hope remained of a final recovery of these provinces, that a truce for 12 years negotiated with the United Provinces as an independent government, was concluded in 1609. In the same year a measure was adopted which has generally been considered as inflicting a deep wound on the population, wealth, and industry of Spain. This was the total expulsion of the Moriscoes, of whom a great number was still remaining in the southern provinces, which they rendered rich and fertile. The chief reason given for this act was, that they were not only inveterate enemies to the Christian faith, but that they perpetually held traitorous correspondence with the Moors of Barbary and other foes of the state. It was probable, indeed, that a people always oppressed and suspected by the government should not be well affected to it; but the barons, who were their landlords, and regarded them as very profitable tenants, denied the truth of this charge. The influence of the clergy, however, prevailed; and the Moriscoes, to the number of about 400,000, were expelled from all the provinces of Spain, upon a very short warning, and with circumstances of great injustice. An edict conferring honours and exemptions upon all who should engage in agriculture was intended to remedy the mischiefs of this measure; but skill and industry are not to be created at the pleasure of a minister; and Spain to this day feels the loss of her ablest cultivators. A double marriage between Philip's eldest son, the Prince of Asturias, and Isabella, sister to Lewis XIII., King of France, and between this monarch and the infanta of Spain, concluded in 1614, was one of the great political events of this reign. The Duke of Lerma, after having held his authority for a number of years, could not withstand the public odium excited by his administration, and was disgraced; and the indolent but well-meaning King, whose eyes were opened to the many abuses that prevailed, felt a remorse which aggravated a

morbid melancholy under which he laboured. He died in 1621, at the age of 43, and in the 23d year of his reign. It is said that his death was immediately occasioned by a circumstance of court etiquette: a brasier, placed so near as to incommode him, could not be removed for want of the presence of the proper officer, till he had received a serious injury from its heat. *Mod. Univ. Hist.*—A.

PHILIP IV. King of Spain, son of the preceding by Margaret of Austria, was born in 1605. He succeeded his father in 1621, and immediately gave the reins of government to his favourite the Count of Olivares, who had been the confident and minister of his pleasures. As the events of this long and busy reign were chiefly the results of the favourite's political schemes, to which the monarch only gave a blind acquiescence, a very slight sketch of public affairs will suffice to accompany what is properly personal in the article. The truce with the Dutch having expired in this year, a resolution was taken of renewing the war, and it was carried on for some time with a degree of success under Spinola. The warlike aspect assumed by Spain excited a league of all the neighbouring powers against her in 1624, from which, however, Olivares had the address to detach France in the following year. The confidence and high views of the minister were rendered manifest by his persuading the young King to assume the title of the Great, which few sovereigns have less merited. Forming a strong alliance with the Emperor of Germany, the other branch of the house of Austria, he rekindled a war in Italy in the hope of establishing the Spanish influence in that country, while the French were occupied with intestine troubles, which Olivares secretly fomented. The unavowed hostility between the two crowns terminated in open war in 1635, on the occasion of the surprize of Treves and capture of its Elector by the Cardinal-infant, governor of the Low-Countries, which had reverted to the crown of Spain on the death of the King's aunt Clara Eugenia. Its events were in the beginning favourable to Spain; but fortune at length turned; and in addition to various disasters by sea and land from the enemy, two very serious internal calamities distressed the Spanish court. A plan formed by Olivares for augmenting the royal authority by abolishing the privileges of particular provinces, was tried in Catalonia with such ill success, that in a furious revolt the viceroy was killed, and the whole province broke out into open rebellion. In the same year, 1640, Portugal threw off the yoke of

Spain, and placed the Duke of Braganza upon a throne which had been occupied by his ancestors. (See *John IV.* King of Portugal). The manner in which the intelligence of this loss of a kingdom was broken to Philip curiously exemplifies the relation that subsisted between the King and the minister. Olivares came to him with a smiling countenance, and congratulated him upon the forfeiture of the Duke of Braganza's vast estate, for, said he, "he has taken it into his head to be proclaimed King of Portugal." Philip did not seem to partake of the minister's joy; but coldly telling him that "the thing must be looked after," he withdrew to console himself with his usual pleasures. A natural son whom he had by the actress Calderona, was brought forward under the title of Don John of Austria, and though only in his 14th year, was declared generalissimo of the army against Portugal. The King determined to march in person against the Catalans; but Olivares, though unable to divert him from his resolution, contrived to make it a mere excursion of pleasure, which extended no farther than Saragossa. The accumulated misfortunes of the state, however, brought upon the minister a storm which he could not resist, and in 1643 the King was induced to send him his dismissal. Affairs were little improved under the new administration. Masaniello's revolt at Naples, in 1646, augmented the confusion; but on the other hand a provisional treaty of peace signed with the Dutch freed Spain from one of the most troublesome wars it had ever experienced. The peace was finally ratified in 1648. In that year the King, now become a widower, married Mary Anne, Archduchess of Austria. Barcelona with the greatest part of Catalonia were recovered in 1652; but the junction of Cromwell with France, the successes of Blake against the Spaniards by sea, and their defeats in the Low-Countries and on the frontiers of Portugal, rendered the Spanish court sincerely desirous of a general peace. After long negotiations between Don Lewis de Haro and Cardinal Mazarin, the famous treaty of the Pyrenees was concluded in 1659. The Kings of Spain and France (the latter, now, Lewis XIV.) had an interview in the Isle of Pheasants, on the confines of the two kingdoms, where they signed the peace; and Lewis received for his bride the infanta, Philip's daughter. The war for the recovery of Portugal still continued, but by a total defeat of the Spanish general in the plain of Montes Claros in 1665, the cause of Spain was rendered hopeless. Philip swooned on re-

ceiving the news, and in September the same year he was carried off by a dysentery in the 61st year of his age, after a reign of 44 years. This prince is said not to have wanted abilities, and to have been possessed of several good qualities; but an early introduction to licentious pleasures, and subjection to an ambitious favourite, who diverted him from all attention to business, plunged him into indolence and indifference, and rendered his reign inglorious to himself, and disastrous to his kingdom. *Mod. Univers. Hist.—A.*

PHILIP V. King of Spain, born in 1683, was the second son of Lewis Dauphin of France, and bore the title of Duke of Anjou. Charles II. King of Spain, without heirs on his death-bed, fluctuated long respecting the nomination of a successor, and was at length persuaded by Cardinal Portacarrero to sign a testament in favour of the Duke of Anjou (whose grandmother was an infanta of Spain,) and to the prejudice of the Archduke Charles, of his own family. (See *Charles II.* King of Spain and *Charles VI.* Emperor.) Lewis XIV. accepted the testament for his grandson, and Philip was proclaimed King of Spain at Fontainebleau and at Madrid in November 1700. He arrived in his new kingdom in the beginning of the next year, and was universally recognized in the provinces of that country. He was also acknowledged by William King of England, the King of Portugal, and the States of Holland. He espoused Louisa-Gabriella, daughter of the Duke of Savoy, and every thing seemed to promise a quiet accession and prosperous reign. But in the meantime a storm was secretly rising which was soon to dissipate these flattering appearances. Several of the European powers, jealous of the influence France would acquire over the Spanish counsels under a French prince, made a league to place the Archduke Charles on that throne. Into this grand alliance entered England, Holland, and almost all the German princes, with the Emperor, and it was afterwards joined by Portugal and Savoy. Philip gave an opportunity for forming a party against him in Spain, by a journey into Italy to appease a revolt in Naples, and to take possession of the duchy of Milan. He was present with the Duke of Vendome at the battle of Luzzara, where he gave proofs of great personal courage. Returning into Spain he found that disaffection to his cause had made a great progress; and the Archduke Charles was publicly declared King of Spain at Vienna in 1703. An English fleet conveyed him the next year to Portugal,

and Philip found that he had a very arduous contest to sustain for his crown. The war of which Spain then became the seat was attended with great vicissitudes of fortune. Gibraltar was taken by a coup de main by the English, and a formal siege for its recovery proved fruitless, as all have done since. In 1705 Barcelona was taken by the allies, and was thenceforth the seat of King Charles's government. It was in vain attempted to be retaken by Philip in the ensuing year, and the allied army penetrated to Madrid, of which it took possession. Philip, however, shortly recovered the capital, which was much more attached to him than to his competitor. The victory of Almanza, gained by Marshal Berwick, at the head of the French and Spanish troops, was a severe stroke to the cause of Charles and the allies, and was followed by the recovery of Arragon and Valencia. Still King Philip's affairs were in a very embarrassed situation through the deficiency of his revenues; and Lewis XIV. was reduced to such a situation by the successes of the allies, that he consented to treat of a peace upon the condition of abandoning his grandson. The enthusiasm of the Spanish nation, to whom Philip appealed in this emergency, enabled him still to keep the field; but a defeat of his army near Saragossa by Count Staremberg, in 1710, obliged him again to leave Madrid open to his rival. At this juncture the Duke of Vendome arrived from France to take the command, and his ability soon changed the face of affairs. This general, accompanied by Philip, made prisoners of General Stanhope and his troops in Brihuega, and defeated Staremberg at Villa-viciosa. From this time Philip maintained a decided superiority; and when, in 1712, the congress for a general peace was opened at Utrecht, Charles withdrew from Catalonia, and the crown of Spain was no longer contended for. Philip signed an act of renunciation for himself and his successors to all right of inheritance to the crown of France; and the states of the kingdom settled the succession to the Spanish throne upon the male descendants of Philip, in preference to the females, though nearer in blood. The peace was concluded in 1713; but the Catalans preserved their fidelity to Charles some time longer, and Barcelona alone held out till taken by Marshal Berwick in 1714.

Philip had gone through this contest for a crown with tolerable reputation, though it was evident that he was rather formed to be governed than to govern. In military transactions he committed the whole direction to

the general officers, contented with giving the support of his presence. If he was placed in a situation out of the reach of danger, he quietly remained there; if circumstances brought him in the midst of the warmest fire, he preserved the same phlegm, and amused himself with the fears of those about him. He was easy with his servants, familiar and good-humoured to those about him; but his qualities were rather passive than active, and his attachments were more the result of habit than sensibility. He was devout, but his devotion consisted in minute punctilios; he was conscientious, but narrowly scrupulous. Timid, reserved, and taciturn in public, he observed characters and actions with judgment and accuracy, but suffered things to take their course. The affairs of Spain were soon put into the hands of the daring minister Alberoni, the confidant of Philip's second Queen, Elizabeth Farnese, Princess of Mantua. The politics of that enterprising projector involved Spain in new troubles. He took possession of Sardinia in 1717, and of Palermo in Sicily, and would have conquered the whole island had not the neighbouring powers taken the alarm. A confederacy was formed against Spain by France, England, and Holland; Sir George Byng destroyed the greater part of the Spanish fleet, and Philip was obliged, in 1720, to part with Alberoni as the condition of peace. He soon after fell into a morbid melancholy, which, without affecting his intellectual faculties, had such an effect upon his temper and habits of life as denoted a deranged mind. Though in perfect health, he would pass months together in bed, without shaving or paring his nails, or changing his linen. He eat, slept, and transacted business, at hours the opposite to those which he had usually kept; sometimes remained obstinately silent for several days, in the deepest gloom, and would then break out into fits of rage, in which he beat, scratched, and bit himself and those about him. He took a great aversion to his queen, whom, on any contradiction, he would beat violently. He sometimes imagined he was dying, and even dead, and asked why they did not bury him. Nothing was found so effectual in soothing and rendering him manageable as music, and the famous singer Farinelli, who was sent for and retained about his person, became the most important character at court (see his article). At length he resolved to free himself from the burden of government; and in 1724 he formally abdicated the throne in favour of his eldest son Lewis, and retired to St. Ildefonso. The

young King, however, dying of the smallpox within a few months, Philip was with great difficulty persuaded to resume the sceptre. His melancholy in time almost entirely disappeared, and he applied himself diligently to affairs of state, especially to improving the administration of justice, and encouraging manufactures, arts, and sciences. In the war of 1733 consequent upon the nomination of Stanislaus to the crown of Poland, he joined France against the Emperor, and the infant Don Carlos conquered Sicily and the kingdom of Naples, which were ceded to him at the peace of 1736. In 1739 a maritime war broke out with England on occasion of the right of search claimed by Spain in the American seas. Philip did not live to see the close of it, dying in 1746, at the age of 63, after a reign of 45 years. *Mod. Univ. Hist. Duclos Mem. Secr. — A.*

PHILIP Duke of Burgundy, surnamed THE GOOD, was born at Dijon in 1396. After the death of his father, John the Fearless, who was assassinated at a conference with the Dauphin Charles at Montereau-faut-Yonne, in 1419, Philip, who succeeded to the dukedom, joined the party of the English under Henry V., and assisted in carrying desolation through France during the close of the reign of Charles VI. and the commencement of that of Charles VII. He gained the battle of Mons-en-Vimeu against the Dauphin in 1421; and he afterwards made war upon Jacqueline of Bavaria, Countess of Hainault, Holland, and Zealand, whom he compelled, in 1428, to declare him her heir. In 1435 he was reconciled to the King of France by the treaty of Arras, which was much in his favour; and he became one of the most powerful and wealthy sovereigns of his time, having united to the duchy of Burgundy almost the whole of the 17 provinces of the Low-Countries. When the Dauphin Lewis (afterwards King Lewis XI.) quarrelled with his father, and withdrew to the dominions of Burgundy, Philip gave him a hospitable reception, but absolutely refused to supply him, as he desired, with troops to make war upon his father. The French king, however, seems to have entertained some suspicion of Philip; and being well acquainted with his own son's dangerous character, he said "The Duke of Burgundy is feeding a fox who will eat his pullets." The Duke's son, the Count de Charolois (afterwards Charles the Bold) was of a fiery and unquiet disposition; and it was obvious that a good understanding could not long subsist between such powerful and jealous neighbours. On the accession of Lewis, the Duke and his son were present at his corona-

tion, and every thing seemed at first to denote peace and amity; but some perfidious conduct of Lewis caused the Count of Charolois openly to join in the *league for the public good* against him, in which he was countenanced by his father, who resigned to him the administration of his states. He died at Bruges in 1467, at the age of 71, with the character of a wise and generous prince, who had greatly promoted the prosperity of his family and subjects. He left a large sum in his treasury, although he had bestowed much upon pious foundations. This prince instituted the order of the Golden Fleece. *Morevi. Mod. Univ. Hist. Nouv. Dict. Hist. — A.*

PHILIP Duke of Orleans, Regent of France, was the son of a father of the same name and title, brother of Lewis XIV., by Charlotte Elizabeth of Bavaria. He was born in 1674, and from childhood manifested great quickness of parts, with a boundless curiosity, and a capacity for almost every kind of acquirement. His preceptor, St. Laurent, a man of great merit, unfortunately died before his education was finished, and he fell into the hands of an undertutor, the Abbé Dubois, who obtained an ascendancy over him which entirely subverted his principles. Persuaded by this man that virtue and vice were mere words, and that the only difference among men consisted in the degrees of artifice with which they concealed their vicious propensities, he lost all respect for himself and others, and gave himself up to open profligacy. Yet he had qualities of the heart as well as of the head which might have made him estimable. He was naturally humane, frank, brave, and affable. He had a great share of penetration and sagacity, and would have shone in business of any kind, had not indolence and the love of dissipation destroyed in him all constancy of pursuit and firmness of character. His chief application was bestowed on the arts; and he was a practiser, as well as an amateur, of painting, music, chemistry, and mechanics. He made his first campaign, in 1691, under Marshal Luxemburg, and in the following year commanded the reserve at Steinkerk, where he received a wound. In that year he married a natural daughter of the King by Mad. de Montespan, a degradation to which he was persuaded by Dubois. His wife, though a woman of merit, had a weak pride in consequence of her royal descent, which was little calculated to fix the constancy of such a husband, and he sought for social freedom in the company of debauchees of both sexes. After passing some

years, during the peace, in a round of pleasures and varied studies, he was sent in 1706 to command in Piedmont the army that was besieging Turin. When Prince Eugene approached for the purpose of raising the siege, it was the Duke of Orleans's advice to march out of the trenches and meet him; but the Marshal de Marsin, to whom the King had committed the decision, was of a contrary opinion. In the rout that ensued, the Duke received two wounds, and was obliged to recross the Alps in great disorder. In the following year he went into Spain, and arriving immediately after the battle of Almanza, profited by that victory in the reduction of Valencia and Arragon, and took Lerida in Catalonia. A prospect of the resignation of Philip V. induced the Duke to engage in some intrigues for securing the crown of Spain to himself in case of such an event. They were discovered, and occasioned the arrest of some of his agents; but it was not thought proper to bring any charge personally against him. Lewis, however, was so impressed by it with an idea of his ambitious character, that at his death, in 1715, he left a will, by which the power of the regency, which naturally fell to the Duke as presumptive heir to the crown, was so much abridged by a council, as to be deprived of all authority. Indeed, the Duke's character had been so ruined in the public estimation, that the deaths in the royal family, which caused so much consternation in the last years of that reign, were popularly attributed to poison, administered by his contrivance; a suspicion which was corroborated by his turn for chemical experiments; but posterity has acquitted him of any criminality of that kind. The King's will was, however, set aside by the parliament of Paris, and the regent was established in the full rights of his office. His first measure was the liberating a great number of prisoners confined by lettres de cachet, by which he not only consulted popularity, but indulged his own disposition, which was mild and humane, and his ideas of government, which were liberal. He had, however, too much indolence, and too little steadiness, to persevere in any course of personal exertion, and he soon began to devolve the cares of government upon Dubois, although he knew him to be one of the most profligate of men, and had given his mother a promise not to employ him in public affairs. A total change from the manners and politics of the old court immediately took place. To bigotry and devotion succeeded open impiety, to form and decorum, ease and licentiousness. A

political connexion was established with the English cabinet under George I., which suited the personal interests both of the King and the Regent. The former was conscious that he sat on an ill-assured throne. The latter, who in right was removed from the crown of France only by the life of a sickly child, had reason to apprehend that, in case of the death of the minor King, a claim would be advanced by Philip King of Spain, notwithstanding his solemn renunciations. Indeed, Philip's minister, Alberoni, excited a conspiracy in France itself to deprive the Duke of Orleans of the regency and gain it for Philip. In consequence, France joined in a confederacy with the maritime powers to defeat the projects of this minister and remove him from his station, which they effected. The Regent gave all his confidence to Dubois, whom he first created counsellor of state, and then minister and secretary for foreign affairs. In fine, to the scandal of religion and the clerical order, he placed this avowed libertine in the archiepiscopal see of Cambray, and obliged the Pope to create him a cardinal. The derangement of the finances induced the Regent and his minister eagerly to adopt the delusory system of the projector Law (see his article), which occasioned the ruin of a vast number of individuals, and many unjust and arbitrary proceedings that rendered the government odious. Dubois died in 1723, very little regretted by the Regent, who sensibly felt the slavery to which he was reduced by him, though he had not the resolution to free himself. From that time he took upon himself the post of prime-minister, though his habits of indolence and dissipation rendered him unfit for business, which he soon abandoned to the secretaries of state. Exhausted by the vicissitudes of public cares and private debauchery, he sunk under an apoplectic attack in December 1723, in the 50th year of his age. The agreeable and splendid qualities of this prince have caused his memory to be treated with indulgence by writers, who readily pardon vice when in alliance with wit and good-humour; but, in a sober estimate, he appears to have possessed little that was respectable, to balance much that was contemptible, and even detestable. His easiness of temper was a weakness that annulled all the suggestions of propriety and good sense. It was also attended with an indifference which stifled every warm emotion. Duclos says of him, "Good and bad treatment, services and offences, moved him slightly; he gave and did not recompence; he readily pardoned, seldom esteemed, and

still seldomer hated." In fact, he was sunk in the grossest debauchery, which proceeded to lengths which shocked even the licentious. He was suspected of regarding his abandoned daughter, the Duchess of Berry, with more than paternal fondness; at least, it is certain that he initiated her in the loosest principles, and made her the companion of his scandalous orgies. With all his affected free-thinking, he was enslaved to the superstition of judicial astrology, to which circumstance Pope has alluded in the following line:

A godless Regent tremble at a star.

He durably injured the morals of the nation, destroyed its credit, and directed his policy rather to his own interest than his country's advantage. *Duclos Mem. Secr. Moreri. Nouv. Dict. Hist.—A.*

PHILIP, Saint, and an Apostle of Christ, was a native of the town of Bethsaida in Galilee, on the borders of the lake of Gennesareth or sea of Tiberias. The sacred writings afford us no information respecting his original mode of life; but it is probable that he followed the employment of a fisherman, as that was the general trade of the place where he resided, and the occupation of the persons who were his most intimate associates. He was the first who had the honour of being called by our Saviour to follow him as his disciple: for though Andrew and Peter were earlier believers in Christ as the Messiah, they had not yet been summoned from their callings to become his stated attendants. No sooner had Philip been thus distinguished, than he hastened to communicate the joyful tidings to Nathaniel, a man of extraordinary piety and integrity, that the long expected Messiah had made his appearance in the person of Jesus of Nazareth. Upon Nathaniel's questioning whether such an exalted character could spring from a family belonging to a place so despicable, Philip, after desiring him to come and form his own judgment upon the subject, brought him to Jesus; who soon satisfied him concerning his high claims, by reminding him of a scene in which, very probably, Nathaniel had been engaged in secret devout meditations, no knowledge of which could have reached any person, excepting by supernatural communication. Nathaniel is supposed to be the same person with Bartholomew, one of the Apostles. After Philip was appointed to the office of an Apostle, little is recorded concerning him individually in the sacred history. He was the person to whom our Lord, when he was about

to feed miraculously the multitude who were assembled to hear him, proposed the question, "Whence shall we buy bread, that these may eat?" On this occasion Philip, who seems to have forgotten for a moment the extraordinary power of his master, answered with surprise, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." Our Lord's question, however, was designed to try Philip, and to fix his attention more strongly on the wonderful miracle which he performed. It was this same Apostle to whom some Greek proselytes to Judaism, who came to celebrate the passover at Jerusalem, made application for an introduction to Christ; whose wish to see and hear him, our Lord seems to have regarded as an earnest of the flowing in of all the Gentiles into his spiritual kingdom. During the discourses which Jesus held with his disciples, when in the near prospect of his last sufferings, having intimated to them that the time was approaching when he should be taken away from them and go to the Father, but that he would certainly return and receive them to the honours which should recompence their fidelity to his cause; Philip exclaimed with ardour, "Lord, shew us the Father, and it sufficeth us." As by this language he asked for further satisfaction respecting the truth of our Lord's discoveries and promises than had already been afforded, he drew on himself the gentle rebuke of his master; who observed to him, that those who had heard his words, and seen his works, had in effect heard and seen the Father, since the doctrines which he delivered and the works which he performed were in reality not his, but the Father's. We have no other particulars concerning this Apostle in the New Testament. From other authorities, however, we are furnished with information concerning him which is entitled to credit. Eusebius tells us, upon the testimony of Polycrates bishop of Ephesus, that he resided for some time and died at Hierapolis in Phrygia, as well as two of his daughters, who lived virgins to a very advanced age; and that another of his daughters, who had been married, died at Ephesus. This testimony is also preserved by St. Jerome. It is therefore probable, that for some time his zealous labours were consecrated to the propagation of the gospel in that part of Asia, and that he wrought miracles in confirmation of its truth, as may be concluded from what Papias has related. The time of his death cannot be ascertained. In the martyrologies of the Greek and Roman churches, the reader may meet with accounts

of scourgings and imprisonments which he is said to have suffered at Hierapolis, and of his being put to death either by hanging or crucifixion; but these accounts are not accompanied with any proofs, and are intermixed with such absurd legends that they have no claim on our belief. *The four Gospels. Eusebii Hist. Eccl. lib. iii. cap. 31. and lib. v. cap. 24. Fabricii Bibl. Eccl. sub Hieron. cap. xlv. Cave's Antiquitates Apostolicæ. Lardner's first Postscript to Letter on the Logos, sect. i.—M.*

PHILIP, Saint, one of the first deacons of the Christian church, and afterwards an evangelist, according to very early and not improbable tradition was a native of Cæsarea in Palestine. Having become a convert to the religion of Christ, he joined the believers at Jerusalem, where he acquired great esteem and respect by the excellence of his character, and was a partaker of the miraculous powers communicated to the first disciples. When the Apostles, in order that they might devote themselves entirely to the work of their ministry, proposed to the church at Jerusalem that they should choose seven men of good understanding and discretion, and also possessing the extraordinary gifts of the spirit, who should be set apart for the management of the secular affairs of the church, Philip was one of the persons whom they selected for that office. These persons, from the resemblance of their office in some respects to that of such deacons as were afterwards appointed in the Christian church, are sometimes distinguished by that name, though not in the sacred Scriptures. They also became assistants to the Apostles as preachers of the gospel, whence they are sometimes called Evangelists. Upon the dispersion of the believers by the persecution which arose after the murder of the proto-martyr Stephen, Philip went to Samaria, where he freely preached Christ, and proclaimed him to be the promised Messiah. In this city, notwithstanding the prejudices of the people against the Jews, men's minds were in some measure prepared for the reception of Philip's doctrine, as they were worshippers of the true God, and acknowledged the authority of the Pentateuch, and do not appear to have entertained the same notions with the Jews concerning the Messiah's temporal reign, or their Sadducean principles, both which were hostile to the Christian scheme. And as they had the liberality to give him an undisturbed attention, he succeeded in making numerous converts to the cause of Christ, by his rational convincing discourses, and more particularly

VOL. VIII.

by the miracles which he wrought in the cure of insane persons, the paralytic, the lame, and others labouring under the most obstinate disorders.

Some time before Philip's arrival, a person named Simon had acquired a high reputation at Samaria, by practising pretended magical arts; and had so cunningly imposed upon the credulity of the ignorant and vulgar, that he was regarded as a man who possessed supernatural powers. But the real miracles of Philip soon sunk his juggling tricks into merited contempt; and the disabused multitude, receiving with joy the doctrines confirmed by the extraordinary works which he performed in the name of Jesus Christ, hastened to embrace the gospel, and were baptized, both men and women. Even Simon himself, confounded by the astonishing feats to which he was a witness, made profession of the Christian faith, and submitted to the rite of baptism. He now attached himself to Philip, most probably with the hope, by observing him more narrowly, of learning the secret by which he had wrought his extraordinary deeds. In our life of St. Peter we have seen that when the Apostles and believers at Jerusalem were informed of the progress of the gospel at Samaria, they sent that Apostle thither, accompanied by St. John, to establish the converts in their new profession, and to impart to them the gift of the Holy Spirit, which was a privilege peculiar to the Apostles. When Simon saw that, by the imposition of the Apostles hands, the believers at Samaria were invested with supernatural endowments, he offered money to Peter and John, requesting that they would confer upon him the power of communicating such extraordinary gifts. By thus betraying the insincerity of his profession, he exposed himself to the severe reproof of Peter, who pronounced him to be "in the gall of bitterness, and in the bond of iniquity;" and exhorted him to repent of his wickedness, that he might escape the dreadful punishment which his infamous proposal merited. Alarmed at the awful admonition, he requested the prayers of the Apostles, that the judgments to which they had alluded might not fall upon him. Whether he truly repented, or what afterwards became of him, does not appear from the sacred writings. According to the relations of some early Christian writers, he proved either a corrupter of Christianity, or an avowed unbeliever, and bitter enemy to the progress of the gospel. Their accounts, however, are intermixed with

so many contradictions, and so much fable, that they are not entitled to credit.

Whether Philip returned with the Apostles to Jerusalem, or remained after their departure at Samaria, we are not informed; but no long time intervened before he was divinely employed on another mission. Directed by an angel, he went to the desert through which the road passed which led from Judea to Gaza, at the time when an eunuch, who was high in office under the Queen of the Ethiopians, and a proselyte to the Jewish religion, was returning towards his own country from Jerusalem, where he had probably been to worship at one of the great feasts. He was sitting in his chariot, and reading the passage of Scripture in Isaiah liii. 7, 8., which all the more ancient Jewish commentators considered to be prophetic of the Messiah, and of the difficulties and sufferings which he was to encounter before his kingdom should be firmly established. At this moment Philip, in obedience to a supernatural suggestion, approached the chariot, and asked the eunuch whether he clearly understood the meaning of the Prophet's language in that sublime passage. Upon this the eunuch frankly acknowledged that he stood in need of an interpreter; and concluding either from Philip's appearance or question that he could explain it, requested that he would come up and sit with him in his carriage. He then asked him, whether the Prophet, in the words which he had read, predicted sufferings which should happen to himself, or to some other person? Such a question afforded Philip a fair opportunity of explaining to him the prophecies of the Old Testament relating to the Messiah, and shewing how exactly they were accomplished in the person and character of Jesus Christ. This he did with such clearness and force as fully satisfied the mind of his attentive hearer, who, having learnt that baptism was the rite of initiation into the Christian community, when they came to a spot where there was a spring or stream of water, requested that Philip would administer it to him. With this request the Evangelist complied, after receiving from his convert the short and simple confession of faith with which the primitive Christians were satisfied, that Jesus Christ was the son of God, or the promised Messiah. Immediately after the ceremony Philip was removed instantaneously out of the sight of the eunuch by an invisible agent, and quickly afterwards found himself at Azotus, or Ashdod, where he preached the gospel with great success, as well as in the other cities on

the coast of the Mediterranean sea, till he came to Cæsarea, where Providence directed him to settle for a considerable time. Here, several years afterwards, he received St. Paul and his company when travelling from Ptolemais to Jerusalem; and St. Luke mentions this circumstance concerning him, that he had four unmarried daughters who were all prophetesses. How long he lived after this visit of the Apostle, or whether he made any more excursions for the propagation of the Christian faith, we are not informed. It is probable that he died a peaceable death at Cæsarea, where his house, and the apartments of his virgin daughters, were to be seen in the time of St. Jerome. *Acts of the Apostles, ch. vi. viii. and xxi. Eusebii Hist. Eccl. lib. iii. cap. xxxi. Cave's Apostolic. Doddridge's Family Expositor.—M.*

PHILIP, THE SOLITARY, a Greek monk who flourished in the year 1095, according to Lambecius, but according to others, in 1100, or 1105. He was the author of a curious philosophical treatise, entitled, "Dioptra, sive Amussis Fidei et Vitæ Christianæ ad Callinicum monacum versibus politices, ac Forma Dialogi inter Animam et Carnem, Lib. V." with testimonies from the ancient fathers intermixed with the context. The original of this work is illustrated with a commentary by a Greek writer, in the form of notes. At the persuasion of Dionysius, metropolitan of Mitylene, James Pontanus undertook a Latin version of this piece, which contains only four of the books, and those greatly interpolated, as well as confused in point of order. It was given to the public in his "Versio et Notæ in varios Auctores Græcos," edited at Ingoldstadt in 1604, folio. Annexed to the original, in the Imperial library at Vienna, are five appendixes; the first of which, containing matter interesting to the ecclesiastical historian, consists of "Capita V., historica de Fide et Ceremoniis Armeniorum, Jacobitarum, Chatzitzariorum, et Romanorum, seu Francorum," which are inserted in the 2d vol. of Father Combefis's "Auctuarium." For the subjects of the other appendixes, still remaining in M.S. the reader may consult *Cave's Hist. Lit. Vol. ii. sub sac. Hild. Moreri. Nouv. Dict. Hist.—M.*

PHILIP, OF HARVINGEN, an eminent abbot of Hainault, in the 12th century, sometimes distinguished by the title of *the Almoner*, on account of his bountiful charities to the poor. He was born at the village whence he derived his surname, and embraced the monastic life at the Abbey of Good Hope, one of

the principal houses belonging to the Premontré order, and in the neighbourhood of Binche. His merits raised him to the station of prior under the Abbot Odo; and while he held this post, he wrote some severe letters to St. Bernard, reclaiming a fugitive monk whom the latter had received into the abbey of Clairvaux. These letters gave that abbot such offence, that he preferred a formal complaint against the writer to Odo, who deposed Philip, and banished him to another monastery. During his exile, he solicited and obtained a reconciliation with St. Bernard, with whom he afterwards maintained a correspondence and intimate friendship. In the year 1155 he was recalled to his monastery, and soon after his return promoted to the vacant dignity of abbot. The duties of this office he discharged with great prudence and mildness, exerting all the means in his power to promote the interests of science and literature, and setting an example of studious industry to excite the emulation of his monks. He died after the year 1180. He was the author of "Commentarius Mysticus in Cantica Canticorum;" "Moralitates in Cantica Canticorum;" "Quæstiones Theologicæ in xxi. Literis Tractatæ;" "De Clericorum, Dignitate, Scientia, Justitia, &c. Tractatus VI.;" "De Somnio Nebuchodonosoris;" "De Lapsu primi Hominis;" "Vita S. Augustini Hipponensis;" "Vita S. Amandi Abbatis Tungrensis;" and various other lives, poems, &c., all of which were collected together, and published by father Chamart, one of his successors in the abbey, under the title of "D. Philippi Bonæ Spei, Sacri Ordinis Præmonstratensis Auctoris Disertissimi, &c., Opera Omnia," 1623, folio. *Cave's Hist. Lit. Vol. II. sub sac. Wald. Dupin. Moreri.—M.*

PHILIPPI, HENRY, a learned Jesuit who flourished in the 17th century, was a native of Luxemburg, and born in the vicinity of St. Hubert's in the Ardennes, in the year 1575. He commenced his noviciate in the order of Jesus at the age of twenty one, and soon distinguished himself by his proficiency in the various departments of academical learning, and particularly in scripture history and chronology. Having been admitted to the degree of doctor of divinity, he taught philosophy, scholastic divinity, and biblical literature, in the universities of Gratz in Styria, Vienna, and Prague. For some time he was rector, or president, of the college belonging to the society at Vienna. Afterwards he was appointed tutor and confessor to Ferdinand III. King of Hungary and Bohemia; in whose service he died

at Ratisbon in 1636, about the age of 61, while attending his royal pupil at the diet which elected him King of the Romans. He was the author of "Chronologica Synopsis sacrorum Temporum," 1624, 4to.; "Manuale Chronologicum veteris Testamenti," 1635, 8vo.; "Chronologiæ veteris Testamenti accuratum Examen," 1637, 4to.; "Notæ et Quæstiones Chronologicæ in Pentateuchum," 1635, 8vo.; "Notæ et Quæstiones Chronologicæ in Prophetas majores et minores," 1636, 8vo.; "Quæstiones Chronologicæ de Annis Domini, Julianis, Nabonassari, et Æra Juliana componendis," &c., 1630, 4to.; "Tabulæ Annorum Expensorum pro Chronologia Ecclesiastica," 1634; "De Annis Nati, et Passi Salvatoris," 1630, 4to.; "Tractatus de Olympiadibus," 1635; and "Introductio Chronologica seu de computo Ecclesiastico ad Chronologiam accommodato," which was published from his MSS. in 1681, 4to. *Sotwell's Bibl. Script. Soc. Jesu. Moreri. Le Long's Bibl. Sacr. Vol. II.—M.*

PHILIPS, AMBROSE, an English poet and miscellaneous writer, born in 1671, was descended from an ancient Leicestershire family. He was educated at St. John's college, Cambridge, probably with a view to the church, as he appears to have obtained a fellowship, and to have taken deacon's orders. He attached himself to the whig party, and in 1700 published an epitome of Hacket's Life of Archbishop Williams, the strenuous opposer of Laud and high church claims. Becoming known by this performance, he obtained an introduction in the capital to Addison and Steele, who favoured him, and probably procured his admission among the wits at Button's coffee-house. He had already preluded with a copy or two of verses on public occasions, when he made an attempt in pastoral, which for a time raised him to celebrity. He appears soon after to have gone abroad, since he dates a copy of verses in 1703 from Utrecht; but what was his situation or object is not known. In 1709 he was at Copenhagen, whence he wrote his most admired lines, addressed to the Earl of Dorset. As this capital is out of the common travelling track, it can scarcely be doubted that he was there in some public capacity. On his return he found his friends out of power, and he employed himself in translating Persian tales for Tonson, the bookseller, a circumstance sarcastically alluded to by Pope. He had also the honorary, though probably not lucrative, post of secretary to the Hanover Club, a convivial meeting of friends to the Hanoverian succession. In 1712 he appeared as a dramatic

writer in his tragedy of "The Distrest Mother," acted at Drury-lane with great applause, and still considered as a stock play. Though it cannot claim the merit of originality, being closely copied from Racine's "Andromaque," it is well written and skilfully adapted to the English stage. Its praises are recorded in more than one number of the Spectator. The literary distinction he had now obtained was probably the cause of an exaggerated compliment from Tickell, which eventually exposed him to ridicule and mortification. That writer, in a paper of the Guardian upon pastoral poetry, absurdly enough made the true pastoral pipe to descend in succession from Theocritus to Virgil, Spenser, and Philips. Pope, who thus found his own juvenile pastorals undervalued, sent to the Guardian a comparison between his and those of Philips, in which he ironically gave the preference to the latter; and the irony was so well concealed that Steele was deceived, and it was not till Addison had made the discovery that the purpose was detected. It probably ruined the pastoral reputation of Philips, and thenceforth open war prevailed between the two poets, envenomed by the double hostility of party and rivalry. When the accession of George I. brought the whigs again into power, Philips was made a Westminster justice, and soon after, a commissioner for the lottery. It is recorded to his praise, that being told by Addison, then secretary of state, when he asked for a place, that he was considered as already provided for by his post of justice; he spiritedly replied, that "though poetry was a trade he could not live by, he scorned to owe his subsistence to another which he ought not to live by." In 1718 he was the editor of a periodical paper called "The Freethinker," in which he had several respectable coadjutors. It was printed collectively in three volumes, but has sunk into oblivion. Two more tragedies, "The Briton," and "Humphrey Duke of Gloucester," were brought on the stage by him in 1722, and favourably received. In 1724 Philips accompanied to Ireland his friend Dr. Boulter, created Archbishop of Armagh, in quality of his secretary. He enjoyed other emoluments which enabled him to represent in parliament the county of Armagh. The places of secretary to the lord chancellor and judge of the prerogative court were afterwards conferred upon him. He remained in Ireland till 1748, when he returned to England, the survivor of most of his early friends and enemies. He died in the following year at the age of 78.

Philips published his poems collectively in one volume in 1748, and they now make a part of the body of English poetry, though not a much esteemed part. The pastorals have, indeed, more natural description than Pope's melodious imitations; but they are not excellent in this respect; and the air of simple rusticity thrown over them, while it gives no resemblance of real life, disgusts by meanness and puerility. They afforded Pope several ludicrous examples of the bathos for Scriblerus. That the author, when he aimed at the elegance of cultivated verse, could attain it, is proved by his two translations from Sappho, and his letter from Copenhagen, which are undoubtedly his best performances: the latter, particularly, is scarcely surpassed as a descriptive piece. There is, however, more originality, at least in manner, in those copies of verses in short lines, by which he paid his compliments, not only to young ladies in the nursery, but even to Walpole at the helm of state, though, indeed, they are much better adapted to the former than the latter. These are easy, sprightly, and pretty, with a kind of infantile air, that gave them the ludicrous appellation of *namby-pamby*. An admirable imitation of them is given in Brown's "Pipe of Tobacco," which proves that they are strongly marked by a *character*, and this is some merit. Philips's other works, with the exception of the "Distrest Mother," have no claim to notice. *Johnson's Lives of the Poets. Anderson's Brit. Poets.*—A.

PHILIPS, JOHN, an English poet, born in 1676 at Bampton in Oxfordshire, was the son of Dr. Stephen Philips, archdeacon of Salop. He received his classical education at Winchester school, where he gained great reputation by his Greek and Latin exercises. In 1694 he removed to Christ-church college in Oxford, where he fully maintained the classical distinction he had acquired, and obtained the esteem of several eminent literary characters. Being designed for physic, he applied to the study of natural history, and particularly of botany, but it does not appear that he engaged further in professional pursuits. In 1703 he made himself known to the public by his poem of "The Splendid Shilling," a pleasant burlesque, in which he happily imitated the style of Milton, which had been an object of his early attention. The reputation he acquired by this effusion was the cause of his being selected by Harley and St. John, the heads of the tory party, (for all was party then) to celebrate the victory at Blenheim, in competition with Addison, the poet of the whigs.

This he executed in a poem with that title, published in 1705, which, however, does not seem to have added much to his fame. His didactic poem on Cyder, published in 1706, is his principal work, and that to which his name is chiefly associated. It became popular, and raised him to eminence among the poets of his time. A Latin Ode in the Horatian style, addressed to his patron St. John, in return for a present of wine and tobacco, was the only additional production of his muse; for he did not live to finish a poem which he had meditated on the subject of the Last Day. He was carried off by a pulmonary disorder at his mother's house in Hereford, in February 1708, in his 32d year, to the great regret of his friends to whom he was endeared by the modesty, kindness and blamelessness of his character. Besides a tablet with a Latin inscription in Hereford cathedral, where he was buried, he was honoured with a monument in Westminster-abbey erected by Lord Chancellor Harcourt, with a long and classical epitaph in Latin composed by Atterbury. His friend Edmund Smith, author of *Phædra* and *Hippolitus*, also wrote an elegant copy of verses to his memory.

The "Splendid Shilling" and the "Cyder" of Philips are still read with pleasure. In both the Miltonic verse and diction are imitated; in the first, for a comic effect, by contrasting the solemnity of the style with the humorous levity of the subject; in the second, for the purpose of elevating a topic taken from common life. Dignity and variety are likewise attempted to be given to the didactic poem by a close imitation of the plan and manner of Virgil's *Georgics*, particularly in frequent digressions, from which the writer usually returns with much skill to his proper subject. But on the whole, the piece is rather to be admired for its art and learning than its poetry. It has little either of grandeur or beauty; and Milton is copied rather in his faults than his excellencies. The "Blenheim," also written in blank verse of the same model, will scarcely repay a perusal. *Life prefixed to the edition of his poems in 1776. Johnson's Poets.*—A.

PHILISTUS, an eminent historian of antiquity, was, according to some, a native of Naucratis, according to others, of Syracuse. He was born about 431 B. C., and was liberally educated by his father Archomenides, who sent him to Athens, where he studied under Isocrates and the poet Evenus. Fixing his abode at Syracuse, he promoted the schemes of Dionysius the elder to overthrow the liberties

of his country, and was placed by him in the important post of governor of the citadel. That prince even connived at the criminal intercourse which Philistus maintained with his mother; but upon the discovery of a secret marriage which he had contracted with the daughter of Dionysius's brother Leptines, the tyrant banished both him and his father-in-law. Philistus retired to Adria, where he employed his leisure in composing a history of Sicily and of the reign of Dionysius. He remained in banishment till after the accession of Dionysius the younger, when he was recalled upon the persuasion of those courtiers who were jealous of the influence acquired by the virtuous Dion, and his friend the philosopher Plato, who had been invited to the Syracusan court. Philistus, by working upon the suspicious temper of Dionysius, procured the exile of Dion, and brought himself into high favour by his tyrannical maxims. When Dion returned with an armed force to rescue his country from tyranny, Philistus was made admiral of the fleet appointed to oppose him. An engagement ensued, in which the royal fleet was defeated, and Philistus was made prisoner, who was put to an ignominious death B. C. 357. He was a man of learning and abilities, but his memory is stigmatized for the bad use he made of his talents. He wrote several works, but was chiefly famous for his "Antiquities of Sicily," in five books, his "History of Dionysius the Elder," in three books, and that of part of the reign of Dionysius the younger, in two books. In his style he was an imitator of Thucydides; but his purpose of flattering tyrants debarred him from the elevation of sentiment displayed by the Athenian. His histories, however, were in much esteem, and were long preserved in libraries. Cicero speaks of them in a letter to his brother Quintus; but no part of them has reached modern times. *Vossii Hist. Græc. Sevin in Mem. de l'Acad. des Inscr.*—A.

PHILO, surnamed BIBLIUS, from Biblos the place of his nativity, was a grammarian who flourished from the reign of Nero to that of Adrian. He was the author of various books in the Greek language, of which Suidas mentions "De Parandis et Deligendis Libris," "De Urbibus," "De claris Viris," and "De Imperio Adriani." He is, however, chiefly known as the translator of Sanchoniatho's Phœnician history into Greek, of which a few fragments remain, that have exercised the critical talents of several learned men. *Vossii Hist. Græc. Moreri.*—A.

PHILO, BYZANTIUS, a Greek author of an uncertain age, but supposed to have flourished two or three centuries B. C. wrote a "Treatise on Warlike Machines," which has been preserved, and is published among the "Mathematici Veteres," *Par.* fol. 1693. To him also is attributed a work "De Septem Orbis Miraculis," published with notes by Leo Allatius, *Gr. Lat. Romæ*, 8vo. 1640, but which some judge to be spurious. His name is also prefixed to a treatise "De Mundo" annexed to the Aldine edition of Aristotle, 1495, and to another "De Nobilitate." *Vossii Hist. Græc. Bibliogr. Dict.* — A.

PHILO, a learned Jewish writer who flourished in the 1st century, and under the reign of the Emperor Caligula, was of the sacerdotal race, and brother to the chief magistrate of his nation at Alexandria, which was the place of his birth. With respect to the year in which he was born we are unable to arrive at any certainty; but as he speaks of himself as old and grey-headed in the year 42, when he was employed by his countrymen on a public occasion mentioned below, it is probable that he was born at least twenty years before the commencement of the Christian æra. He received his education in his native city, and distinguished himself by his proficiency in eloquence, philosophy, and scriptural knowledge. Eusebius says of him, that "he was a man copious in speech, rich in sentiments, and eminent and sublime in his acquaintance with the Holy Scriptures." He was intimately conversant with the writings of Plato, whose philosophy was in his time highly esteemed in Alexandria, and he made himself so perfectly master both of his doctrine and language, that it became a common observation, "either Plato philonized, or Philo platonized." If we attend to the nature of Jewish learning in Egypt at this period, and compare it with the spirit of the Alexandrian schools, we shall perceive the manner in which Philo studied philosophy. From the time of the Ptolemies, the use of allegories had been borrowed by the Jews from their Egyptian neighbours; and by the help of these, Platonic and Pythagorean dogmas were introduced among them, as the concealed and symbolical sense of their own law. In this manner, without appearing to be indebted to heathen philosophers, they were able to make what use they pleased of their systems. These systems, also, were adulterated with many dogmas from the Oriental philosophy, particularly on the subject of the divine nature. This philosophy, which had been well received in

Alexandria, Philo eagerly embraced; and, either for want of a perfect acquaintance with Jewish learning, or through a distaste for the simple doctrine of the Mosaic law literally understood, by the help of allegory he boldly interwove the Platonic dogmas with the doctrines of the sacred oracles, and ascribed them to Moses. It is, moreover, exceedingly probable, that in so doing he was in some measure influenced by the example of the Essenes and Therapeutæ, whose method of philosophizing he imitated, though he did not adopt their manner of living: for he always speaks of them in the highest terms of commendation; and he describes his youthful studies and contemplations in language which perfectly agrees with the spirit of these sects.

In the mean time, Philo was not so far immersed in philosophical studies, as to neglect the cultivation of eloquence, and to withdraw his attention from civil affairs. On the contrary, he appears to have been held in high estimation as an orator, and as a man of wisdom and prudence in the conduct of important negotiations. For these reasons he was placed at the head of a deputation sent by his countrymen to Rome in the year 42, with the design of vindicating them from the calumnies with which they were loaded by the Alexandrians, and of defending their cause against Apion. The Emperor Caligula, however, had been so incensed against the Jews, that he would not admit the deputation to a hearing; and Philo was in no little danger of losing his life. But though his mission proved fruitless, he committed the substance of his apology for the Jews to writing, and therein gave a favourable specimen of his learning, ability, and integrity. Eusebius relates, that after the death of Caligula this apology was read in the Roman senate. By the same historian, as well as by St. Jerome, and others, it is stated, that Philo came a second time to Rome in the reign of Claudius, when he formed an acquaintance with St. Peter, and cultivated his friendship. And Photius goes so far as to say, that he became a convert to the Christian faith, and was baptized; but that afterwards, having met with some cause of offence, from motives of resentment he renounced his new creed. These anecdotes, however, are not supported by the evidence necessary to satisfy us of their truth, and the former is inconsistent with the most probable hypothesis respecting the time when St. Peter came to Rome. That Philo possessed erudition and genius, and was intimately acquainted with Grecian literature and philosophy, appears sufficiently from his

writings; but to the same authorities we may safely appeal, in proof of his being deficient in a sound and accurate judgment. These writings, likewise, are frequently rendered so obscure by the allegorical style which he borrowed from the Egyptians, that it would, perhaps, be a vain task to attempt thoroughly to understand them. At the same time they will be found to contain much excellent matter, and to abound in noble sentiments, and lessons of pure morality. Correspondent with such principles was the author's private character, who appears to have been highly respected and esteemed for his integrity, benevolence, and virtue.

As a specimen of Philo's notions, and of his manner of blending together the doctrines of Plato and of Moses, we shall lay before our readers the following particulars from Enfield's Abridgment of Brucker, to which we have already been much indebted in this article. "At the same time that he greatly admired, and closely followed, the Platonic system, in the adulterated state in which it was taught in the Alexandrian schools, he professed to derive the tenets of Platonism from the sacred writings, and even represented Plato as a disciple of Moses. Of this strange combination of Platonic refinements with the simple doctrine of the Hebrew scriptures, innumerable examples occur in his works. In his book upon the Creation of the World, Philo every where supposes the prior existence of Plato's world of ideas; and represents the Deity as constructing visible nature after a model which he had first formed. He attributes to Moses all the metaphysical subtleties of Plato upon this subject, and maintains, that the philosopher received them from the holy prophet; 'God,' says he, 'when he foresaw, in his divine wisdom, that no fair imitation could possibly exist without a fair pattern, nor any sensible object be faultless, which did not correspond to the archetype of some intelligible idea, after he had decreed to make this sensible world, first formed an intelligible and incorporeal model, after which he might frame the material world; the latter containing as many kinds of sensible, as the former of intelligible natures. The ideal world must neither be represented, nor conceived, as circumscribed by space.' Again, 'This intelligible world is, according to the Mosaic doctrine, no other than the word or reason (*λογος*) of God now forming the world; and this reason in the beginning produced heaven, which consists in pure essence, and is the destined habitation of gods both visible and invisible.'

'The Creator,' adds he, 'framed, in the intelligible world, first of all, an incorporeal heaven, an invisible earth, and the image of air and space, and afterwards the incorporeal essence of water and light, and the intelligible pattern of the sun and all the stars.' After the example of the Alexandrian school, which combined the Pythagorean doctrine with the Platonic, Philo supposes the order of the visible world to have been adapted to the Pythagorean proportions and numbers. He maintains the immutability of the material world upon the principle universally adopted by the ancients, that as from nothing nothing can be produced, so nothing which exists can be annihilated; whence it may be inferred, that he conceived matter to be coeval with the Deity. He held the human soul to consist of three natures, the rational, the irascible, and the concupiscible.

Concerning the Deity, Philo every where makes use of the language of Plato rather than of Moses. He speaks of God as containing all things, but contained by none; as embracing all things within his bosom, and pervading every part of the universe. His language concerning the divine nature is so obscure and inconsistent, that it is difficult to discover, with accuracy, his real meaning. But, if those parts of his writings, in which he drops the popular language, and expresses his philosophical notions on this subject, be diligently compared, it will be found, that Philo supposed a quaternion of principles in the divine nature; the first fountain of divinity, and three emanations from this fountain, each possessing a distinct, substantial existence, but all united in essence with the first principle. The first of these emanations, which he called the *logos*, he conceived to have been the divine intellect, the seat of those ideas which form the intelligible world; and the second and third, to have been the substantial principles or powers by which the sensible world was created and governed. This doctrine of substantial emanations within the divine nature was at this time received among the Platonists from the oriental schools; and it was also the doctrine of the Jewish Cabbala. It is therefore probable, that this was the doctrine concerning the divine nature embraced by this pupil of the Egyptian schools. Philo, and other Egyptian Jews, who adopted the oriental and Platonic philosophy, seem neither to have conceived of the *logos*, and other primary emanations from the first fountain of deity, as beings separate in nature and essence from God, nor merely as simple attributes, but as substantial virtues or powers radically united in the divine essence,

and distinct from the first principle only in their peculiar mode of existing and acting; that is, they conceived or imagined they conceived, a kind of middle nature, between beings who enjoy a separate existence and mere attributes or properties. This hypothesis may serve to cast a feeble ray of light upon those obscure passages, in which Philo speaks of God as the being *who is*, and who has two most ancient powers nearest him, one on each side, of whom one is called the Maker, the other, the Governor. Again, 'the middle divinity, attended on each side by his powers, presents to the enlightened mind, sometimes one image, sometimes three: *One*, when the soul, perfectly purified, passes beyond not only other numbers, but even that which is next to unity, the binary, and hastens to that which is strictly simple; *Three*, when, not yet initiated into the great mysteries, it is employed upon the less, and is unable to comprehend Him Who Is, by himself alone without another, but sees him in his operations as the Former and Governor of all."

In Fabricius, and Cave, the subjects of Philo's various treatises which have reached modern times are particularized. The first collection of them was published by Turnebus, in the original Greek, at Paris, 1552, folio; of which Gelenius published a Latin version in 1561. They were afterwards published in Greek and Latin, at Geneva in 1613, and at Paris in 1640, both editions in folio. The latest and most complete edition of the whole, with some additional pieces from manuscripts in the Vatican and Bodleian libraries, was published at London in 1742, by Dr. Mangey, in 2 vols. folio. *Josephi Antiq. Jud. lib. xviii. cap. ix. Eusebii Hist. Eccl. lib. ii. cap. v. Hieron. Script. Eccl. Catal. Num. 21. Fabricii Bibl. Græc. Vol. III. lib. iv. cap. iv. Cave's Hist. Lit. Vol. I. sub sæc. Apost. Enfield's Hist. Phil. Vol. II. b. iv. ch. i.—M.*

PHILOLAUS, a Pythagorean philosopher who flourished in the 101st Olympiad, or about 375 years B. C. was a native of Crotona, who afterwards resided at Heraclea. He became a disciple of Archytas, and was a contemporary with Plato. These circumstances, for which we have the testimony of Diogenes Laertius, Aulus Gellius, Jamblicus in his life of Pythagoras and others, shew that Plutarch must be incorrect when he relates, that our philosopher was one of the few Pythagoreans who escaped from the house burnt by Cylon, as that nefarious deed happened during the life-time of Pythagoras, who died nearly seventy years be-

fore Plato was born. Philolaus was the person by whose means the Pythagorean doctrine was first divulged, notwithstanding the oath which he must have taken as a member of that sect, to keep their mysteries secret. For it was from him that Plato purchased the written records of the Pythagorean system; among which, probably, were the writings of Timæus, which furnished Plato with the materials for the dialogue bearing the name of that philosopher. Philolaus fell a sacrifice to political jealousy, for aiming, or for being suspected of aiming at the possession of despotic power in the government of his country. Of his doctrine our readers will be able to form some idea, from the summary which Enfield has taken from Brucker. "Philolaus treated the doctrine of nature with great subtlety, but at the same time with great obscurity; referring every thing that exists to mathematical principles. He taught that reason, improved by mathematical learning, is alone capable of judging concerning the nature of things; that the whole world consists of infinite and finite; that number subsists by itself, and is the chain which by its power sustains the eternal frame of things; that the Monad is not the sole principle of all things, but that the Binary is necessary to furnish materials from which all subsequent numbers may be produced; that the world is one whole, which has a fiery centre, about which the ten celestial spheres revolve, heaven, the sun, the planets, the earth, and the moon; that the sun has a vitreous surface, whence the fire diffused through the world is reflected, rendering the mirror from which it is reflected visible; that all things are preserved in harmony by the law of necessity; and that the world is liable to destruction, both by fire and by water. From this summary of the doctrine of Philolaus it appears probable, that, following Timæus, whose writings he possessed, he so far departed from the Pythagorean system as to conceive two independent principles in nature, God and matter, and that it was from the same source that Plato derived his doctrine upon this subject." It has been said, that to Philolaus ought to be ascribed the invention of that true system of the world which Copernicus afterwards revived. But that such a statement is erroneous, may be concluded from the unquestionable evidence which we have that Pythagoras was taught that system in Egypt. This erroneous hypothesis, however, induced Bulliald to place the name of Philolaus at the head of two of his works, which were written to illustrate and confirm that system. *Diogen.*

Laert. lib. viii. § 15. 35. Aul. Gell. lib. iii. cap. 17. Jamblic. Vit. Pythag. cap. xxxi. xxxvi. Plutarch. de Genio Socrat. Fabricii Bibl. Græc. Vol. I. lib. ii. cap. xiii. Stanley's Hist. Phil. part. ix. Enfield's Hist. Phil. Vol. I. b. ii. ch. xii. sect. 2.—M.

PHILOPÆMEN, the last great commander among the Greeks, was born at Megalopolis in Arcadia, B. C. 253. Becoming an orphan at an early age, he was carefully educated by his father's friend Cassander, a noble Mantinean, and he received the instructions of two academic philosophers, who instilled into his mind the high principles of honour and patriotism. He was, however, more addicted to an active than a studious life, and his temper and manners had a degree of roughness which they always retained. His passion was military fame, and all the exercises of his youth were directed to the acquisition of martial habits. When of an age to bear arms he joined those of his townsmen who employed themselves in incursions upon the Laconian territory, in which expeditions he was the first to march out and the last to return. The intervals of war he spent in hunting, and in the cultivation of an estate which he possessed in the country, and where he wrought like a common labourer. When he was thirty years of age, Cleomenes, King of Sparta, surprised Megalopolis by night. Philopæmen exerted himself with the utmost valour to drive him out again, but being unable to effect this, he covered the retreat of the inhabitants to Messene at the imminent danger of his life. When Antigonus, King of Macedon, came to aid the Achæans against Cleomenes, Philopæmen joined him with the cavalry of his countrymen, and greatly signalized himself at the battle of Sellasia, in which the Spartans were totally defeated. Antigonus, on this occasion, publicly testified his approbation of his conduct, and would gladly have engaged him in his service; but Philopæmen declined the proposal, not choosing to become the subject of a monarchy, and share in the servility and intrigue of a court. His martial ardour and desire of improvement, however, induced him to engage as a volunteer in an intestine war then raging in the island of Crete; and he served for some years in that excellent school of military discipline. On his return with a high reputation, he was appointed by the Achæans to the command of the cavalry. By his zeal and activity he corrected many abuses which had gained ground in that body, and rendered it famous throughout Greece for

superior courage and discipline. In a battle with the Ætolians and Eleans, he killed with his own hand Demophanes, commander of the Elean horse, and thereby gained the victory. This was a prelude to his great success in the station of prætor or commander in chief of the Achæan league, to which he was raised B. C. 210, in the 44th year of his age. After spending some months in the improvement of the military system of the Achæans, with respect to their tactics and armour, he at length led them into the field against Machanidas, tyrant of Sparta, who was marching with a powerful army to invade Achaia. He met the enemy at Mantinea, and an engagement ensued, in which Philopæmen, with great military skill, turned the fortune of the day, which at first seemed to go against his party, and finally gained a complete victory by killing Machanidas in a personal encounter. This exploit of their prætor was commemorated by the Achæans by a brazen statue placed in the temple of Delphi, representing him in the attitude in which he ran his spear against the tyrant.

Philopæmen was again prætor when the Achæans declared war against Nabis a succeeding tyrant of Sparta (see his article.) As Nabis was pressing the siege of Gythium, which was occupied by an Achæan garrison, Philopæmen thought it necessary to interrupt his operations by sea, and accordingly fitting out some ships, he took the command himself, though totally unpractised upon that element. He paid for this temerity by a defeat, from which it was with great difficulty that he made his escape. He, however, retrieved this disgrace by surprising the Lacedæmonian camp; and soon after, advancing towards Lacedæmon, he encountered the troops of Nabis who were returning from Gythium, and gave them a complete overthrow with great slaughter. On this occasion he availed himself of that skill in occupying posts for which he was peculiarly remarkable. This skill he had acquired by long practice; for it had always been his custom in travelling to make observations on all the difficult passes and defiles, and to discuss with his companions what would be best to be done if an army were to be conducted that way, or to be attacked on its march. Nabis was soon after assassinated, and Sparta was siezed and pillaged by the Ætolians. The inhabitants rising upon them, much confusion ensued, in the midst of which Philopæmen arrived with a small force. Taking advantage of the opportunity, he in-

duced the Lacedæmonians to join the Achæan league, which event, highly glorious to himself, took place B. C. 191. That people were so grateful to him for the restoration of tranquillity, that a sale having been made of the palace and effects of Nabis, which raised 120 talents, they determined to present the sum to Philopœmen. Plutarch relates on this occasion what seems very improbable; that after the public resolution for this purpose, no individual could be found who durst venture to offer the present to the chief, so high was the opinion of his probity and disinterestedness; and that an old friend of his being obliged to take upon himself the office, waited upon him a third time before he could summon up courage to mention the matter. In conclusion, Philopœmen refused the money; and going to Sparta, after making his acknowledgments for the intended favour, advised the people rather to lay it out in bribing bad citizens who factiously opposed the public measures, than in tempting good men who were ready to serve them gratuitously.

The Romans now began to display that intention of interfering in the affairs of Greece as masters, which, after their success against Philip of Macedon, they had undoubtedly entertained, though for some time concealed by the moderation of Flaminius. The General Assembly of the Achæans had customarily been held at Ægium; but Philopœmen was desirous of dividing that honour and benefit among other cities of the league. The Ægians complained of the innovation to the Roman commander at Cephalonia, who gladly made use of the pretext to bring the matter before his tribunal, and met the Achæans in Peloponnesus for that purpose. He wished to favour the Ægians, but finding the voice of the majority against them, he withdrew from the assembly without making a decision, satisfied with having established the precedent. Philopœmen was too good a Grecian not to feel a repugnance to the exercise of Roman authority in Greece, and on various occasions he showed a jealousy of the Roman commanders, and thwarted their plans. He is, however, accused of a revengeful spirit in his treatment of Sparta, so long the bulwark of Greece, when the Lacedæmonians, after making an attempt to recover Las, in which was an Achæan garrison, withdrew from the Achæan league and implored the protection of the Romans. Being again invested with the prætorian dignity, he marched with an army to the gates of Sparta, and demanded all those who had been con-

cerned in the attack upon Las, in order to be tried for their offence. About 90 persons were sent out to him, of whom several were massacred in a quarrel with the Lacedæmonian exiles who accompanied the Achæan army. On the following morning the remainder were produced before the multitude, who, scarcely permitting them to speak in their own defence, put them all to death. Philopœmen then imposed upon the Spartans the hard conditions of demolishing their walls, disbanding their mercenaries, expelling the slaves who had been liberated by the tyrants, readmitting the exiles, and finally abolishing the laws of Lycurgus, which had subsisted (not, indeed, without many changes and infractions) for 700 years. This severity was by no means pleasing at Rome, whither the Lacedæmonians carried their complaints. Several deputations were sent to and from that capital on the occasion, and at length the decree of the Achæans respecting Sparta was annulled, and it was ordered that the Lacedæmonians should again be admitted as equal members of the Achæan body. Philopœmen appears on this occasion to have struggled as long as he was able for the independence of his country, and to have yielded only to the necessity of the times. He was supported by Lycortas, father of Polybius the historian, who spoke strongly in justification of his conduct.

Philopœmen was prætor for the eighth time, when the city of Messene withdrew itself from the Achæan league. On receiving the intelligence, he immediately, though indisposed with a fever, assembled a body of Megalopolitan youth, and with Lycortas advanced towards Messene. He defeated by the way Dinocrates, author of the revolt, but whilst pursuing the fugitives, they were joined by a reinforcement and renewed the action. Philopœmen now found it necessary to retreat, himself bringing up the rear. In this situation, being left alone amidst the enemy, he was thrown from his horse, wounded and stunned by the fall, and made prisoner. He was conveyed to Messene, where the people, after the first triumph on their success, were filled with compassion at the sight of one whom they had long considered as a hero and benefactor, reduced to that wretched condition. He was inhumanely thrust into a subterranean dungeon for the night; and the next morning an assembly was held to determine the fate of the illustrious captive. The people were inclined to favour him, but the senate, who were authors of the revolt, prevailed in a resolution to put him to death. An executioner was accordingly sent

to the dungeon with a cup of poison. As soon as Philopœmen beheld him, he raised himself with difficulty from the ground, and enquired whether Lycortas and his companions had escaped. Being assured that they were all safe, he replied "Then we are not entirely unfortunate;" and calmly drank the poison, which soon proved mortal. He died at the age of 70, B. C. 183. His unworthy fate excited equal grief and resentment through the whole Achæan league, and numbers flocked to join a force led by Lycortas to revenge his death. The Messenian people opened their gates without resistance, and put into his hands the authors of the deed, who were reserved as sacrifices to his manes. The ashes of the hero were carried in great pomp to Megalopolis, where funeral honours of every kind were paid to his memory. Most of the cities of Greece also erected his statue, with inscriptions recording his great actions. It was observed by writers both Greek and Roman, that the same year was fatal to three great commanders, Hannibal, Scipio, and Philopœmen, the latter being thus put on a parallel with the two former, which honour he seems to have merited by his talents, though the theatre on which he acted was so much inferior in grandeur. He had the simplicity of manners and plainness of appearance which often accompany real greatness of mind. Being once expected to lodge at a house in Megara, the hostess was busied in making preparations for his reception, when he arrived alone, in a mean habit, and with no indications of his rank; for his figure was vulgar. Taking him for one of Philopœmen's servants, she set him to cleave wood for the fire; and he was thus employed when the master of the house returning recognized him. Greatly surprized, he asked him the meaning of the scene: he good-humouredly replied in broad Doric; "I am paying the penalty of my homeliness." Several years after his death, when Corinth was destroyed by the consul Mummius, a Roman moved for the subversion of all his statues and monuments, as those of an implacable enemy of Rome. Polybius, however, in an eloquent harangue defended his memory, and the consul would not permit such a posthumous insult to a truly great man. *Livy. Plutarch Vit. Philop. Univers. Hist.—A.*

PHILOSTORGIUS, a learned ecclesiastical historian in the fourth century, was born at a village in Cappadocia, about the year 368. His father, who was a follower of Eunomius, married into an Homousian family; but soon made a convert of his wife, and she succeeded

in bringing over her relations to the same principles. In these principles Philostorgius was educated; or, in other words, he was taught to believe that the Son, in his essence, was *unlike* and inferior to the Father. When he was in the twentieth year of his age he went to Constantinople, in order to acquire literary improvement under the most celebrated professors in that city; and that he was an attentive and diligent student may be inferred from evidences which his remains discover of no common proficiency in philosophy, natural history, geography, astronomy, poetry, and medicine. He wrote an "Ecclesiastical History," in twelve books, containing the history of affairs from the commencement of the Arian controversy, or about the year 300, to the year 425, when it was published. This work he drew up in the spirit of a zealous Arian, treating in it the Catholics and Semi-Arians with excessive severity, and discovering a glaring prejudice in favour of his own party. Aetius he commended as the greatest man who ever lived; and when extolling Eusebius of Nicomedia, Theophilus the Indian, and other Arian bishops, he exposed himself to the charge of credulity and superstition, by speaking of them as eminent for working miracles, as well as for piety of life and conversation. He also introduced into it tales of marvellous events, stated to have happened in his own time, but distinguished for their absurdity and improbability. Independently of its faults, however, his history will be found to contain important and useful matter relating to the state of the church and ecclesiastical antiquities, during the period to which it refers; delivered in a style and language which are sometimes correct and pleasing, but frequently rendered obscure by the introduction of too many figurative and poetical expressions. This work, as will naturally be imagined, was condemned and proscribed by the Catholic party, who were so active in suppressing it, that no entire copy of it has reached modern times. In Photius's "Codex," however, large extracts from it are preserved, which were first published at Geneva, by James Godfrey, in the original Greek, accompanied with a Latin version, notes, and long dissertations, 1643, 4to. In 1673, the learned Henry de Valois, having collated the original with different manuscripts, corrected the text, and given a new translation of the whole, published these extracts at Paris, together with the ecclesiastical histories of Eusebius, Socrates, Sozomen, Theodoret, &c. in 3 vols. folio., followed by a

supplement of additional fragments from Suidas, and other authors. This edition was reprinted at Cambridge in 1720, by William Reading, in 3 vols. folio., with additional notes and illustrations by the editor and other learned critics. *Fabricii Bibl. Græc. Vol. VI. lib. v. cap. iv. § 29. Cave's Hist. Lit. Vol. I. sub. sec. Nest. Dupin. Lardner's Cred. part ii. Vol. VII. ch. lxix.*—M.

PHILOSTRATUS, a Greek sophist, was a native probably of Lemnos, though he is also called an Athenian and a Tyrian. He came to Rome in the reign of Severus, about the year 200, and was employed by the Empress Julia to compile a life of the famous philosopher Apollonius of Tyana. In the article of that extraordinary man some account is given of this work, which is written in the declamatory style of a rhetorician, and totally without judgment, abounding with marvellous and absurd tales. It, however, conferred celebrity on the author, and has survived to modern times. Philostratus also wrote a work entitled "Icones," being a collection of descriptions, in a florid but pure and elegant style. A nephew of this writer, also named *Philostratus*, who lived in the time of Heliogabalus, was the author of lives of the sophists, now extant. The best edition of the works of Philostratus is that of Gothofr. Olearius, Gr. Lat. Lips. 1709. *Vossii Hist. Gr. Bibliogr. Dict.*—A.

PHILOTHEUS, a celebrated patriarch of Constantinople in the 14th century, was a native of Greece, who embraced the religious life in the monastery at Mount Sinai. Afterwards he became abbot of the monks at Mount Athos, and before the year 1354 was made Archbishop of Heraclea. In the following year he was commissioned by the Emperor Cantacuzenus to mediate a peace between his son Matthew, and his son-in-law John Palæologus. In the same year, upon the deposition of Callistus from the patriarchate of Constantinople, he was raised to that dignity, and laboured zealously, but ineffectually, to promote a reconciliation between Cantacuzenus and Palæologus. The latter having soon made himself master of the Imperial city, Philotheus found it necessary to withdraw into concealment, and Callistus resumed the honours of which he had been deprived. Upon the death of that prelate, in 1356, the Emperor John restored Philotheus to his former dignity, and ever afterwards treated him with distinguished favour. He retained the patriarchal chair till his death, about the year 1371. Cantacuzenus

speaks of him as a person who was highly respected for the sanctity of his life, and greatly admired for his eloquence. He was the author of "Ordo sacri Ministerii," published in Greek and Latin, by James Goar, in his "Rituale Græcor." and inserted in the xxvith vol. of the "Bibl. Patr.;" "De Præceptis Domini Capitula XXI.," edited in Greek and Latin, by Peter Poussines, in his "Thesaur. Ascet.;" "Sermo encomiasticus in tres Hierarchas, Basilium, Gregorium Theologum, et Joannem Chrysostomum," published in Greek and Latin, by James Pontanus, together with the "Dioptra" of Philip the Solitary, and inserted in the 2d volume of Fronton du Duc's "Auctuar. Patr.;" two Orations, one "De Cruce," and the other "In tertiam Sejuniorum Dominicam," edited in Greek and Latin, by Gesner, in the 2d vol. of his treatise "De Cruce"; and numerous other pieces, principally controversial, some published, and the rest remaining in MS. of which an account is given in the two first of our authorities. *Fabricii Bibl. Græc. Vol. X. lib. v. cap. 44. Wharton and Gery's Appendix to Cave's Hist. Lit. Vol. II. sub. sec. Wicklev. Dupin.*—M.

PHLEGON, a Greek writer, born at Tralles, was one of the freedmen of the Emperor Adrian who were brought up to letters, and survived to the 18th year of Antoninus Pius. He was the author of various works of which the most important was that entitled "Olympiads," or "Chronicles," in 16 books, brought down to the 129th Olympiad, A. D. 137. This contained an account of the remarkable events occurring in every year of the Olympiads, whether important or trifling: and though compiled without judgment, would have been of great service to the study of history if preserved. One Olympiad alone is extant in Photius. Phlegon also wrote a work "De Mirabilibus," and another "De Longævis," both which are, at least in part, come down to modern times. Of his "Opuscula" the best editions are that of Meursius, Gr. Lat. 4to. L. Batav. 1620, and of Franzius, Hal. 8vo. 1775. *Vossii Hist. Gr. Bibliogr. Dict.*—A.

PHOCAS, Roman Emperor of the East, was a centurion in the army on the Danube at the time of its revolt from the Emperor Maurice, A. D. 602. What were the circumstances which caused a man of his subordinate rank to be elected to the purple by his fellow-soldiers, we are not informed. His exterior, if we may credit Cedrenus, was by no means prepossessing: he was deformed, of a terrific

aspect, with red hair, shaggy meeting eyebrows, and a scarred cheek. It is added, that he was illiterate, ignorant, intemperate, blood-thirsty, bold in speech, but timid in action. Probably, his audacity as a leader of sedition was the cause of his elevation. On the intelligence of this revolt, the people of Constantinople broke out in an insurrection, and Maurice was obliged to retire into Asia. Phocas soon after entered the capital, and with his wife Leontia was solemnly crowned by the patriarch. At the public games which he exhibited, a tumult arose in which he was menacingly reminded by the blue faction of the circus that Maurice still lived. The death of that unfortunate Emperor with that of his five sons soon followed, with the circumstances of barbarity mentioned in his article. The brother and several of the friends of Maurice were likewise sacrificed to the jealousy of the new sovereign, who was peaceably recognized through the provinces of the empire. His title was also acknowledged at Rome, whence Pope Gregory the Great sent him a congratulatory letter full of adulation. A revolt of Narses, commander of the troops on the Persian frontier, gave some disturbance to the new reign; but after he had defeated two generals sent against him, he was persuaded by perfidious promises to put himself into the power of Phocas, who caused him to be burnt alive. These bloody commencements were followed by a series of cruelties, provoked by real or supposed conspiracies, which have ranked Phocas among the most detestable tyrants. The widow of Maurice, who was tortured into a confession of conspiracy, and her three innocent daughters, were among the victims; and many eminent citizens who fell under suspicion, were put to death, generally without trial, and often in the most cruel manner. In the meantime the Persian Chosroes was laying waste by fire and sword the finest provinces of Asia, almost without opposition. At length the tyrant became an object of terror to his own son-in-law Priscus, who entered into a correspondence with Heraclius, Exarch of Africa, for the purpose of effecting a revolution. That chief placed a fleet and an army under the conduct of his son Heraclius and Nicetas the son of his lieutenant Gregoras, with orders to proceed to Constantinople. Phocas, by the arts of Priscus, was kept ignorant of his danger till it was too late for effectual opposition. Deserted by his guards and domestics, he was seized in his palace, stript of his Imperial robes, and carried to the galley of Heraclius who had been pro-

claimed Emperor. To the reproaches of this rival for his tyranny and misgovernment, Phocas replied, with some spirit, "Wilt thou govern better?" After suffering a variety of insults and tortures, his head was cut off and his body committed to the flames, A. D. 610, in the 8th year of his reign. *Univers. Hist. Gibbon. — A.*

PHOCION, an Athenian commander, one of the most virtuous characters of antiquity, was of an humble descent, but received a liberal education, and imbibed under Plato and other philosophers those elevated principles of conduct which governed his whole life. As he wished to serve his country equally in the council and the field, he cultivated the talents adapted to both. He was naturally of an extremely grave and sedate disposition, and had a severity of aspect that at the first view was forbidding, yet there existed not a man of more humanity and kindness of heart. His eloquence was of the concise and weighty kind, and he studied nothing so much as plainness and brevity. He had also the Spartan turn to apophthegm and keenness of repartee; and as his views were totally disinterested, he never failed in the public assemblies to speak his mind, however contrary to the inclinations of the people. He served first under Chabrias, a distinguished commander, but of an impetuous and unequal temper. Phocion gained his esteem, and moderated his violence. He contributed to the naval victory near Naxos, B. C. 377; and being afterwards sent in a single vessel among the islands to demand their contributions, he conducted himself with so much prudence and gentleness, that he brought back with him all the ships and money at which they were assessed. In the war with Philip of Macedon, when that prince had by his intrigues obtained a footing in Eubœa, Plutarch of Eretria requested the assistance of the Athenians, who sent Phocion with a small force, expecting that it would be joined by the Eubœans in general. But they had been so corrupted by Philip's largesses that no dependence could be placed upon them, and Phocion was obliged to secure his troops upon an eminence. The enemy blockaded him, and at length advanced to the assault. Plutarch sallied out contrary to orders and was repulsed; at length Phocion, who had waited for this moment, attacked them whilst in disorder, and obtained a complete victory. On this occasion he gave a signal proof both of his wisdom and his humanity. Before the battle he freely suffered those to

depart who had no inclination to fight, lest their cowardice in action should disconcert the rest; and after the victory he released his prisoners, knowing the danger they would incur if brought to Athens, from the ungoverned violence of the populace. He expelled Plutarch from Eretria, who had made himself a tyrant, and after securing Eubœa from the further attempts of the Macedonians, returned with glory. Some time after, the Athenians having determined to send succours to the towns of the Hellespont threatened by Philip, appointed Chares to the command, but the piratical character of this man caused the allies to refuse his fleet admittance into their harbours. Phocion was thereupon sent with another armament; and Cleon, a leading man in Byzantium, who had formerly known him at the academy, having answered for his honourable conduct, he was admitted into that city, which he saved, and by various successes obliged Philip to withdraw from the Hellespont.

Phocion, however, though an able general, was, like all good patriots, the habitual friend of peace. He was too well apprized of the unstable character of the Athenian democracy, and the superior talents and resources of Philip, not to be convinced that a protracted war must be fatal to his country; hence he was a constant opposer of those orators (Demosthenes among the rest) who never ceased to urge the people to hostilities, and to discountenance all proposals for accommodation. Several of his sayings to this purpose are recorded. To an Athenian of bad character who said to him "Darest thou, Phocion, dissuade the people from war now the sword is drawn?" He replied, "Yes, I dare, though I know that in time of war I shall be thy master, and that in time of peace thou mayest probably be mine." When some of the Athenians once reproached him with having robbed them of a victory that was just in their hands, he said, "It is happy for you that you have a general who knows you, otherwise you would have been ruined long ago." An oracle from Delphi was once read in the assembly, declaring that one man alone disturbed the unanimity at Athens; Phocion stepped forth and said, "I am that man." His contempt for the popular opinion was strongly expressed, when a speech of his being received with general applause, he turned round to a friend and said, "Have I inadvertently uttered any thing foolish?" This unqualified censure and opposition caused Demosthenes once to say to him, "The Athe-

nians will certainly, some time or other, in a mad fit put thee to death; "And thee, Demosthenes, (he replied), in a sober fit." His acknowledged probity, however, caused the people to bear from him what they would have borne from no one else, and he was elected to the post of general 45 times without the least solicitation on his part, and commonly in his absence.

The pure patriotism and integrity of Phocion were founded on their only solid basis, contentment with a little. Amidst the highest honours, his mode of living was as simple and frugal as that of any common citizen. He possessed a little farm, and was not ashamed to draw water and perform other domestic offices with his own hand. He had a wife who was a worthy partner of his virtues, and placed her glory in his reputation. An Ionian lady of her acquaintance once making a display before her of all her jewels and other finery, "My ornament (said the matron) is my good man Phocion, who is now called, for the twentieth time, to the command of the Athenian armies." The merit of this honourable frugality was not lost upon the Athenians, though vitiated by luxurious habits. It is related, that at the representation of a grand dramatic piece, a player who was to act a queen refused to appear unless he was furnished with a numerous train of attendants. The manager, provoked at the delay, pushed him upon the stage, saying, loud enough to be heard by the audience, "Thou seest the wife of Phocion appear in public with a single maid-servant, and dost thou wish to indulge thy pride and spoil our women?" A general plaudit testified the people's concurrence in this tribute to worth. Phocion was even superior to that desire of aggrandizing a family which often seduces those who have no immoderate wishes for themselves. Being urged to accept of a royal present, if not for his own sake, for that of his children, he answered, "If they prove like their father, the same little property that served him will serve them; if unlike, it shall not be said that I nourished their luxury at the expence of my honesty."

To return to his public actions: when the people of Megara were privately meditating an union with the Athenians, Phocion zealously promoted the measure; and, assembling a body of volunteers, marched thither, was joyfully received, and having rebuilt its long walls, left it in a state of security, as a valuable accession to the strength of Athens. When Philip entered Phocis with the intention of

invading Attica, Phocion, not confiding in the alliance with the Boeotians mediated by Demosthenes, was desirous of an accommodation; but he was over-ruled, and the fatal battle of Cheronæa proved the justness of his apprehensions. He afterwards would have persuaded the Athenians not to concur in the general assembly of the Greek states convoked by Philip, till they should be informed what the King intended to demand in it. He was disregarded, and the Athenians found themselves obliged to furnish him with a quota of cavalry and ships; but when they hesitated to comply, he advised them to submit with patience to the necessity of the times. The death of Philip was celebrated with great rejoicings at Athens by Demosthenes and his party, but Phocion discouraged such indecorous triumph, and bid them remember "that the victors at Cheronæa were diminished only by one man." In the same spirit of avoiding new hazards, he disapproved of the contemptuous speeches relative to young Alexander, and the attempts to form a confederacy against the Macedonian power. He might in this case be thought to have despaired too much of the cause of Grecian liberty, did not the event prove that he had justly calculated the strength of each party. After the destruction of Thebes, when Alexander sent to demand the Athenian orators who had been his chief opponents, all eyes in the public assembly were turned upon Phocion, expecting his opinion. He at length arose, and lamenting the situation into which they were brought by misconduct, advised that no resistance should be made to the conqueror, but that intercession should be employed to avert his anger. He was accordingly himself sent to carry the public decree, and met with a very respectful reception from Alexander, who was informed of the esteem in which he was held by Philip. By his mild and prudent discourse, he appeased the young King's resentment against the Athenians, and acquired his friendship to an extraordinary degree. It was, however, out of the power of Alexander and his envoys to make the patriot accept of a hundred talents which were offered to him. The deputies are said to have found him at his humble habitation drawing water, whilst his wife was baking bread; and when they remonstrated with him that it was a shame the friend of a great prince should live in such a manner, he pointed to a poor man passing by, and asked them whether they thought worse of him than of that person. When they deprecated such a comparison,

"Yet (said he) that man lives upon less than I do, and is contented." He did, however, condescend to ask favours of Alexander, but they consisted in the deliverance of some of his friends who were in confinement.

After the death of Alexander, the Athenians were again encouraged to undertake the liberation of Greece from the Macedonian yoke; a purpose certainly laudable, if there had been a reasonable prospect of success. Phocion, however, firm in his former maxims of cautious policy, opposed the measure; and when Leosthenes, who was appointed general in the new war, scoffingly asked him what good he had done his country during his many years of command, he replied, "Dost thou then think it nothing for the Athenians to occupy the sepulchres of their ancestors?" His foresight again proved accurate; for Leosthenes, after a temporary success against Antipater, was killed before Lamia, and in the end, the confederated Greeks were defeated by Antipater and obliged to sue for peace. Phocion, at the age of fourscore, had commanded a separate body of Athenians in this war, and had obtained a considerable advantage, though it could not influence the general event. Antipater after his victory advanced towards Athens, whence the orators who had been the advisers of the war, hastily fled. Phocion, as the only person to be confided in on the present emergence, was deputed to treat with him at his camp in the Theban territory; and the first point which he gained by his influence was, that the treaty should be finished there, before he advanced into Attica. The conditions, however, were hard; comprising the delivering up of Demosthenes and Hyperides, the change of government to an aristocracy, and the admission of a garrison into Munychia, the fort commanding the Piræus. Phocion long struggled against the latter article, but could not move Antipater, who said to him, "I will deny thee nothing but what will tend to thy ruin and my own." The terms being acceded to, a Macedonian garrison took possession of Munychia, commanded by Menyllus, one of Phocion's particular friends. A great number of the lower class were disfranchised, and sent away to colonize in Thrace; and the management of public affairs was committed to persons of the superior orders, among whom Phocion stood pre-eminent. He employed his interest with the Macedonians, however, chiefly in softening the rigour of authority, and procuring the return of exiles, and steadily refused to accept of any pecuniary favours; so that

Antipater was accustomed to say that he had two friends in Athens, Phocion and Demades, of whom, the first he could not prevail upon to receive any thing, and the second he could never satisfy. (See DEMADES.)

The death of Antipater produced two parties in Macedon, one headed by his son Cassander, the other by Polysperchon, who was left guardian to the persons of the young kings. Cassander sent Nicanor to supersede Menyllus in the command of the garrison at Munychia; while Polysperchon on the other hand, in order to ingratiate himself with the Athenians, declared the restoration of democratical government, and ordered the Macedonian garrison to withdraw. Nicanor, an artful man, had obtained the entire confidence of Phocion, who refused to take any measures against him, though it was his manifest purpose to disobey the order of Polysperchon, and to maintain himself in his post by force. In this instance, Phocion's habits of compliance, his dread of civil tumult, both aggravated by the inactivity of old age, and perhaps his party prejudices against democracy, seem to have warped his judgment, though the purity of his intentions cannot be doubted; and in fact the freedom of Athens was the real object of neither of the Macedonian chiefs. Polysperchon arriving in Attica with a powerful army, Phocion, now deprived of his command, went with some friends to meet him, and at the same time a deputation from the prevailing party in Athens was sent to accuse them of treason. Polysperchon returned the culprits in chains, with a message, that though he was convinced they were traitors, he left them to be judged by their countrymen, as a free people. The return of Phocion in that condition was a most afflicting spectacle to the principal citizens, but the populace shewed the greatest exasperation against him, and would scarcely suffer him to speak. At length, obtaining an interval from clamour, he cried, "Athenians, I confess the crime charged against me, and submit to the sentence of the law; but what have these innocent men done to deserve death." The savage cry was returned, "They are your friends, and that is enough." The decree then passed adjudging them all to die, and some even proposed a clause for first putting Phocion to the torture; but better feelings interposed. The aged patriot, unmoved amidst the lamentations of his friends and fellow sufferers, was led away, even his enemies admiring the serenity of his demeanour. One man indeed was base enough to spit in his face; on which

he calmly said "Will no one teach that fellow better manners?" A friend asking him whether he had any commands for his son, "Tell him (said he) that I enjoin him to forget the ill treatment his father has received from the Athenians." When the hemlock was brought which was to be the instrument of their deaths, Nicocles, the most intimate of Phocion's friends, begged he might take the first draught; and the chief, telling him that it was a hard request, but that he would not now for the first time in his life give him a refusal, complied with his desire. The quantity of poison falling short, the executioner refused to prepare more without being paid for it; and Phocion, observing that a man could not even die gratis at Athens, desired a friend to pay him his demand. The popular indignation against him denied his body a funeral in his own country, and it was carried by a slave and burnt in the territories of Megara. A Megarian matron with her maid attended on the obsequies, and raising an humble monument on the spot, collected his ashes, and deposited them under her own hearth, thus addressing her penates: "To you, ye gods, guardians of this place, I commit the remains of this good man; protect them till they shall one day be restored to the sepulchre of his ancestors, when the Athenians shall have recovered their senses." This event afterwards took place; and his countrymen, repenting the wrong they had done him, brought home his ashes at the public expence, erected a brass statue to his memory, and punished with death his accusers.

Such, B. C. 318, was the unmerited end of *Phocion the Good*, a title which perhaps no man in public or in private life ever better deserved. He may be regarded as a Socrates in the character of a statesman and a warrior; not less a philosopher that that sage, in circumstances which render the part of a philosopher much more difficult to be maintained. His patriotism might have shone with more brilliancy had he lived at a time when his country was capable of acting a higher and more independent part: his virtue and disinterestedness could never have been more conspicuous. *Plutarch. Corn. Nepos. Univers. Hist.—A.*

PHOCYLIDES, a Greek poet and philosopher, born at Miletus, flourished about B. C. 540, and was in high esteem for the purity of his style and of his sentiments. The Greek verses extant at this day under the name of Phocylides are falsely attributed to this writer, being manifestly of a later age,

probably that of Adrian or Trajan, and apparently by a Christian, since they contain some of the forged Sibylline verses. They have been several times printed, separately or with others of the minor Greek poets. The best edition is that of J. A. Schier, *Lips.* 8vo. 1751. *Vossii Poet. Gr. Morevi. Bibl. Dict.*—A.

PHOTINUS, a learned Pannonian bishop in the 4th century, after whom the believers in the doctrine of the simple humanity of Christ were for some time denominated *Photinians*, was a native of Galatia, and probably of Ancyra, the chief city in that country. He became the disciple of Marcellus, bishop of the place, who appears to have been a Sabellian, or Unitarian, and to whom he was appointed deacon. Afterwards he was ordained bishop of Sirmium in Lower Pannonia; but concerning the date of that event we have no exact information, nor of the time when he first began openly to avow his peculiar opinions. According to the testimony of Epiphanius, Socrates, Sozomen, and others, he denied the eternal generation and subsistence of the Son, and maintained that Christ began to exist when he was born of Mary; though he appears to have held the doctrine of the miraculous conception, since he allowed that Christ was born of the Holy Ghost and Mary, and that on this account he was the son of God. He also denied the personality of the Spirit. Photinus must have publicly maintained these opinions some time before the year 344; for during that year he was condemned in a council of Arian or Eusebian bishops held at Antioch. He was condemned a second time, in a council at Sardis in 347; and again, by a council of Western bishops at Milan in 348. Two years afterwards, these prelates assembled at Sirmium, with the intention of deposing him; but the citizens discovered such a firm and affectionate attachment to their bishop, that his enemies could not carry their design into execution. At length, in the year 351, as is generally supposed, the Emperor Constantius being at Sirmium, after the defeat of his rival Vetrano, convened a council of Eastern and Western bishops, for the purpose of coming to a final decision on the case of Photinus. At this council, having offered to defend his doctrines against any of the bishops who were present, the challenge was accepted by Basil, the Arian bishop of Ancyra, and a time was fixed by the Emperor, when himself and many persons of senatorial rank would be present, and notaries should be provided to write down the disputation. After a warm debate, our orthodox historians inform us that Photinus was

vanquished, deposed, and sentenced to be banished. The bishops, indeed, offered to restore him, if he would recant, and subscribe to creeds which they had composed; but he steadily refused to comply, and the sentence against him was put in force. In his state of exile, however, he did not desist from maintaining his sentiments, but wrote a treatise against all heresies, comprehending under that denomination all opinions which militated against his own. Both this work and the other numerous volumes which he is said to have written, have either been suppressed or lost. An opinion has been suggested that he must have been restored by the edict of the Emperor Julian, with the other bishops who were banished in the reign of Constantius; and that opinion derives support from a letter preserved in Facundus, written by Julian to Photinus, if it be genuine, in which the Emperor highly compliments the bishop for denying the divinity of Christ. After the death of Julian he was banished a second time by Valentinian, and died in Galatia about the year 376. Photinus was a man of a bright and lively genius, and of extensive learning, who possessed very persuasive powers of eloquence, and also recommended what he taught by his own unblameable life. He spoke and wrote, with propriety and elegance, both in the Latin and Greek languages. *Epiphanius Hæres. lxxi. N. 1. Socrat. Hist. Eccl. lib. ii. cap. 18. Sozom. Hist. Eccl. lib. iv. cap. 6. Fabricii Bibl. Eccl. sub. Hieron. cap. 107. Cave's Hist. Lit. Vol. I. sub sec. Arian. Dupin. Lardner's Cred. part ii. Vol. IX. ch. lxxxix.*—M.

PHOTIUS, a patriarch of Constantinople in the ninth century, famous for his learning and his ambition, and author of the schism between the Greek and Latin churches, was of a noble Constantinopolitan family, and grand nephew of the patriarch Tarasius. His wealth and interest raised him to the highest offices of the state, whilst he enjoyed the reputation of being the most universally learned and accomplished man of his age. When he was captain of the guards, he was sent on an embassy to the caliph of Bagdad, and he employed the leisure this mission afforded him in composing an extant monument of his vast reading. He afterwards became secretary of state under the Emperor Michael III. In this situation he contracted an intimacy with the Cæsar Bardas, Michael's uncle, who, after he had procured the exile of the patriarch Ignatius, persuaded the Emperor to raise Photius to that dignity. He was as yet a layman; but in the space of six

days he went through the gradation requisite for priestly orders, and on Christmas-day 858, was consecrated patriarch by Gregory bishop of Syracuse, lately deposed by the Roman pontiff. Photius was recognized by the metropolitans of his patriarchate, and proceeded to the solemn deposition of Ignatius; and in order to obtain a full confirmation of his dignity, he sent deputies to Pope Nicholas I. desiring him to assist by his legates in re-establishing the peace of the church. In consequence, two papal legates were present at a council held at Constantinople in 861, in which the deposition of Ignatius was confirmed. Upon the representations of his friends, however, Nicholas, who was much gratified by the papal superiority implied in these appeals to the see of Rome, disavowed what had been concurred in by his legates, and in a council held at Rome in 862, pronounced the degradation from sacerdotal orders, and the deposition, of Photius, with the restoration of Ignatius. Photius retaliated by summoning a council at Constantinople, which deposed and excommunicated the pope; and he likewise circulated among all the Oriental Christians a violent charge of heresy against the Roman church: but the Emperor Michael having been murdered in 867 by Basil, who was raised to the throne, that Prince immediately replaced Ignatius on the patriarchal seat, and banished Photius to a monastery. A council in 869 confirmed this act of authority, and pronounced a sentence of deposition and anathema against the fallen patriarch.

Contests in the mean time had arisen between the two churches respecting jurisdiction over the newly converted Bulgarians; and Ignatius, maintaining the privileges of his see, had fallen into disgrace with the court of Rome. The ambitious Photius making use of this conjuncture, returned to Constantinople, and being restored to the Emperor's favour, projected the recovery of the patriarchate. The death of Ignatius favoured his purpose; and in 878 he resumed his dignity with a strong hand. Basil obtained from Pope John VIII. his consent to this measure, which was ratified at a council held in presence of the Pope's legates in 879. Expectations raised of the cession of Bulgaria to the see of Rome were probably the causes of this concurrence. These, however, were not made good: the Pope disowned what his legates had done, and sent Marinus with a legantine commission to declare his adherence to the sentence of excommunication formerly pronounced against Photius.

Marinus was thrown into prison; in resentment for which treatment, when he succeeded John in the pontificate, he renewed the condemnation of the patriarch. The Emperor Leo, son of Basil, ascending the throne in 886, proved a more formidable enemy to Photius, whom he deposed, and banished to a monastery in Armenia, where he died in 891. His death might have put an end to the division between the Greek and Latin churches, had not the popes, in the spirit of arrogance, refused to acknowledge the priests and bishops who had been ordained by him, and insisted upon their degradation. This unseasonable assertion of authority so exasperated the Greeks, that, although all intercourse between the churches was not broken off, the schism had taken root which has ever since subsisted.

Whatever might have been the demerits of Photius in his public capacity, learning is under great obligations to him. His work entitled "*Myriobiblon*," composed, as above hinted, on his embassy to Bagdat, and probably in part from memory, is a kind of abstract and critical judgment of 280 different writers in the departments of history, oratory, grammar, philosophy, theology, &c., of many of whom no other relic or memorial exists. They are given promiscuously, in no method of arrangement, and with very different degrees of care and copiousness. Some are regularly abridged and freely characterised, of others transcripts only are given; upon the whole, however, it is a precious treasure of antiquity. Another of his works is entitled "*Nomocanon*," being a collection of the canons of the councils, and canonical epistles, and the Imperial laws concerning ecclesiastical matters. It is written in an excellent method, and is highly valuable to those who are interested in such subjects. A large collection of his letters was brought in MS. from the east of England, and translated by R. Mountagu, Bishop of Norwich; many of them are curious and interesting. He also wrote homilies or sermons, of which two only are extant entire. He was moreover a subtle schoolman and a profound theologian, and treatises by him in these capacities are extant. His "*Myriobiblon*" or "*Bibliotheca*" was first printed by Hoeschelius in 1601: the best edition is that of Rouen, Gr. Lat. fol. 1653. His "*Nomocanon*" was printed with the commentaries of Balsamon at Paris, Gr. Lat. 4to. 1615; and his "*Epistolæ*," Gr. Lat. by R. Mountagu, Lond. fol. 1651. Many of his writings still remain in manuscript. *Dupin. Mosheim. Bibl. Dict.—A.*

PHRANZA or **PHRANZES**, **GEORGE**, a modern Greek historian, was from his youth employed in the service of the Byzantine court, and was the favourite chamberlain of the Emperor Manuel Palæologus, who died A.D. 1425, when Phranza was 24 years of age. He was master of the wardrobe to his successor John, and also to Constantine, the last emperor of the East, by whom he was sent as ambassador to the courts of Georgia and Trebizond for the purpose of negotiating a marriage for his young sovereign. When the Turks under Mahomet II., in 1453, took Constantinople, Phranza with his family underwent the common lot of captivity, and remained four months in slavery. Being then liberated, he ransomed his wife; but his two children, a son and a daughter in the flower of youth, were seized for the seraglio, and lost to their unfortunate parents. Phranza afterwards became domestic of Prince Thomas, brother of the deceased Constantine, who employed him in various embassies. He assumed the monastic habit before his death, which took place at a very advanced age. At the request of some noble Corcyreans he drew up a chronicle of the affairs of Constantinople and the Morea, to most of which he had been a witness. This work he brought down to the year 1461. Though many MSS. of the Greek original are extant in libraries, it has been published only in the Latin version or abstract of James Pontanus. *Vossii Hist. Gr. Gibbon.*—A.

PHRYGIO, **PAUL-CONSTANTINE**, a learned German Lutheran divine in the 16th century, was born at Schelstadt in Alsace, but we are not informed in what year. After having been instructed in the rudiments of learning, he was sent to the university of Basil, where he applied with great diligence and success to the study of history, biblical literature, and divinity, and received the degree of doctor. When the principles of the Reformation began to be introduced into that city, he attended the lectures of Oecolampadius and Zuingle, to whose doctrines he became a zealous convert. Being well qualified by his abilities and acquirements for the work of the ministry, in the year 1529 he was appointed first pastor of the church of St. Peter. The duties of this office he discharged with exemplary faithfulness and assiduity, while he recommended himself to universal respect and esteem by his piety and virtues. Among other illustrious characters who entertained a just sense of his merits and cultivated his acquaintance, was Hulderic, Duke of Wirtemberg, who had been expelled from his dominions, and sought an asylum at

Basil. In the year 1534, that Prince having been restored to the possession of his dukedom, determined to reform its ecclesiastical constitution; and in the following year, he invited Phrygio to assist in that laudable undertaking. With this invitation our author thought it his duty to comply; and, accordingly, removed to Tübingen, where he spent the remainder of his days in the exercise of the pastoral functions, and in eminently promoting, by his counsels and labours, the interests of the Reformation in Wirtemberg. He died in the year 1543. He was the author of "*Commentarius in Exodum*," 1543, 4to.; "*Explanatio in Leviticum, et in priorem Epistolam ad Timotheum*," 1543, 4to.; "*Commentarius in Michæam*," 1538, 8vo; and "*Chronicon Regum Regnorumque omnium, Catalogum, et perpetuam ab Exordio Mundi Temporum Sæculorumque Seriem complectens, ex optimis quibusque Hebræis, Græcis, et Latinis Authoribus congestum*," &c. *Melchior. Adam. Vit. Germ. Theol. Le Long's Biblioth. Sacra, Vol. II.*—M.

PHRYNICUS, surnamed **ARRHABIUS**, a Greek sophist or orator, was a native of Bithynia, and flourished in the reigns of Marcus Antoninus and Commodus. Two works of his are spoken of, one called "*Apparatus Sophisticus*," and the other "*Dictiones Atticæ*;" but as the first is said to have been a collection of words and phrases, it was probably the same with the second. There is extant an abridgment of the latter, which was first printed at Rome under the title of "*Eclogæ Nominum et Verborum Atticorum*," Gr. and Lat. 1517. The best edition of this work is that of J. Corn. de Pauw, *Traj.* 4to. 1739.

Of the same name were a composer of tragedy, the disciple of Thespis, and a comic poet who flourished about a century later. *Moreri. Bibliogr. Dict.*—A.

PICARD, **JOHN**, an able French mathematician, and one of the most learned astronomers in the 17th century, was born at Fleche in Anjou, but in what year is not known. He was educated to the church, and, after receiving priests orders, became prior of Rillié in his native province. While he did not neglect the other branches of knowledge immediately connected with his profession, his prevalent bias was towards the study of the mathematical sciences, which he cultivated with the greatest ardour and success. To the study of astronomy, in particular, he found himself irresistibly attached. Coming to Paris, his superior

talents for these sciences soon made him known and respected; and as the Academy of Sciences was at that time forming, he was selected to become one of its members, and was associated with them in the year 1666, with the appointment of astronomer to the Academy. In the same year, conjointly with M. Auzout, he published a new micrometer, for measuring the smallest apparent diameters of the stars, and their least sensible distances; which was an improvement of that given to the public by the Marquis de Malvasia, in 1662, being more accurately divided, and rendered more commodious in various respects. In the "Memoires de Trévoux" for March 1723, where an account is given of the invention and use of certain mathematical instruments, the superior advantages attending the use of this micrometer are particularly pointed out. In the year 1671 M. Picard was sent, by order of the King, on the representation of the academy, to the observatory of Uraniburg, built under the direction of the celebrated Tycho Brahe, on the island of Huen, in the Sound, not far from Copenhagen. The principal design of this mission was, that by astronomical observations on the spot, he might determine, with the greatest possible exactness, the elevation of the pole and the longitude at that place, for the purpose of more easily adapting to the meridian of Paris the astronomical tables founded on the observations of Tycho Brahe. M. Picard's observations, however, were not confined to this object, but were directed to other points, of which an account is given in his "Journey to Uraniburg," &c. Our astronomer was also commissioned to collect, as far as was possible, the original manuscripts of Tycho Brahe's observations which had been printed in Germany. In this undertaking he met with considerable success, and he returned to Paris with many of those originals; which were the more valuable, as they were found to differ in many respects from the printed copies, and contained a book more than had before appeared. After resuming his labours at Paris, M. Picard made many very useful observations and discoveries, either by himself, or jointly with the elder M. Cassini, who was his fellow-member in the Academy of Sciences. In the years 1669 and 1670, by order of Lewis XIV., he traversed several parts of the kingdom of France, principally for the purpose of measuring the degrees of the French meridian; and he first gave a chart of the country, which the Cassinis afterwards carried to a great degree of perfection. He first discovered, in 1675, the light in the vacuum of the barometer, or the

mercurial phosphorus. He was one of the first who applied the telescope to astronomical quadrants. He first executed the work, entitled, "La Connoissance des Temps," which he calculated from 1679 to 1683 inclusively. This able man died in 1683, leaving behind him a name dear to his friends, and respectable to his contemporaries and to posterity. His works, besides what we have already noticed, consist of "A Treatise on Levelling," published and augmented by La Hire; "Practical Dialling by Calculation;" "Fragments of Dioptrics;" "Experimenta circa Aquas Effluentes;" "De Mensuris;" "De Mensura Liquidorum et Aridorum;" "An Abridgment of the Measure of the earth;" "A Journey to Uraniburg, or, Astronomical Observations made in Denmark;" and "Astronomical Observations made in different Parts of the Kingdom." All the above-mentioned, and some others of his works, which are much esteemed, may be found in the viith and viiith volumes of the "Memoirs" of the Academy of Sciences. *Moreri. Nouv. Dict. Hist. Hutton's Math. Dict. — M.*

PICARD, BENEDICT, a French Capuchin friar who flourished in the early part of the 18th century, was born at Toul in Lorraine, about the year 1663, and died in 1720, when about 57 years of age. His favourite subjects of study were the history and antiquities of his native province, civil and ecclesiastical; and he published various works, which, though far from being well written, are held in esteem for the valuable local information, and the curious enquiries which they contain. The principal of them are, "An Ecclesiastical and Civil Register of the Diocese of Toul," 1711, in 2 vols. 8vo.; "An Ecclesiastical and Political History of the City and Diocese of Toul," 1707, 4to.; "The Life of St. Gerard, with Historical Notes", 1700, 12mo.; "Veteris Ordinis Seraphici Monumenti nova Illustratio," 1708, 12mo.; "The Origin of the very illustrious House of Lorraine, with a short History of its Princes," 1704, 12mo; a "Supplement" to the preceding, &c. *Moreri. Nouv. Dict. Hist. — M.*

PICART, BERNARD, an eminent engraver, born at Paris in 1673, was the son of Stephen Picart, surnamed the Roman, also distinguished in the arts of engraving and design. He received his first instructions under his father, and at the age of 12 had acquired a great degree of practical dexterity. He then studied drawing at the academy, and perspective and architecture under Sebastian le Clerc; and he improved himself in composition by the instructions of Van Schuppen, with whom he drew

anatomical figures after nature. He had acquired considerable reputation in his art, when, in 1710, his attachment to the Protestant religion induced him to settle in Holland, where he spent the remainder of his life. Picart's chief employment was that of furnishing decorations of books for the booksellers, in which department few have equalled him. He always kept a number of proofs for himself, which obtained a high price from collectors. Another source of profit was the publication of what he termed "Innocent Impostures," which were etchings imitating some of the most noted masters with so much skill that they passed for originals, even with connoisseurs. His greatest works were "Pierres Antiques Gravées," folio, *Amst.* 1724; "Cereemonies Religieuses de tous les Peuples du Monde," *Amst.* 1723 and seq. 11 vols. fol.: of this work an edition was published at Paris in 9 vols. fol. 1741 and seq. of which the plates are less beautiful than those of the Dutch edition, but the explanations are rendered more orthodox. The figures in the "Temple of the Muses" are also by Picart; and he likewise engraved a number of "Epithalamiums," a species of prints customary in Holland. His figures are neat and elegant, and sometimes touched with spirit; but he was apt to injure the expression of his heads by too many dots, and to make the folds of his draperies too long and stiff. In allegorical designs his thoughts are fine, but sometimes too far-fetched. Picart died at Amsterdam in 1733, at the age of 60, much beloved and esteemed. *Mereri. Nouv. Dict. Hist.* — A.

PICCINI, NICOLA, a celebrated musical composer, was born in 1728 at Bari in the kingdom of Naples. His father, who designed him for the church, would not suffer him to be taught music, till it was discovered that he had made a considerable progress by practising in secret. He was then placed in the conservatory of St. Onofrio, under Leo and Durante, where he studied assiduously for twelve years. He then commenced composer, and produced in succession a number of operas which spread his reputation all over Italy. His burletta of "La Buona Figliuola," first represented at Rome, was the most popular composition of the kind that ever appeared. His fertility was surprising. In 1776 he had composed at least 100 operas; and there was not a theatre in Italy in which pieces of his were not performed with the greatest applause. At length he was invited to Paris, where he arrived at a period when Gluck was possessed of the highest degree of reputation in that capital. Piccini was imme-

diately patronized by all the friends of Italian music in opposition to the German; and a kind of musical civil war commenced, in which no amateur was suffered to be neutral. "No door (says Dr. Burney) was opened to a visitor without this question being asked previous to his admission: "Monsieur, ete vous Picciniste ou Gluckiste?" and it may be well supposed that many of the warmest partizans of each were very inadequate judges of the merit of either. Piccini set a number of French operas which had great success. Of these his "Dido" was accounted his masterpiece; and it proved that he was equally capable of expressing the strongest emotions, and of charming the ear with the sweetness of his melody. A singing-school was established at Paris, of which he was the master; and he continued in that capital till he was made uncomfortable by the opposition he met with from the partizans of his rival. He returned to Naples at a time when everything from France was suspected of a jacobinical taint; and was obliged to go back to Paris with a deranged fortune and declining health. He died at Passy in 1800, at the age of 72, much beloved for the mildness and disinterestedness of his character, and his domestic virtues. *Burney's Hist. of Music. Nouv. Dict. Hist.* — A.

PICCOLOMINI, ALESSANDRO, a learned Italian, was born at Siena in 1508. He passed the early part of his life in his native place; and was a member of the celebrated academy degli Intronati, in which he bore the name of *Stordito*. He was probably in that city at the time of the visit of the Emperor Charles V. in 1536, when his comedy entitled "Amor Costante" was recited before that prince. He wrote two other comedies, "L'Alessandro," and "L'Ortensio," and translated the 13th book of Ovid's *Metamorphosis*, and the sixth book of Virgil's *Eneid* into Italian verse, and printed a collection of 100 Sonnets. A translation of Aristotle's *Poetics*, with annotations, further proved his attachment to poetry. One of his juvenile works was "La Rafaella, ossia Dialogo della Creanza delle Donne," first printed in 1739, in which he indulged a licentious vein unsuitable to the gravity of his subsequent pursuits. This was probably owing to his intimacy with Peter Aretine, with whom he was at that time in habits of correspondence. About 1540 he went to Padua, where he was aggregated to the academy degli *Inflammati*, and engaged to read lectures in it on moral philosophy. The fruits of his study on this topic was a work entitled "L'Istitutione di tutta la vita dell' uomo nato nobile e in citta libera,"

which, after being some time handed about in MS. was published by a printer at Venice in 1542. Although it acquired the author great reputation, it brought him under a charge of plagiarism from Sperone Speroni, two of whose manuscript dialogues were inserted in it without acknowledgment. The best excuse to be made for this circumstance is that Piccolomini was not himself the publisher. At length, in 1560, he gave an edition of the work in a new form, under the title of "Dell' Istitutione Morale, lib. xii." He did not confine his serious studies to morals; but wrote works on natural philosophy and astronomy, by which he obtained a high character for learning, though for the most part he trod in the steps of the ancient masters. By the order of Duke Francesco de Medici, he wrote a book on the reformation of the calendar undertaken by Gregory XIII. He also paraphrased the Mechanics of Aristotle, and added to it a "Treatise on the Certainty of the Mathematical Sciences," both in Latin. In Italian he gave Paraphrases of Aristotle's Rhetoric and Xenophon's Oeconomics. He resided several years at Padua and Rome, and at an advanced age retired to Siena, where he possessed a villa and fine garden. In 1574 Gregory XIII. nominated him to the titular archbishopric of Patras, and made him coadjutor of the archbishop of Siena. He died in 1578, and was interred in the cathedral of that city. A funeral oration and many poems were published to his honour. *Tiraboschi.* — A.

PICCOLOMINI, FRANCIS, of the same family with the preceding, and a celebrated peripatetic philosopher in the 16th century, was born at Siena, in the year 1520. He was one of the learned Italians who endeavoured to restore the philosophy of the Stagyrice to its purity, by freeing it in a great measure from the quibbles and subtleties of the scholastics. But, in common with his other contemporaries who engaged in the same cause, so high was the reverence which he entertained for the authority of Aristotle, that he thought it necessary to follow him implicitly as his guide; and he appears to have been more solicitous to know what that philosopher taught, than to discover what reason dictates. However, the general impression was in favour of this mode of philosophizing during the period in which he flourished; and he taught the doctrines of his master, with very persuasive eloquence, and great reputation, in the universities of Siena, Perugia, and Padua, in the latter of which he filled the

philosophical chair for forty years. In 1601, he withdrew from the labours of his professorship, and returned to his native city, where he died in 1604, when he was about 84 years of age. He was the author of "Universa de Moribus Philosophia in X. Gradus redacta, &c." 1583, folio; to which he annexed a supplemental treatise "Concerning the Method of discriminating Truth from Falsehood in Moral Philosophy." This work drew him into a philosophical controversy with the famous James Zabarella, whom he excelled in facility of expression, and neatness of diction, but to whom he was much inferior in weight of argument. Piccolomini was also the author of "Naturæ totius universi Scientia perfecta et Philosophica, V. Partibus absoluta;" "Comment. in Libros Aristot. Physicor. de Cælo, de Ortu, et Interitu, &c.;" "De Arte definendi et eleganter discurrendi Liber singularis," &c. *Freheri Theatr. Vir. Erud. Clar. Moreri. Nouv. Dict. Hist. Landi's Hist. de la Lit. de l'Italie, Liv. xi. Art. ii. §. 74.* — M.

PICO, GIOVANNI, of Mirandola, one of the most extraordinary persons of his time, and surnamed the Phoenix, was third son of Gianfrancesco Pico, Prince of Mirandola and Concordia. He was born in 1463, and almost from his childhood displayed remarkable powers of memory, and an uncommon disposition to literature. At the age of 14 he was sent to Bologna for the study of canon law, but after spending two years in that pursuit, he attached himself to philosophy and theology, and, for improvement in these sciences, resolved to visit the most celebrated schools in Italy and France. The particulars of his travels are not known, but his first stay was at the university of Ferrara, where he was kindly received by his kinsman Duke Hercules I., and studied under Batista Guarino. Besides the Greek and Latin languages, he made himself master of the Hebrew, Chaldee, and Arabic. Indeed some of his eulogists have given him an acquaintance with 22 languages at the age of 18; an absurd exaggeration, which his sober biographers do not choose to repeat. His fondness for Oriental learning was the occasion of a serious misfortune to him. Falling in the way of an impostor, who shewed him 60 books which he pretended to have been composed by order of Esdras, and to contain the profoundest mysteries of religion and philosophy, he purchased them at a great price, and then sat down to the study of them with incredible ardour. This was not only a great

loss of time, but it gave him a turn to mystical notions, which were the cause of the suspicions he afterwards underwent in respect to orthodoxy. After having employed seven years in his academical tour, he came, at the age of 23, to Rome, in the popedom of Innocent VIII. There, with the pardonable ostentation of a young scholar who was conscious to himself of extraordinary acquisitions, and had, doubtless, been treated with much learned adulation, he posted up nine hundred propositions appertaining to dialectics, morals, physics, mathematics, metaphysics, theology, natural magic, and the cabbala, extracted from writers in Latin, Greek, Arabic, and Chaldee, offering to dispute with any antagonist whomsoever upon any one of them. These propositions are extant in the works of Pico, and excite regret that a mind of such uncommon power and activity should have been employed upon such frivolities. At the time, however, they caused him to be regarded as a wonderful and almost a divine genius, and they also excited so much envy, that not only his challenge was rendered ineffectual, but 13 of his propositions were accused before the Pope as contrary to sound doctrine. Pico had taken the precaution of having them previously examined by learned theologians, and sanctioned by their subscription and that of a bishop; nevertheless he thought proper to publish an elaborate defence of them. This he addressed to Lorenzo de' Medici, in terms which seem to imply that he had resided for some time at Florence. Indeed, a celebrated letter of his, in which he compares Lorenzo's poetry with that of Dante and Petrarch, and gives it the preference, is dated from Florence in 1484. Innocent committed the re-examination of the propositions to certain theologians, who declared them dangerous and suspicious; upon which the Pope condemned them, at the same time liberating Pico from any personal censure, on account of the protestation he had made upon oath of submitting to the judgment of the church. Pico having retired to France, was again accused before the pontiff as having violated his oath by publishing his apology. Innocent thereupon cited him to his tribunal, and in obedience to the summons he returned to Italy. In the meantime that Pope died, and was succeeded by Alexander VI., who by a brief, dated in 1493, declared him guiltless of the new charge. The effect of these troubles upon Pico's mind was such, that although young, rich, elegant in person and manners, and in some degree habituated to pleasure, he totally changed his course of life, and gave himself up to devotion.

He threw into the fire a number of his love-verses in Latin and Italian, and confined his future studies to theological subjects, in which, however, he comprehended the Platonic philosophy, to which he was always greatly addicted. He fixed his abode in Florence, where he enjoyed the intimacy of Marsiglio Ficino, Angelo Poliziano, and Lorenzo de' Medici, the latter of whom testified his affection by calling him to a parting embrace on his death-bed. He usually spent 12 hours a day in study; and as his recluse life did not afford him the opportunity of becoming personally acquainted with the necessities of the poor, he made a friend his almoner, and by his means liberally relieved the distressed, and portioned indigent maidens of good character. His indifference to praise led him to permit his writings occasionally to appear under another name, and he shunned those public disputations in which he had formerly taken so much pride. His high reputation caused him to be thought of for the cardinalate, but it does not appear that any measures were taken to bring this intention to effect. On the other hand, he is said to have worked himself up to such a pitch of enthusiasm as to have resolved to distribute all his property among the poor, and travel barefoot through the world in order to propagate the Gospel. But his intentions, whatever they might be, were cut short by an early death. He expired at Florence in November 1494, in the 32d year of his age, universally admired and regretted.

The writings of Pico display an acute genius and a vast extent of learning, but so blended with the prejudices of his age and with mystical reveries, that they added little to true science. As a philosopher, he is characterised as a Platonist of the Alexandrian school, with a mixture of the cabbala, and confounding the doctrines of both with those of revelation. His principal works are "Hexaplus," or an Explanation of the Six Days of Creation; "De Ente et Uno," a scholastic treatise; "Adversus Astrologiam Divinatricem," the most useful of his writings; "Epistolarum lib. viii.," the style not remarkable for purity: all these and several more in Latin: three books "On Platonic Love," &c., and some poems, in Italian. *Tiraboschi. Brucker Hist. Philos.—A.*

PICO, GIANFRANCESCO, Prince of Mirandola, nephew of the preceding, being son of his brother Galeotto, was born in 1470. He studied in Ferrara, and manifested a disposition to letters comparable to that of his uncle.

After the death of his father he succeeded to the sovereignty of Mirandola; but this elevation was a source of contention which rendered his whole life a series of troubles. His brother Lodovico, who had married a daughter of the celebrated General Trivulzi, was his competitor; and by the assistance of a third brother, Frederigo, of the Duke of Ferrara, and of Trivulzi, he expelled Gianfrancesco in 1502. This prince was restored by the arms of Pope Julius II. in 1511, but was soon after constrained by the French to relinquish his seat. A second restoration followed, but attended with great intestine disorders, till an accommodation between the parties was made through the mediation of Leo X. This, however, was not durable; and in fine, on the night of October 15, 1533, Galeotto, nephew of Lodovico, with a band of armed men, surprised Mirandola, and entering the chamber of Gianfrancesco, who, alarmed at the tumult, had thrown himself on his knees before a crucifix, barbarously put him and one of his sons to death, and then imprisoned his wife and younger son. Such was the tragical end of a man, who seems to have been better fitted for a private than a public station. In the midst of all his changes of fortune, religion and letters were his great solace. He was in habits of correspondence with all the eminent literary characters of his time, many of whom, in letters still extant, express the highest esteem and respect for him. The numerous works which he himself composed prove the extent of his learning and intensity of his application. They are chiefly upon philosophical and theological subjects, and cannot at present command attention, though regarded as valuable in their age. Like his uncle, he attacked judicial astrology; and he was a great impugner of the doctrines of Aristotle, which he regarded as inimical to the Christian faith. He is best known by a copious life of his uncle, containing much curious information respecting that extraordinary man, but betraying great superstition. He also composed a life and apology of the famous Jerome Savonarola. *Tiraboschi.*—A.

PICTET, BENEDICT, a learned and eminent Protestant divine in the 17th and early part of the 18th century, was descended from an ancient and illustrious family at Geneva, where he was born in the year 1655. Having passed through his classical and philosophical courses, in the twentieth year of his age he left his native city, with the design of profiting by the instructions of celebrated professors in foreign universities. During the time which he spent

in France, he was introduced to the acquaintance of the most eminent Protestant ministers of the age; and upon quitting that country for Holland, he attended the lectures of the most famous professors in the university of Leyden, and maintained his public theses in the schools with great reputation. From Holland he went to England; and having returned to Geneva after an absence of two years, was admitted to the office of the ministry. In 1679, he was received into the number of pastors and professors; and in the following year, was settled with the church of St. Gervas. About the same time he formed a matrimonial connection; and in 1686, his merits recommended him to the chair of professor of divinity. The very able manner in which he conducted himself in this department, afforded the highest satisfaction at Geneva, and widely extended his fame into foreign countries. Hence the curators of the university of Leyden were induced to send him an invitation to become professor of divinity in their reputable seminary; but he declined their offer, out of a sense of duty towards his country, which he considered to be entitled to his best services. For this act of patriotic self-denial he received the thanks of his country, which were communicated to him by the members of the council. In the year 1690, he was nominated rector of the university, and he continued to hold that post till 1694. In 1706, the society in England for promoting the propagation of the Gospel in foreign parts admitted him into the number of its members; and in 1714, he had the honour to be appointed member of the Royal Academy of Sciences at Berlin. From the year 1710, likewise, in addition to his other engagements, he had exercised the office of pastor of the Italian church; and from the year 1712, that of principal of the directory for making converts to Protestantism. In the year last mentioned, he was a second time appointed to the post of rector, which he retained till 1718. The assiduity with which he discharged the duties of his different appointments, and the attention which at the same time he paid to his studies, and the composition of his various writings, at length undermined his health, and brought on him a languishing disorder, which proved fatal to him in 1724, when he was about the age of 69. By the proofs which he exhibited of his abilities and erudition, he secured the respect of all the republic of letters. By his tolerant spirit, his moderation, and candour, he gained the esteem of persons of all parties and opinions.

By the excellence of his moral and devotional writings, he deservedly acquired a high and eminent reputation. His eloquence was much admired by his fellow citizens, who venerated him for his piety and exemplary moral conduct, and loved him for his benevolence, and for his pleasing amiable manners. Of the humble and necessitous poor, in particular, he was the friend and father. Among his numerous esteemed works, in Latin and French, are, "Theologia Christiana," in 3 vols. 4to., the best edition of which is that published in 1721; "Christian Morality," 1710, in 8 vols. 12mo.; "The History of the Eleventh and Twelfth Centuries," 1713, in 2 vols. 4to. intended as a continuation of that of Le Sueur, and more highly valued than the work to which it is supplementary; several devotional, pious, and moral treatises, among which are collections of "Prayers" adapted to various occasions, and "The Art of Living and Dying well," 1705, 12mo. held in particular esteem; "Sermons," in 4 vols. 8vo; learned "Dissertations;" academical "Orations;" "Letters;" "Hymns," &c. Of the same family with our author was JOHN-LEWIS PICTET, an advocate of Geneva, who was born in 1739. He became a member of the council of two-hundred, a counsellor of state, and syndic, and died in 1781. His inclination leading him to the study of astronomy, he travelled into France and England, for the purpose of perfecting himself in that science. He left behind him, in manuscript, "A Journal of Travels into Russia and Siberia, in 1768 and 1769, in order to observe the Transit of Venus over the Sun's Disc," which is said to contain interesting and lively pictures of men and manners, as well as of nature. *Moreri. Nouv. Dict. Hist.*—M.

PIERRE, CORNELIUS DE LA, or, when Latinized, CORNELIUS A LAPIDE, a learned Jesuit and celebrated Scripture commentator who flourished in the 17th century, was born at a village in the diocese of Liege, in the year 1566. He entered into the society of Jesus at an early age, and applied to his studies with such diligence and success, that he became distinguished for the superiority of his accomplishments as an orator, philosopher, divine, and historian, and more particularly excelled in an acquaintance with the Greek and Hebrew languages. During twenty years, he filled the chair of divinity and Hebrew professor at St. John's-college in the university of Louvain, with very high reputation; and he was then sent by his superiors to Rome, where he maintained his celebrity in the same departments undiminished for twenty

years longer. At length, the state of his health requiring a release from the fatigue of his public duties, he was permitted to withdraw into retirement. Here he entirely devoted himself to the study of the scriptures, and to the prosecution of a design on which he had been long occupied, at intervals, of writing "Commentaries" upon the sacred books. This employment he diligently followed till his death in 1637, when he was about seventy-one years of age. He commented on the whole of the old and new Testament, excepting the book of Job and the Psalms; and his labours, though exceedingly diffuse, have undergone a prodigious number of impressions, at Antwerp, Paris, Lyons, Venice, and other places. Their contents, however, are not unfrequently debased by the intermixture of absurd and trifling legendary tales, and other matter incongruous with the nature of such a work. According to the judgment of Father Simon, they are also distinguished by much unnecessary erudition. "I well know," says he, "that commentaries of this description, which abound in learning, please many people, and particularly preachers; but they cannot meet with the approbation of men of judgment, who must be of opinion that all subjects should be discussed in their proper place." The best edition of these "Commentaries," is that published at Antwerp, in 1681, and following years, in 10 volumes folio. *Valerii Andree Bibl. Belg. Sotvelli Bibl. Script. Soc. Jesu. Nouv. Dict. Hist. Simon's Crit. Hist. Old. Test. b. iii. ch. xii.*—M.

PIGALLE, JOHN-BAPTIST, an eminent French sculptor, born at Paris in 1714, was the son of a carpenter employed in the royal buildings. He had early a fondness for modelling which gave him a desire for excelling in the art of sculpture; but nature had been so little bountiful to him, that it cost him the greatest labour and assiduity to make a progress. After having for many years been the pupil of Le Lorrain and Lemayne, he was furnished by the liberality of some friends, especially the elder Coustou, with the means of visiting Italy. He spent three years at Rome in copying after the antique, and on his return stopt at Lyons, where he met with employment which occupied him a year and a half. At this place he finished the model of a statue of Mercury, which he brought with him to Paris, where it was greatly admired. It was, however, a considerable time before he met with encouragement; but at length he excited the attention of the minister, and what

was of more importance, of Mad. Pompadour, and obtained several commissions. He was admitted into the Academy of Painting and Sculpture in 1744; and having executed his Mercury in marble, he made a Venus for its companion, which was equally applauded. Both these statues were presented by the King to His Majesty of Prussia in 1748. Pigalle continued to rise in reputation, and in 1756 was engaged to execute the mausoleum of Marshal Saxe. His success in this work placed him among the first of French artists: a writer of that country indeed has called it "the grandest composition in sculpture that exists." It caused him to be employed for the monument erected in 1765 by the city of Rheims to the glory of Lewis XV. That King, as a testimony of his satisfaction, made him royal sculptor, and decorated him with the order of St. Michael. It was a circumstance peculiarly flattering to him, that Bouchardon committed to him the finishing of his famous equestrian statue in the Place de Louis XV. He visited Voltaire at Ferney in order to model his bust, which, when finished, was a striking and characteristic likeness, but disgusting from the exactness with which his lean scraggy neck was represented. The Monument of marshal Saxe was not put up at Strasburg till 1776. On that occasion, Pigalle took the opportunity of visiting Berlin in order to see the great Frederic, and to view once more his own two statues. As he stood with a friend among the crowd at a grand court supper, the King observing a stranger, sent to ask his name. His friend officiously answered, in French, "it is the author of the *Mercure*." Frederic, who had been uncivilly treated in the French journal called "*Le Mercure*," supposed him to be the director of that work, and took no further notice of him. Pigalle was mortified, and would have departed immediately had he not been desirous of seeing his statues. He went next day to Potsdam for that purpose, and after examining his Mercury, said, "I should be very sorry to have done no better since." After he was gone, Frederic learned the mistake he had made, and caused his librarian to write to the artist expressing his concern for the circumstance. In 1780 he was employed on a grand monument for the Comte d'Harcourt. His concluding piece was the figure of a young girl taking a thorn out of her foot, which was greatly admired for its beauty and delicacy. He died in 1785, being then rector and chancellor of the Academy. Pigalle was a man of a noble and generous character, li-

beral to the indigent, and much attached to his family and friends. He married at an advanced age his own niece, by whom he had no children. As an artist he was entirely indebted to study and application: his skill was rather talent than genius, and his ideas were rather just than extensive. Besides the works which have been enumerated, one of his most applauded performances was a child holding a cage out of which a bird had flown. He also executed several pieces for the churches of Paris, and the busts of some literary friends, which are reckoned striking likenesses. *D'Argenville Vies des Sculpt.*—A.

PIGHIUS, ALBERT, a learned Dutch mathematician and Catholic divine who flourished in the 16th century, was descended from a respectable family, and born at Campen in Overysse, but in what year we are not informed. He pursued his academical studies at the university of Louvain, where he distinguished himself by his proficiency in polite literature, philosophy, and the mathematics. While he continued a member of this seminary, he acquired reputation by some treatises in the science last mentioned, which will be noticed at the end of this article; and he ingeniously applied his theoretical knowledge to practice, in the construction of armillary spheres made of copper or brass, which illustrated the movements of the heavenly bodies. But, notwithstanding his attachment to the mathematical sciences, he was induced by the persuasion of his friends to pay particular attention to the study of divinity; in which faculty he took the degree of bachelor at Louvain. Afterwards he was honoured with the degree of doctor at Cologne. He now began to publish his controversial writings against the Lutherans and Calvinists. By his learning and talents he recommended himself to the acquaintance and esteem of Adrian of Utrecht, tutor to the Emperor Charles V., whom he accompanied into Spain, and from thence to Rome, when Adrian went to take possession of the papal throne. After the death of that pontiff he continued at Rome, where he enjoyed the favour of his successors, Popes Clement VII. and Paul. III. who employed him on various important legations. Paul studied the mathematics under his instructions, and rewarded his services with a present of two thousand ducats, and the provostship of St. John the Baptist's at Utrecht, to which he promoted him in 1535. He died in that city in 1542. Though a zealous champion for the church of Rome against the Protestants, he maintained

the opposite opinions to those of St. Augustine and Aquinas on the subjects of predestination and grace; and with respect to the doctrine of original sin, the orthodox accused him of concurring in sentiment with Pelagius. Hence his treatises against Calvin on those subjects, were placed in the list of prohibited books by the Spanish inquisition. Speaking of his abilities as a disputant, Bayle observes, that even his enemies owned that he was an eloquent and ingenious man, and that he had all the qualities of a good sophist, and of a good defender of a bad cause; and that in general he treated his subject very methodically. Dupin characterizes him and his writings in the following terms: he was "a man of great reading and learning, but did not possess a just discerning faculty. He was bold enough on questions which do not involve the interests of the court of Rome; but with respect to whatever related to those interests, he was biassed by the most indefensible opinions. Of all the authors who have written concerning them, there is no one who has carried matters to such a length, or given up more to the Pope than he has done. His style is greatly inferior to that of Sadolet and the other Ciceronians of that age, both in point of purity and elegance, but it is not so barbarous as that of the schoolmen and controversial writers in general." The mathematical treatises of Pighius are, "De Ratione Paschalis Celebrationis; de que Restitutione Kalendarii Ecclesiastici," 1520; "De Æquinotiorum Solstitiorumque Inventionem;" "Apologia adversus novam Marci Beneventani Monachi Cælestini Astrologiam," in defence of the Alphonsine tables; a defence of that apology; and "Astrologiæ Defensio, adversus Prognosticorum vulgus, qui annuas Prædictiones edunt, et se Astrologos mentiuntur," 1518, 8vo. The most considerable of his other works, is entitled, "Assertio Hierarchiæ Ecclesiasticæ," in fol., which is analyzed by Dupin, and will be found to justify the censure which he has passed upon the author, for the extravagant claims set up by him on behalf of the papal see. The titles of the rest of the author's works, which are chiefly controversial, may be seen in *Valerii Andreae Bibl. Belg.* and *Dupin.* *Moreri.* — M.

PIGHIUS, STEPHEN-VINAND, a learned antiquary, was born in 1520 at Campen in Overysse. He was maternal nephew of Albert Pighius, whose family name he assumed. A residence of eight years at Rome gave him an accurate knowledge of the remains of antiquity in that capital. On his return to Germany he

attached himself to Cardinal Granvelle, whom he served as secretary for 14 years. He finally became a canon-regular in his own country, and died in 1604. Pighius obtained a high reputation for his antiquarian knowledge, and the purity of his Latin style. He composed two Roman calendars from fragments in the capitol, and wrote commentaries on the Fasti. He also published a work entitled "Hercules Prodicus," *Antw.* 1587, containing the history and travels of Charles, Duke of Cleves, proposing it as a kind of model of the education of a young prince: it is replete with his own observations on Roman and German antiquities. Some pieces of his writing are inserted in the collection of Gronovius, tom. ix. *Moreri.* *Nouv. Dict. Hist.* — A.

PIGNA, GIAMBATISTA, a learned Italian, born at Ferrara in 1530, was the son of a druggist who acquired wealth by being the only person who was acquainted with the manner of making ultramarine blue in perfection. Pigna from his earliest years displayed uncommon abilities, with an insatiable avidity for learning; and under some of the most eminent scholars of the time, he made such a progress, that he was created doctor in philosophy in his 20th year. He was soon after placed in the chair of Greek and Latin eloquence at Ferrara; and after the death of his brother, he married the daughter of the celebrated physician Brassavola. Alfonso, the hereditary prince of Ferrara, esteemed him so highly that he kept him about his person as one of his principal intimates. In 1559 Pigna joined the prince then in France, and returned with him upon his succession to the dukedom on the death of his father. He continued to live in the court of Alfonso II., chiefly occupied in drawing up a history of the house of Este, till his death in 1575, at the age of 45. Pigna wrote Latin and Italian poems, and various treatises on different subjects, among which was a work "Del Duello," treating on what was called la Scienza Cavalleresca; and a piece entitled "I Romanzi;" on romances, which involved him in a dispute with his old master Cinzio Giraldis, who published upon the same subject, and charged him with plagiarism. The principal work of Pigna is his "Storia de' Principi d'Este," of which the first part was printed at Ferrara in 1570; the sequel never appeared. It brings down the history of this illustrious house nearly to the end of the 15th century, and was the most copious and exact account of those princes that had hitherto appeared, though not without an intermixture

of ancient fable. For this work, also, he underwent the accusation of plagiarism, as it was said he had borrowed it from the MS. of Falletti: but Tiraboschi has successfully vindicated Pigna, and shewed that he only made an allowable use of the matter collected by that writer, which he himself acknowledges. *Tiraboschi.*—A.

PIGNORIA, LORENZO, a learned antiquary, was born at Padua in 1591. He received his education at the Jesuit's school and the university of that city; and having been ordained priest, he went with the bishop of Padua to Rome, where he remained two years. Returning to his native place, he became confessor to a nunnery, and parish-priest of St. Lorenzo. A canonry of Treviso was also conferred upon him by Cardinal Fr. Barberini. He was in habits of intimacy with many of the most eminent men of letters in his time, and collected a valuable library and cabinet of antiquities. He died of the plague in 1631. Pignoria was the author of several learned works which gave him a high reputation. His dissertation "*De Servis et eorum apud Veteres Ministeriis*," though diffuse, is a valuable work. He applied his erudition to the explanation of Egyptian antiquities in a treatise on hieroglyphics, and especially in his "*Mensa Isiaca*," 4to. *Amst.* 1669, which is an elaborate commentary upon that famous relic. He also manifested his attention to the antiquities of his native place, by three Latin letters addressed to the senator Domenico Molino; by his "*Origini di Padova*;" and his "*Antenore*:" in these he displayed a sound critical judgment in rejecting certain popular traditions and supposititious authors. One of his criticisms gave occasion to a long controversy upon a trifling subject with Portenari and others. He wrote some other works, and many of his letters in Italian were published in the collection of "*Lettere inedite d'uomini illustri*," *Venet.* 1744. *Moreri.* *Tiraboschi.*—A.

PILES, ROGER DE, principally known as a writer on painting, was born at Clameci, in 1635, of a noble family of Nivernois. He was apparently brought up for the church, and studied theology for three years at the Sorbonne, but his inclination led him to the arts of design, which he had learnt under Frere Luke, a Recollet. In 1662 he became domestic preceptor to the son of M. Amelot, master of Requests, whom he accompanied in a tour to Italy. In that country he perfected his taste and knowledge of painting; and on his return to Paris, acquired a name among artists and connoisseurs

by some treatises which he published on that art. In 1682, his former pupil having been nominated to the embassy of Venice, De Piles accompanied him as secretary. He attended M. Amelot in the same capacity to Lisbon and Switzerland. In 1692 he was sent by the French ministry into Holland to reside incognito as a kind of secret negotiator to bring about a peace. He appeared as an amateur of painting; but his real errand being discovered, he was apprehended and put into prison. His confinement lasted five years, or to the peace of Ryswik; and during this period he composed his "*Lives of the Painters*." On his return he was recompensed by a pension; and in 1705 he attended M. Amelot in his mission as ambassador-extraordinary to Spain. The air of Madrid disagreed with him so much that he returned in the same year. He died in 1709, at the age of 74, respected for his talents and virtues. He painted with some success from nature, and took portraits of some of his friends. Of his works the principal are, "*An Abridgment of Anatomy for the Use of Painters and Sculptors*;" "*A French Translation of Du Fresnoy's Art of Painting*;" "*Conversations on Painting*;" "*Elements of Painting*;" and that for which his name is best known, "*Abregé de la Vie des Peintres, avec des Reflexions sur leurs Ouvrages, et un Traité du Peintre parfait*," 1699: this has been translated into English, with an appendix on the English school of painting. *Moreri.*—A.

PILPAY, or BIDPAY, an ancient oriental philosopher, concerning whose country, time, life, or works, we have no information that can be relied upon with any certainty. According to tradition, he was the counsellor and vizier to *Dabshelim*, an ancient King of India; to which posts he was promoted after having been tutor to that prince, for whose use he composed a work replete with moral and political precepts, dressed up, after the oriental custom, in ingenious apologues, or fables. These apologues are in the form of dialogues between two animals, of a species called in the East *Schacal*, which resembles that of the European fox, in figure and properties. The fame of this work having reached Persia, *Cosroës* surnamed *Nouschirvan*, the King of that country, is said to have sent his physician *Buzzovich* into India, for the sole purpose of procuring a copy of it. This physician, being permitted to peruse it in the library of the sovereign of India, where it was preserved with great care, translated it into the Pehlevi, or ancient Persian language, and gave it the title of *Homaion*

Nameh, meaning, *the royal or august book*. Such is the account which tradition gives us of Pilpay, and of the introduction of his fables into Persia. On the same authority it has been said, that the author flourished two thousand years B. C. The work, however, contains many internal proofs that it was written at a much later period; and it is not improbable, but that it was the production of some ingenious Persian, who, to give it the greater credit, passed it upon the world as a relic of the ancient Indian philosophy. For an account of the oriental versions of this work from the Pehlevi, and the different titles under which they have appeared, we refer to the first of our authorities. It has also been translated into most modern languages; but the best European version of it is said to be the French one of M. Galland, published at Paris in 1714, in 2 vols. 12mo. with the relics of the fables of Lokman. The same writer published the translation of another work attributed to Pilpay, to which he has given the title of "The Shipwreck of the floating Islands; or, the Basiliad," 1755, 12mo. *D'Herbelot's Bibl. Oriental. Nouv. Dict. Hist. Enfield's Hist. Phil. Vol. i. b. i. ch. v.*—M

PINA, RUY DE, one of the earliest and best of the Portuguese historians who flourished in the latter part of the 15th and through half the following century. He was employed by Joam II. in many embassies and many offices of confidence and honour, signed the will of that King as public notary, was present at his death, and was the person who opened and publicly read his will. Emanuel heaped more favours upon him, and made him Chronista Mor, or Chief Chronicler, an office of which he had already performed the duties, and which was now resigned in his favour by Vasco Fernandez de Lucena. He lived some years after Emanuel but neither the year of his birth nor that of his death is known.

Damiam de Goes, who hated the memory of Ruy de Pina because he envied the princely rewards which had been given him for his literary services, has ungenerously laboured to show that many of the chronicles which pass under his name are the work of Fernam Lopes. This is not the opinion of those Portuguese who are best versed in the literature of their country, and indeed there seems to be decisive proof that it is false. The chronicles which have been thus disputed are those of Sancho I. Affonso II. Sancho II. Affonso III. Diniz and Affonso IV. The first five of these with the preceding chronicle of Affonso Henriques by Duarte Galvam, were printed at the beginning

of the last century under the general title of *Chronicas dos seis Reys Primeiros*; that of Affonso had been previously edited by *Pedro de Maris* in 1653.

He wrote also the chronicles of Duarte, Affonso V. and Joam II. In the two former it seems certain that he derived much assistance from the papers of Gomes Eannes de Zurara. The papers of one chronicler were always transferred to another after his death as being public property; and the style of Gomes Eannes is too remarkable to be easily mistaken. The last chronicle must have been wholly his own. All three were published in 1790 and 1792, for the first time, in the *Collecção de Livros Ineditos de Historia Portugesa*, by *Jose Correa da Serra*, better known in England as the Abbe Correa. The manuscripts, which are of uncommon beauty, written under the reign of the magnificent Emanuel, are in the Torre do Tombo at Lisbon, among the archives. A fine manuscript of that of Affonso V. is in the possession of Mr. Southey.

Joam III. commissioned him to write the chronicle of his father Emanuel, for which he had collected materials as the mighty events of that extraordinary reign took place. The great Alboquerque, looking to him as the historian of his victories, sent him a present of jewels. "He had the ruby rings (says Damiam de Goes) and I had the trouble." Even Joam de Barros alludes to these rings with a feeling which savours too much of envy.

Ruy de Pina might have been called a chronicler of first-rate merit if Fernam Lopes had never written, who is infinitely the best of all chroniclers. But though coming immediately after that incomparable writer, Ruy de Pina still appears an excellent historian, and far superior to all who followed him.—R. S.

PINDAR, the most famous lyric poet of ancient Greece, was a native of Cynoscephalæ near Thebes in Bœotia. The time of his birth is uncertain, but he was at the height of his reputation at the æra of the expedition of Xerxes, B. C. 480. He was the disciple in poetry of Lasus of Hermione, and of Myrtis, the tutoress of Corinna; but was principally indebted to his own genius for his peculiar excellencies. Of the particulars of his life not much is known. He appears to have courted the great by encomiastic verses, which were at the service of those who paid most liberally for them. Theron of Agrigentum and Hiero of Syracuse were two of his great patrons, and are commemorated in his poems. He celebrated the city of Athens in a manner that

excited the displeasure of his countrymen the Thebans, who on that account imposed a fine upon him, which the Athenians not only doubly repaid him, but erected a statue to his honour. His reputation was so high that the Delphic oracle ordered part of the first-fruits offered there to be presented to him; and an iron stool was placed for him in that temple on which he sung praises to Apollo. He is said to have died in the public theatre, at the age of 55. His memory was held in such honour, that on the capture of Thebes, first by the Lacedemonians, and then by Alexander, the house in which he had dwelt was spared. Pindar composed a great number and variety of poems; and it is probable that those which are come down to our times, which are odes celebrating the victors in the four great games of Greece, the Olympian, Pythian, Nemæan, and Isthmian, are by no means the most valuable. They have, indeed, those characteristics of fire, rapidity, and variety, for which he is so much celebrated by the critics of antiquity; but that fire is frequently obscured in smoke, and that variety is produced by digressions so excursive that it is often scarcely possible to trace their relation to his proposed subject. It is not, however, for a modern to form a judgment of Pindar's real merit. Besides the loss of many of his finest compositions, the versification, and, doubtless, many of the allusions, of those which remain cannot be duely felt by any scholar of the present times. Of the idea formed of his poetry by antiquity, we have a noble exemplification in an ode of Horace (B. iv. Od. 2.) in which, besides the mention of his bold dithyrambs, and his odes to the praise of gods and heroes, notice is taken of his pathetic and moral commemorations of departed excellence. It was probably his strains of this kind which acquired for him the epithets of *wise* and *divine* from Plato. Dionysius of Halicarnassus speaks of Pindar as the chief model among the lyric poets of what he terms "severe and antique harmony;" and also extols his loftiness, energy, fertility, art, and strength of diction mixed with sweetness. Quintilian repeats these praises, and those of Horace; but Longinus represents him as sometimes, when glowing with the brightest flame, undergoing a sudden extinction. The editions of Pindar are numerous. Those of Heyne, Gr. Lat. Gotting. 1773, 4to. 1798, 8vo. are in high esteem; the latter contains the Greek Scholia. Baillet. Vossius. Moreri. Bibliogr. Dict.—A.

PINEAU, GABRIEL DU, a celebrated French

lawyer, was the son of an eminent advocate at Angers, where he was born in 1573. He practised at the bar first in his native place, and then at Paris, with great reputation. Being recalled to Angers by his fellow-citizens, he was made counsellor in the presidial court, and was resorted to for his advice from all the neighbouring provinces, and by persons of the highest rank. Mary of Medicis created him her master of requests, and in her differences with the court, sought to support herself by his councils; but, faithful to his sovereign, he continually advised her to an accommodation, which was at length effected. Lewis XIII. acknowledged his services by nominating him mayor and captain-general of Angers in 1632. The integrity and impartiality with which he performed the duties of his station caused him to be called the *father of the people*. His house was a kind of academy, in which conferences were held on points of law for the instruction of members of the profession and others. Opinions were freely proposed, and Pineau himself spoke last, that he might not too much influence the debate. He was exact in the performance of his religious duties, and exemplary in his life. This worthyman died in 1644, at the age of 71. His writings are "Latin Notes on the Canon Law in opposition to those of Du Moulin," printed with the works of that lawyer; "A Latin Commentary on the Custom of Anjou;" "Consultations on several important Questions relative to the Custom of Anjou and to the French Law, with Dissertations on various Subjects:" these were reprinted in 2 vols. fol. 1725, with remarks by Livonière. Moreri. Nouv. Dict. Hist.—A.

PINEAU, SEVERIN (Lat. PINÆUS), a surgeon and anatomist, born at Chartres in Beauce, settled at Paris, where he became eminent in practice, particularly for lithotomy, which he performed by the high apparatus after the instructions of Colot. He had the title of Surgeon to the King, and gave lectures in anatomy, which were attended by the men of letters, being delivered in Latin. He died in 1619. Pineau wrote a work on lithotomy, entitled "Discours touchant l'Invention et Instruction pour l'Operation et Extraction du Calcul de la Vessie," Paris, 1610. He was however more famous for his treatise on the marks of Virginity, which, he composed first in French, and afterwards translated into Latin, as a language more proper for his subject. Its title is "Opus physiologicum et anatomicum de Notis Virginitatis et corruptionis Virginum, et de Partu naturali," Paris, 1598, 8vo. frequently re-

printed. This work, written in an elegant style, besides its anatomical descriptions, has several good practical observations. *Halleri Bibl. Anat. et Chirurg. Eloy Dict. Hist. Med.*—A.

PINEDA, JUAN DE, native of Medina del Campo, and author of an universal history under the title of "*Le Monarquia Ecclesiastica*," which was once well known. He was an indefatigable writer; his commentaries alone filled 6826 leaves in folio. The most useful of his labours, however, was that of editing and abridging a very curious book entitled *El Paso Honroso defendido por Suero de Quinones*, of which a new edition was printed at Madrid 1783. Pineda was a Franciscan, and lived to the age of fourscore: his death must have taken place early in the 17th century.

There is another writer of the same name, who lived about the same time. He was a Jesuit, and of such estimation that when he he passed through Evoro, and was received in the Jesuit college there, a monument was erected with this inscription *Hic Pineda fuit*. The task of compiling the great Index Expurgatorius, published in 1640, was his. He also published a funeral oration at the exequies of that extraordinary woman Doña Luisa de Carvajal y Mendoza, in the English seminary at Seville. *Nic. Antonio.*—R. S.

PINELLI, GIANVINCENZO, an eminent patron of literature, descended by both parents from noble Genoese families, was born at Naples in 1535. From his youth he entered with so much ardour into literary pursuits, that besides the ancient and several of the modern languages, there was scarcely any branch of science which he had not acquired. At the age of 23 he left Naples for Padua, in which seat of learning he improved himself by an acquaintance with many eminent scholars. His reputation was so high that in 1561 he was recommended by Ruscelli to Philip II. as the fittest person he knew to undertake a history of the Emperor Charles V. The letters of other learned men are filled with the highest encomiums of his literary and moral character. Though from his rank and qualifications he might have aspired to the most important public stations, yet his fondness for letters, joined to a delicate habit of body and painful infirmities, led him to pass his days in retirement. His house was a kind of academy, frequented by the votaries of literature, who found in him a munificent patron and an enlightened director of their studies. He collected a choice and numerous library of books,

printed and manuscript; an apparatus of mathematical and astronomical instruments, a cabinet of fossils and minerals, together with maps, plates, and every thing belonging to learned research. He had also a botanical garden furnished with curious exotic and native plants. Thus he passed the remainder of his life at Padua, honoured and beloved by its citizens and the whole Venetian republic, and respected by the most distinguished characters in Italy and abroad. The numerous works dedicated to him by contemporary writers prove the high rank he held in the learned world. He died in 1601 with the sentiments of piety that had ever attended him during life. His modesty did not permit him to appear as a writer except in some letters printed in different collections. The fate of his fine library was remarkable. After his death the senate of Venice, with its constitutional jealousy, set its seal upon his manuscripts, and took away all that related to the affairs of the republic, amounting to 200. There were besides 14 chests of manuscripts, which, with 116 chests of printed books, were embarked in three ships to be conveyed to Naples, where his heirs resided. One of them fell into the hands of corsairs, who, considering the books as lumber, threw part of them over-board; the rest were scattered upon the beach at Fermo, which was entirely covered with papers. Of these many were used by the fishermen to caulk their barks, or instead of glass to their windows; till the bishop of Fermo, having collected all he could, sent them to Naples, where they rejoined what of the rest of the library was not dissipated. In this state it was purchased by Cardinal Frederic Borromeo at the price of 3400 gold crowns. *Tariboschi.*—A.

PINET, ANTHONY DU, Lord of Noroy, and a various writer, who flourished in the 16th century, was a native of Bésançon in the Franche Comté, concerning whose personal history we have no other information than that he was zealously attached to the Protestant religion. This he shewed by his treatise entitled, "*The Conformity of the reformed Churches of France, and of the primitive Church in Policy and Ceremonies*," 1564, 8vo.; his "*Sermons upon the Book of Revelation*;" and more particularly by the Notes which he added to a French translation of the Tax-book of the Roman chancery. This work is entitled, "*The Tax of the casual Forfeitures of the Pope's Shop*, in Latin and French, with some Annotations taken from Decrees, Councils, and Canons,

either ancient or modern, for the Verification of the Discipline anciently observed in the Church, the whole enlarged and revised by A. D. P." 1564, 8vo. The keenness of his strictures on a performance which afforded such matter for triumph to the Protestant world, secured to his work a wide circulation, and it was afterwards reprinted at Leyden, Amsterdam, and other places. Du Pinet was also the author of "Plans, Draughts, and Descriptions, of several Towns and Fortresses, as well in Europe, Asia, and Africa, as in the Indies and America, their Foundations, Antiquities, and manner of living, &c." with maps, 1564, folio; a good and useful, though not faultless, translation of "Pliny's Natural History," 1566, in 2 vols. folio, frequently reprinted; and also translations of the third book of "Letters from Don Antonio de Guevara," together with his treatise "Concerning the Work and Privileges of Gallies," 1560, 4to.; of the "Commentaries of Father Andrew Matthioli of Sienna, upon the History of Plants by Pedacius Dioscorides Anazarbeus," 1566, folio; of "The Secret Wonders of Nature, by Levinus Lemnius, a physician of Zericzee," 1567; and of "The Common Places of the Holy Scripture, collected by Wolfgang Musculus, under sixty-six Titles," 1577, folio. *Bayle. Moreri. Nouv. Dict. Hist.* — M.

PINGRÉ, ALEXANDER-GUY, a very eminent French mathematician and astronomer in the 18th century, was born at Paris in the year 1711. He pursued his studies in the college of Senlis, at that time possessed by the canons-regular of the congregation of France; and in the year 1727 he became a member of that congregation. He felt a strong bias towards the study of the mathematical sciences; but as divinity was the faculty for which he was originally designed, his studies were for a long time principally confined to that department of knowledge. So ably did he distinguish himself as a theologian, that he was on the point of being nominated professor, before his admission to the priesthood; but in the year 1745, having rendered himself obnoxious by the part which he took in the Jansenist controversy, he was persecuted on account of his attachment to the opinions of the Bishop of Ypres, and condemned to teach the lower classes, successively in the colleges of Senlis, Chartres, and Rouen. While he was thus occupied, his passion for the sciences revived, and he devoted himself to the study of them with intense application. In the year 1749, M. Le Cat, a famous surgeon and anatomist at Rouen, who was principally

concerned in establishing an Academy of Sciences in that city, had him appointed one of the members; and as there was no astronomer in the academy, Pingré undertook to fill that department, in which he afterwards attained to first-rate excellence. His first communication to the public was the "Calculation of an Eclipse of the Moon, on the 23d of Dec. 1749." From this time he successfully pursued his studies in this branch of science; and in May 1753 he was elected correspondent of the Academy of Sciences at Paris, after having sent them an observation of the transit of Mercury, which he had made at Rouen, with his fellow-religionist and friend C. Bouin. The repute in which he was now held by his order occasioned his being sent for to Paris, that he might reflect honour on his congregation; and he was there made librarian of the abbey of St. Genevieve. At this abbey he obtained the construction of an observatory, and was furnished by the abbot and chapter with a six-foot telescope, while he had the loan of an excellent quadrant from the academy.

Having soon become acquainted with Le Monnier, whose zeal for astronomy led him to embrace every opportunity of making proselytes to that science, Pingré was induced by him to distinguish himself by an undertaking as difficult and laborious as any in which an astronomer could engage; that was the calculation of "a nautical Almanack," to enable navigators more easily to ascertain the longitude, by means of lunar observations. At the solicitation of the authors of "The Art of verifying Dates," he calculated a table of the eclipses of the sun and moon from the commencement of the Christian æra to the year 1900; and afterwards a table of the eclipses visible from the northern pole to the equator, for a thousand years before our æra. The utility of these labours for verifying historical dates, marked by the appearance of these phenomena, induced the Academy of Inscriptions to insert a part of them in the forty-second volume of their "Memoirs." He published "The State of the Heavens for 1754;" in which the moon's place was calculated with the utmost exactness according to the tables of Halley, for noon and midnight, with the right ascension in seconds of time twice a day. Afterwards he published similar works for the years 1755, 1756, and 1757. In 1756 he was received a free associate of the Academy of Sciences; and in the following year he entered upon a new career, which he pursued with the highest distinction, that of calculating the revolutions of comets. That

respondence with the kings of the East, a style which the Emperor of China was by no means used to, though it contained due acknowledgements of that monarch's power and greatness. The second was from Fernam Peres d'Andrade, which to save trouble he had made some Chinese translate, and they had made a truly Chinese translation; that is, they represented that he, Fernam Peres, chief captain of the King of the Franks, was arrived at Canton with an ambassador to the Son of God and Lord of the World, to beseech him to send his seal to the King of the Franks, who begged permission to become his vassal, and send good merchandize into his dominions. The third letter was from the governor of Canton, written before any cause of displeasure had been given by Simam d'Andrade. It was in the style of the translation, adding only a request on the part of the Portuguese to have a factory at Canton, and an intimation from himself that they were a people not easily satisfied, very punctilious, and that it was said they had conquered Malacca. This part coincided with Tuam Mahamed's complaint. But the difference between the translation, and Emanuel's own letter, (which Tuam Mahamed or some of his suite could probably translate with malicious fidelity) puzzled the Chinese ministers. They sent for the interpreters from Canton, and interrogated them. These terrified poor people replied that they had not seen the letter of the King of the Franks, because the ambassador would not permit it to be opened till he delivered it himself into the hands of the Son of God and Lord of the World. Their own version of the contents as they had been orally stated, was made into such language as ought to be used towards that Son of Heaven, and not such as the Franks use.

All these circumstances made the council conclude that the embassy was altogether a fiction; that the ambassador had come as a spy, that Fernam Peres d'Andrade had nothing but hostilities in view when he sailed along the coast and surveyed it; and that a factory had been asked with the intention of erecting a castle and beginning the conquest of the country. Pires therefore was not admitted to make his prostrations; and while they were deliberating what to do with him, the Emperor died. The counsellors were unanimously of opinion that he and all his people should be put to death: but the new Emperor insisted that though the embassy was false, still as he had personated the character of an ambassador, his person ought to be safe. They therefore

sent him and his present back to Canton, to be kept safely by the governor, while orders were sent in the Emperor's name to the governor of Malacca, the governor of India, and the King of Portugal, to restore Malacca to the King of Bintam the Emperor's vassal. Till these orders were obeyed, no ship from any of the Portuguese possessions, nor any of so mischievous a nation, were to be admitted into a Chinese port: and when news should come that they had been duly executed, then Pires and his people were to be sent away without injury, but ordered never to return, and to give notice to their countrymen that if they presumed to visit China, they should be treated as enemies. But if Malacca was not restored in obedience, that Pires was to be sentenced according to the laws of China for the offence which had been committed against the Emperor's vassal. The other offences were to be excused, as having proceeded from the ignorance of the Franks, for such people not being better informed, were not worthy of punishment.

The business was brought to a speedier conclusion. It had been a custom with the populace in Chinese sea-ports to take advantage of an Emperor's death, and plunder the city; foreign sailors were never behind hand in assisting them, and on them they laid the blame. But to prevent this an edict was past, ordering every stranger to quit the country, immediately upon the news of the Emperor's demise, on pain of capital punishment. The Portuguese vessels at Canton refused to obey this edict, and a sort of war took place with them, till they were glad to escape as they could. Thome Pires reached Canton just after this disturbance, and fared the worse for it. He and all his people were thrown into prison; and all ships which touched at Canton were ransacked and plundered under the plea of searching for Portuguese.

The original historians of Portuguese India suppose that Pires died in prison. Fernam Mendes Pinto says, however, that in the city of Sampitay he met a daughter of the unfortunate man, who told him that her father and the other Portuguese, to twelve in number, were so tortured that five died in consequence; the survivors were banished into different parts of the empire, separate from each other. This city had been the place of his exile, here he had married, had converted his wife and many of her neighbours, and brought up his children as Christians, teaching them the Pater Noster in Portuguese, and calling them by Portuguese names, that they might be recognized by his

countrymen, if chance should ever bring any to those parts. By her account he lived 27 years in this banishment. Such was the fate of the first European ambassador to China, and such the issue of the first attempt of the Europeans to trade with that country. *Barros. Damiam de Goes. Fernam Mendes Pinto.*—R. S.

PIROMALLI, PAUL, an Italian Dominican monk in the 16th century, whose labours have contributed towards the promotion of Oriental literature, was a native of Calabria. He was sent as a missionary into the East, and was stationary for a considerable time in Armenia, where he is said to have converted great numbers of the Eutychians to the Catholic faith. From Armenia he passed into Georgia, and Persia. Upon his return into Italy by sea, he had the misfortune to fall into the hands of a Barbary corsair, who carried him captive to Tunis. Being ransomed, he went to Rome, where he gave an account of his mission, and received marks of favour from Pope Urban VIII. By that pontiff he was sent into Poland, with the character of papal nuncio; and he is said to have been successful in restoring union and harmony among the jarring sects of Armenians, who were very numerous in that country. The same Pope employed him in revising the Armenian version of the Bible; and afterwards sent him a second time into the East, where he was promoted, in 1655, to the bishopric of Nacksivan in Armenia. Over this see he presided nine years, and then returned to Italy, where he was nominated bishop of Bisignano in Calabria. He died at this place in the year 1667, and is highly commended for his piety, zeal in the cause of religion, charity, and other virtues, as well as for his erudition. He was the author of "A Latin and Persian Dictionary;" "An Armenian and Latin Dictionary;" "A Grammar of the Armenian Tongue;" a "Rubrick," esteemed useful for the correction of Armenian books; and some treatises in controversial divinity. *Nouv. Dict. Hist.*—M.

PIRON, ALEXIS, a poet and man of wit, the son of an apothecary at Dijon, was born in 1689. It was a permanent disadvantage to him that he passed the first 25 years of his life in an obscure circle, remote from good company, and devoted to vulgar pleasures. A licentious ode of which he was the author, obliged him to quit his native place, and he went to Paris, where for some years he supported himself by the mechanical labours of his pen as a copying clerk. His first literary efforts were as a writer for the comic opera, in which in-

ferior station he displayed talents that induced his townsman Crebillon to recommend to him an attempt for the Theatre Francois. He began in 1728 with the comedy of "Les Fils ingrats," the title of which was afterwards changed into "L'Ecole des Peres." Its success was but moderate, for there was a mixture of low comedy with the interesting and pathetic, which did not then please the public taste, though it has since become frequent upon the French stage, as it has upon the English. He next tried his powers in tragedy, and produced his "Callisthenes" and his "Cortes," neither of which have kept a place on the stage, though containing parts strongly written. His "Gustave" was more successful on account of its interesting situations, though the critics thought it overcharged with business for the regularity of the French theatre. At length, in 1738, he presented to the public his comedy of "La Metromanie," which raised him to the height of reputation. Its novelty, art, and vivacity, excited universal admiration, and it was esteemed the best comedy that had appeared since the time of Regnard. He also wrote "Les Courses de Tempé," an ingenious pastoral; several Odes, Poems, Tales, and Epigrams. In this last kind of composition he was particularly happy, as might be expected from a man who was more famous for repartees and bons mots than almost any of the Parisian wits of his time. Many of these are recorded, of which we shall copy two or three specimens. A bishop, not remarkable for his theological learning, said to him once, during the disputes relative to Jansenism, "Mons Piron, have you read my charge?" "No, my lord, (he replied) have you?" An author of little merit having requested him to give him a subject to write on, which no one else either had touched, or would touch, "You have nothing to do (said Piron) but write your own eulogy." He had predicted to the author the fall of a piece which he was about to bring on the stage. The man came to him and said, "Well! it has not been hissed." "I believe so (he returned), men cannot hiss when they yawn." When the Semiramis of Voltaire was first acted and but ill received, the poet asked Piron behind the scenes what he thought of it: "I think (said Piron) you would be very glad if I had written it." He was, indeed, an unjust estimator of the dramatic merit of this great writer, and was apt to give himself the preference; in which he was certainly much mistaken. He frequently made caustic remarks upon the French Academy, the members of which he

he alone calculated more orbits of comets than all the astronomers together in an equal space of time, was sufficiently proved by the immense work which he afterwards published on the history and theory of these eccentric bodies. In the year 1758, he published "A Memoir relating to the Discoveries made in the South Sea, during the last Voyages of the English and French round the World," in 4to.

Our countryman Dr. Halley having asserted, that the transit of Venus over the sun's disk in 1761 would prove of the utmost use in ascertaining the precise horizontal parallax of the sun; when that year was approaching, the different scientific bodies in Europe became seriously intent on the means of deriving from that phenomenon as much advantage as possible to astronomy. With this view the French Academy, sanctioned and encouraged by government, among the places most proper for observing the transit, fixed upon the small island of Rodriguez in the Indian Ocean, beyond the islands of France and Bourbon, and in nearly twenty degrees of southern latitude. This island had then no inhabitants, excepting twenty negroes under the command of an officer, who kept possession of it, on account of its being frequented by vessels from the isles of France and Bourbon, for supplies of the land-tortoise with which it abounded. The principal reason for fixing upon this spot was the consideration, that, according to the calculations of Cassini de Thury and others, the whole transit of Venus over the sun's disk would be there visible, as her interior contact on her entrance upon it would take place about half an hour after sun-rise. When the place of observer was offered to Pingré, he accepted of it with the utmost satisfaction, undaunted by the prospect of the fatigues and perils to which such an undertaking must necessarily expose him. He did not even ask for an assistant in his labours; but the Academy took care to prevent the necessity of such an application, by obtaining leave from the ministry that Thuillier, who had for some time been engaged in making astronomical observations, should accompany him in that capacity. Pingré left France in the Autumn of 1760, and on the 6th of June 1761 made his observations. He was unfortunately prevented by the badness of the weather from seeing the entrance of the planet on the sun's disk, but thought himself warranted in concluding from his subsequent observations, that the parallax of the sun was $10'' 2$. At the same time, the English astronomer Mr. Mason concluded from the obser-

vations which he made at the Cape of Good Hope, that the parallax was $8'' 2$. La Lande, in his "Astronomy," published in 1764, adopted a medium between these conclusions, supposing the parallax to be $9''$; in which he was followed by astronomers in general, till more numerous observations made on the transit of 1769, led to a different result.

After the return of Pingré from the East, he published "A Description of Pekin," to accompany a plan of that city engraved by Joseph De Lisle; in which he shewed the position of that capital from the result of a number of calculations of eclipses, and ascertained its longitude, by other calculations, with a degree of precision to which none of the labours of the scientific missionaries had any pretensions. In 1767, he accompanied the Marquis de Courtanvaux on a voyage to Holland, on board the Aurora Corvette, for the purpose of determining the accuracy of the marine time pieces of Le Roy. Two years afterwards he sailed for the island of St. Domingo in the West Indies, on board the Isis man of war, to make trial of Berthoud's time pieces, and to observe the last transit of Venus in 1769. To this phenomenon the attention of all the scientific academies in Europe was anxiously directed, and considerable preparations were made for observing it by those of England, France, Russia, and Denmark, under the patronage of their respective sovereigns, who sent able astronomers to different places in the old and new worlds, where it might be viewed to the greatest advantage. La Lande was originally intended to be sent on this mission to St. Domingo; but as his various engagements would not permit him to leave France, Pingré was substituted in his room, and performed the service expected from him in the most able and satisfactory manner. An account of this voyage, which proved of considerable importance to the science of geography, as well as to astronomy, appeared in 1773, in 2 vols. 4to. After comparing the results of the immense number of calculations made by the observers of this transit of 1769, it has been thought reasonable to conclude with La Lande, that the sun's mean horizontal parallax may be stated at $8'' 6$. In the year 1771, Pingré made another voyage, on board the Flora frigate, with the view of rendering further service to the interests of geographical and astronomical science. He had for a companion in this voyage the Chevalier de Borda, a celebrated engineer and geometrician; but the account of their proceedings and experiments,

which was published in 1778, in 2 vols. 4to. is almost entirely the work of Pingré.

In 1784, our author published his "Cometography, or Historical and Theoretical Treatise on Comets," in 2 vols. 4to.; which is the most considerable of his performances, and contains calculations of the orbits of all the comets of which any account has been preserved. La Lande, after observing that it is the only complete treatise with which we are furnished relating to this branch of astronomy, pays the author the compliment of saying, that it would be a very difficult task to draw up a work upon the same subject that should excel it. In 1786, Pingré gave to the public a French translation of the "Astronomicon" of Manilius, after Bentley's edition of that work, in 2 vols. 8vo.; to which he added a French version of the celebrated poem of Aratus, and the lives of the other Latin poets who have written concerning the course of the stars. So early as the year 1756, our author had announced his intention of writing "The History of the Astronomy of the 17th Century." This work Le Monnier engaged him to undertake, and communicated to him the manuscripts of Boulliau; to which Pingré himself made valuable additions, from the collections of other eminent men of science. His attention to this work, however, was necessarily interrupted by the various engagements and labours of which we have already given an account; so that he could not spare the time requisite for proceeding regularly with it, before the year 1786. He finished it in 1790, and in the following year an account of it was given by La Lande to the Academy of Sciences, who gave directions for its being printed; but the circumstances of the times put a stop to the impression, when about two thirds of it were completed. By the changes which took place at the revolution Pingré was a considerable sufferer, in common with many other men of science and letters; and as he was disinterested, modest, and careless about every thing not connected with his favourite pursuits, he obtained neither a pension, nor recompence of any kind bearing any proportion to the losses which he had sustained. To the disgrace of his country, which had derived important benefits from his services, he passed his last years not only in narrow circumstances, but in want. From an anecdote which is related by La Lande, he appears to have retained the possession of his powers till nearly the close of his long life. "Towards the beginning of 1796," says this author, "I asked

him if he could calculate the orbit of a comet which had just been discovered. He tried to do so; but told me that he could scarcely see it. This was the first time that he met with any difficulty in an arduous undertaking; but then he was more than eighty-four years old." Pingré died in May 1796, when he was in the 85th year of his age, leaving behind him the character of having been an amiable and friendly man, who led a peaceful and inoffensive life, enjoying the esteem of the public, and being so fortunate as not to have a single enemy. Besides the works mentioned in the preceding article, he was the editor of a new edition of "The Art of verifying the Dates of Historic Facts, Charters, &c." in folio; of the "Memoirs of the Abbé Arnaud," 1756, in 3 vols. 4to.; and of the eleventh edition of Buffier's "Geography, in Artificial Verse," 1781, 12mo. *Hist. de l'Astronomie par La Lande. Montucla's Hist. des Mathématiques. Tom. IV. part v. liv. v. Nouv. Dict. Hist. — M.*

PINSSON, FRANCIS, a learned jurist, son of a professor of law of the same name, was born at Bourges in 1612. He was admitted an advocate in the parliament of Paris in 1633, and pleaded at the Chatelet and before the parliament. He particularly applied to the law of benefices, in which he was regarded as an oracle, and which he illustrated by several learned works. Of these were "Traité des Benefices," 1654, a large work, commenced by his maternal grandfather Antony Bengy, professor at Bourges, and finished by himself; "La Pragmatique Sanction de St. Louis, and celle de Charles VII. avec Commentaires," 1666, fol.; "Notes sommaires sur les Indults accordés a Louis XIV. &c." "Traité des Regales," 2 vols. 4to. 1688, a very learned and useful performance. He also assisted in the revision of the works of De Mornac and Du Moulin. This industrious and valuable writer died at Paris in 1691. *Moreri. Nouv. Dict. Hist. — A.*

PINTO, FERNAM MENDES, a famous traveller in no good odour for veracity. He wrote the history of his adventures to amuse his children while they learnt to read from the manuscript, so that more excuse is to be made for the exaggeration of fire-side stories, than if it had been purposely written for the press. The papers were arranged and published by Francisco de Andrade in 1614, after his death, and probably many years after it, for Pinto returned to Portugal in 1558. The book has not been without its advocates; it is certain that

the author had been in the countries which he describes, but it is equally certain that many of his descriptions are altogether imaginary. The speeches which he puts into the mouth of his Eastern Princes are just in the style of Esplan-dian and Amadis of Greece, books with which his mind was evidently imbued: there is proof of this by his using the word Tamerlane as a title, which he must have learnt from Esplan-dian, as there is probably no other instance to be found.

It is much to be regretted that this author should have adulterated so much curious and important matter with idle fictions, and those so engrafted and incorporated with truth, that it is impossible in many instances to separate the web from the embroidery. Pinto at one time entered among the Jesuits at Malacca, and the earliest account of his travels is to be found in the first collection of their letters published in Italian at Venice 1565, in a letter written by him from their convent at Malacca. He was present at the death of S. Francisco Xavier, and Lucena derived much information for his life of that saint from papers which he procured from the widow of Pinto. His travels have been translated into most European languages, and twice published in English: the latest edition bears the highest price. — R. S.

PINTO, HECTOR, a learned Portuguese Jeronymite in the 16th century, was a native of Covilhaa in the diocese of Guarda, the date of whose birth is not recorded. He pursued his studies for some time at the university of Coimbra, and afterwards at that of Salamanca in Spain, principally with the design of qualifying himself for the legal profession; but he afterwards changed his views, and embraced the religious life among the monks of the order of St. Jerome. He devoted eight years to the study of philosophy and divinity in one of their colleges, and perfected himself at the same time in the Latin, Greek, and Hebrew languages. Returning to his monastery, he gave himself up entirely to the study and public interpretation of the sacred Scriptures. By the first course of lectures which he delivered, which were on the prophecy of Isaiah, he acquired very great applause, and induced the university of Coimbra to honour him with the degree of doctor of divinity. Not long afterwards he was appointed professor of divinity and scriptural learning in that university; and he discharged the duties of that office during many years, with the highest reputation for extensive knowledge as a theologian, for profound erudition, and for eloquence. When,

after the death of King Sebastian in Africa, different competitors set up their pretensions to the crown of Portugal, Dr. Pinto declared in favour of the house of Braganza, and exerted all his credit and popularity in promoting its interests. On this account he became obnoxious to Philip II. King of Spain; and when the armies of that monarch invaded the kingdom, he was taken into custody, and confined in a monastery belonging to his order near Toledo. Here he died in 1584, overwhelmed with grief at seeing his country subjugated by a foreign power. He published "Commentarius in Isaiam Prophetam," 1561, folio; "Comment. in Isaiam, Hieremiam, et Threnos," 1567, folio; "Comment. in Ezechielem," 1568, folio; and "Comment. in Daniele, Nahum, et Lamentationes Hieremiæ," 1582, 8vo. The above-mentioned works were frequently reprinted in separate forms at different places; and collectively at Cologne in 1616, in 5 vols. 4to., and at Paris during the following year in 3 vols. folio. Dr. Pinto was also the author of various devotional and moral treatises, in the Portuguese language, which were held in great estimation, and, in particular, two volumes of dialogues on philosophical, moral, and religious topics, entitled, "A Picture of the Christian Life," 1571, 8vo. This work has been translated into the French and Italian languages, and repeatedly printed at Paris, Venice, and other places. *Antonii Bibl. Script. Hispan. Moreri. Le Long's Bibl. Sac. Vol. II. — M.*

PINTURICCHIO, BERNARDINO, a painter of eminence, born at Perugia in 1454, was a disciple of Pietro Perugino, who employed him in several works as his assistant. He acquired a great reputation, and painted a number of considerable pieces at Rome, and in other Italian cities, chiefly in history and grotesque, though he also excelled in portrait, and several of the first characters of the time sat to him. His greatest work was the history of Pope Pius II., in ten compartments, in the library at Siena. In this he was materially assisted by the designs of Raphael, then a very young man, and bred under the same master. Pinturicchio adopted a manner of his own, contrary to the rules of good taste; but calculated for present effect. He finished his pictures highly with splendid colours and abundance of gilding, and introduced architectural ornaments brought unnaturally forwards by rilievo. His last work was a nativity for the monastery of St. Francis at Siena, the painting of which was attended with a re-

markable circumstance. Being of a testy disposition, he pertinaciously insisted that every thing should be cleared out of the room in which he worked, and obliged the monks even to remove a great chest become rotten by age. In the attempt, it burst, and disclosed a secret hoard of 500 pieces of gold, to the great joy of the good fathers, and not less to the chagrin of the painter that he had himself missed the discovery. This vexation was thought to have shortened his life, which terminated soon after, in 1513, in the 59th year of his age. *Felibien Entretiens. Pilkington's Dict.—A.*

PIO, ALBERTO, Prince of Carpi, remarkable for the cultivation of learning in the midst of public affairs, was the son of Leonello, Lord of Carpi, and of other castles, by a sister of the celebrated Giovanni Pico of Mirandula. He was born about the year 1475, and first studied in the university of Ferrara under Pomponazzo. He pursued his studies with ardour in his palace at Carpi, whither he had invited several learned men, among whom he distinguished Aldo Manuzio as his particular instructor. He collected a copious library, encouraged literary and scientific pursuits of all kinds, and emulated the character of his uncle as a patron of letters, and a proficient in them. After his father's death, Alberto, with his brother Leonello, had a common dominion in the territories of Carpi, with Giberto and other sons of Marco, another branch of the same family. This divided authority naturally produced dissensions, which, from 1494 to 1500, occasioned a bloody civil war. The Emperor Maximilian favoured alternately both parties; and the Duke of Ferrara interposed more than once to effect an accommodation. In 1500, Giberto, to revenge himself of Alberto, ceded all his rights over the principality of Carpi to the Duke of Ferrara, receiving certain castles in compensation. This measure obliged Alberto, by way of support against so powerful a partner, to have recourse to Maximilian, who cancelled the cession of Giberto, and conferred on Alberto the sole sovereignty. Wars between him and the Duke of Ferrara followed, and Alberto thought proper to connect himself with the French party. In 1510 he visited the court of Lewis XII., and was hastily dispatched by him to Pope Julius II., for the purpose of dissuading him from making a treaty with the Venetians, but he was too late in his application. He now found it his interest to quit the French for the Imperial party, for which change he honestly gives as a reason, the de-

clension of the French authority in Italy. In fact, he seems throughout to have practised the temporising policy so universal with the petty potentates of Italy, and, perhaps, justifiable from the consideration of the total disregard of their rights and independence by the more powerful states. He resided a long time at Rome as the Emperor's ambassador at the papal court, and was singularly esteemed by Leo X., who conferred upon him several castles in Romagna. In the subsequent wars, Carpi was frequently taken by the different parties, and Alberto was possessed and dispossessed of the sovereignty. He again adopted the French interest, which step occasioned the final loss of his principality; which, in 1527, was transferred by Charles V. to Alfonso Duke of Ferrara. He was at Rome during its sack in that year, and took refuge with Clement VII. in the castle of St. Angelo. Being afterwards delegated by that pontiff to Francis King of France, he was very kindly received by that monarch, and died at his court in 1531, in his 56th year. In the midst of all the vicissitudes of his life, and his political occupations, Alberto did not cease to cultivate letters; and after the varied and elegant pursuits of his earlier years, he attached himself almost entirely to the study of theology. Being, as well in faith as in interest, a warm adherent to the see of Rome, he thought it his duty to give all the opposition in his power to the doctrines of the reformers. At this time Erasmus had made himself conspicuous for his attacks upon the corruptions and superstitions of vulgar popery, and it was manifest that his writings had greatly favoured the cause of reformation. Still, as he had not professedly quitted the church of Rome, it was thought advisable not to treat a man of such formidable talents as an open enemy. Alberto, who was of this opinion, yet spoke his mind freely among his friends at Rome concerning the tendency of Erasmus's publications, and what he said was reported with exaggeration to that celebrated man. In consequence, he wrote in October 1525 a letter to Alberto, acquainting him in a friendly manner with what he had heard, and subjoining a short defence of himself. To this, Alberto replied in a long epistle, dated May 1526, which he afterwards printed at Paris, together with the letter of Erasmus. This occasioned an elaborate rejoinder from Erasmus, followed by a more ample sequel by Alberto, in which he launched out into an examination of all the works and opinions of Erasmus, and of those of Luther and the other

innovators of the time. He died whilst this work was printing, but it appeared at Paris in the same year, with the title "Alberti Pii, &c. tres et viginti libri in locos lucubrationum variorum D. Erasmi Rotterod., &c." Of this work Tiraboschi says, "It has none of the scholastic barbarism, but is written with erudition, force, and not without elegance; although sometimes there is a want of due precision and order in his answers, and some opinions are maintained by him which are now commonly rejected." From this gentle censure of one in the same communion, it may be concluded that the theology of Alberto was not undeserving of the contempt with which Erasmus treated it. It should be added, that he was generally thought in these works to have had the assistance of Sepulveda and other learned men whom he kept in his house. His works were published collectively in a folio volume at Paris and Venice. *Tiraboschi. Nouv. Dict. Hist.* — A.

PIOMBO, SEBASTIANO DEL, also called VENEZIANO, an eminent painter, was born at Venice in 1485. His first taste in the fine arts was for music; and he became a skilful performer upon several kinds of instruments. Attaching himself next to painting, he was first the disciple of John Bellini, and afterwards of Giorgione, from whom he learned his beautiful style of colouring. When he began to paint for himself, portrait was the branch which he principally cultivated, and he arrived at uncommon excellence in it. The reputation he thereby acquired caused Agostino Chigi, a rich merchant of Siena, to take him to Rome and employ him in the decoration of his house in that capital. The delicacy of his manner was here greatly admired; and Michael Angelo, who appears to have been somewhat jealous of the rising fame of Raphael, encouraged Sebastiano to enter into competition with him. He even furnished him with designs, the details of which he often finished very happily, though his genius was not equal to high invention or grandeur of conception. When Raphael had painted his celebrated picture of the Transfiguration, Sebastiano was induced by Michael Angelo to vie with it in a Resurrection of Lazarus, which is considered as his greatest work, and was much applauded. A martyrdom of St. Agatha was likewise highly admired, and reckoned equal to the performances of the first masters. He was slow and irresolute in his execution, and began several pieces which he never finished. In fact, though he engaged largely in history, his real turn was to single

figures and portrait. His Pietro Aretino, and Pope Clement VII., were admirable likenesses, and finished with the greatest perfection of colouring. He was particularly patronised by that pontiff, who conferred upon him the office of keeper of the papal signet, which was the cause of his surname of *del Piombo*, in allusion to the lead of the seal. This post rendered it necessary for him to assume the religious habit, and from that time he abandoned the profession of a painter. He wrote verses, entertained learned men at his table, lived at his ease, and only now and then painted a portrait upon a particular occasion. One of these was an excellent likeness of Julia Gonzaga, done for Cardinal Ippolito de' Medici; another, that of Pope Paul III. at his exaltation. He died of a fever in 1547, at the age of 62. This artist invented a composition for keeping fresh the colours of oil-painting upon walls. *D'Argenville. Pileington's Dict.* — A.

PIRANESI, GIAMBATISTA, an eminent engraver, architect, and antiquary, was born at Venice probably about 1711; but another account says in 1721. He passed the greatest part of his life at Rome, of which capital, with its monuments of ancient and modern art, he was an enthusiastic admirer. Being master of a singularly bold and free manner of etching, and working with great diligence and rapidity, he executed a vast number of plates by which he became well known to the curious throughout Europe. The earliest of his works, published in 1743, consisted of designs of his own, in a grand style, and decorated with imaginary ruins. His other performances are chiefly contained in the following voluminous list. "Antichità Romane," in 218 large plates, with descriptions in Italian; "Fasti consulares triumphalesque Romanorum ab U. C. usque ad Tiberium Cæsarem;" "Del Castello dell'acqua Giulia, e della maniera in cui anticamente si concedevano e distribuivano le acque," 21 plates; "Antichità d'Albano e di Castel Gandolfo," 55 plates; "Campus Martius antiquæ Urbis," 54 plates; "Archi trionfali antichi, Tempi ed Anfiteatri esistenti in Roma, ed in altri parti d'Italia," 31 plates; "Trofei d'Ottaviano Augusto," 10 plates; "Della Magnificenza ed Architettura de' Romani," 44 plates, with above 200 pages of letter press in Latin and Italian; "Architetturi diversi," 27 plates; "Carceri d'inventione," 16 plates; above 130 separate views of Rome in its present state, designed in a grand style and etched in his boldest manner. With regard to these works, it is allowed that his original designs display

much grandeur and richness of invention, and that his views of real objects are extremely picturesque, but not always faithful, on account of the scope he was apt to give to his fancy. He is therefore considered as no safe guide in matters of antiquity, though he had doubtless studied them with great assiduity. He was a member of the Academy degli Arcadi, and of the Society of Antiquaries in London. As a practical architect he left a memorial of his taste in the church of the priory of Malta at Rome, in which a statue is erected to his memory. He died in that capital in 1778. His daughter Laura, who died in 1785, engraved a series of views in her father's manner. His brothers, Francis and Peter, settled at Paris, continue the collection of Giambatista, now amounting to 23 vols. folio. It contains the frescos of Raphael and many of the designs of the most eminent Italian painters. *Nouv. Dict. Hist. New Biogr. Dict.*—A.

PIRES, THOME, is said, says Nicolas Antonio, to have written a treatise *De cousas de China*, probably concerning simples; and this is all which is said of him in the *Bibliotheca Hispana*.

Thome Pires was the first European ambassador that ever visited China, and the most unfortunate one. He was a man of humble fortunes, whose occupation in India had been to choose out drugs for the apothecaries in Portugal. But as his person was prepossessing, his manners accommodating, his understanding good, his intellect quick, and his learning considerable, he was selected for this office, and left at Canton in 1517, by Fernam Peres d'Andrade, a commander whose excellent conduct had conciliated the good will of the Chinese, and who arranged every thing so well before his departure, that a prosperous commerce was immediately begun. This good understanding was disturbed in 1521 by the misconduct and mistakes of Andrade's brother, the peculiar customs as well as the caution of the extraordinary people with whom he had to deal, and the cunning of the Malay Moors.

After having been long delayed at Canton, Pires was at length permitted to proceed to the Emperor, and met him at Pekin. Unfortunately just at the same time complaint against his countrymen arrived from Canton and from the city of Manquin. Tuam Mahamed had reached the latter place as ambassador from the King of Bintam, to complain how unjustly he had been expelled by the Portuguese from Malacca, and to request that the Emperor

would interfere and reinstate him as his vassal. This Moor plied the governor of Manquin well with presents, and secured his favourable report: he cautioned the Emperor not to suffer any intercourse whatever with these rapacious Franks, whose business, under the pretext of commerce, was to spy out the weakness of every land which they visited, and endeavour to gain footing there as merchants, that they might afterward make themselves masters. The advices from Canton complained that Simam d'Andrade, as soon as he arrived with four vessels from Malacca, had erected a battery on the island of Tamon: he had done this to secure himself from pirates, against whom the whole naval force of China could not else have protected him. He had also set up a gallows and executed one of his men with regular proclamations and forms, as if he had been exercising an act of justice in his own country: his intention was to convince the Chinese that he meant to observe rigorous discipline, but the act was considered as an insult to the Emperor. He had refused to let the ships, which arrived after him, dispose of their cargoes till he had done; alledged the custom of the country that they should be served in succession according to the order of their arrival; but instead of leaving this to the laws of the country, he insolently asserted his right by force. The last complaint was that he had secretly bought the children of respectable parents, and carried them away as slaves. In China the parental authority is absolute, and children may be exposed, murdered, or sold at pleasure. But there was at this time a legal form required in selling them. The parents were bound to appear before a magistrate and state the precise nature of the necessity which forced them to take such means of relief: if it was thought sufficient, a bill of sale was drawn up, and the father and mother both, if both were living, or the single survivor, signed it, by printing thereon the impression of the palm of the right hand, and sole of the right foot; a corporal signature with which some religious feeling was associated, and which it was difficult or impossible to counterfeit. Of these forms Andrade was ignorant; he knew only that slaves were regularly sold, and had in this ignorance purchased persons who had actually been kidnapped.

These complaints excited considerable jealousy at Pekin, which was increased by the ambassadors own letters. He had brought three with him. The first was from the King of Portugal, written in the usual style of cor-

used to call "the invalids of wit." He made however an attempt to gain admission into this society, but the abbé d'Olivet procured his exclusion by reviving the memory of his juvenile ode, for which officiousness he was recompensed by a severe epigram. Piron did not forgive the Academy for their rejection, and composed the following epitaph for himself:

Ci git Piron, qui ne fut rien,
Pas meme Academicien.

He is said to have been estimable in his moral character, and he enjoyed a long life, which was brought to a close by a fall in 1773, at the age of 83. His works were published collectively in 7 volumes, of which at least half might have been spared. *Necrol. Franc. Nouv. Dict. Hist.*—A.

PISCATOR, JOHN, vernacularly FISHER, or FISCHER, a celebrated German divine and professor of the reformed communion in the 16th and early part of the 17th century, was born at Strasburg, in the year 1546. He received his education at the university in his native city, where, in dialectics, he studied Aristotle conjointly with Ramus, and acquired the reputation of a very expert logician. Afterwards he applied with the greatest assiduity to the study of divinity and biblical literature, and highly distinguished himself by his proficiency in these branches of knowledge. According to some writers, his original principles were Lutheran, and he taught divinity upon that system at Strasburg with great applause; but, having become a convert to the doctrines of Calvin, he excited against himself much odium, and was obliged to withdraw from Strasburg. These circumstances, however, are not mentioned in most of the accounts of him which have been transmitted to us. Be the truth as it may, we only know with certainty that, upon the establishment of the university of Herborn in the Wetteraw, by the Prince of Orange, about the year 1584, Piscator accepted an invitation to become professor of divinity and sacred literature in the new institution. In this situation he spent the remainder of his life, with great credit to himself, and lasting benefit to the interests of religion and knowledge in Germany. In such estimation were his learning and abilities held, and so widely was his fame diffused, that students crowded to his lectures, not only from every part of Germany, but also from France, Hungary, Poland, and the northern kingdoms of Europe. He died in 1626, when he had reached the 80th year of his age. He leaned

rather towards Arminianism than rigid Calvinism on the subjects of original sin, predestination, and grace, and he held an opinion concerning the obedience of Christ, which was tacitly adopted, though it was at first condemned and rejected by many Protestant churches, particularly in France. He maintained, "that it was not by his obedience to the divine law that Christ made a satisfaction to that law in our stead, since this obedience was his duty considered as a man; and therefore, being obliged to obey this law himself, his observance of it could not merit any thing for others from the Supreme Being." Piscator made an almost entirely new translation of "The Bible," from the original languages into German, which was published at Herborn; and was followed, in the year 1608, by "An Apology," for that version, in 4to. He was the author of "Commentaries," in Latin, upon all the books of the Old and New Testament, 1601—1616, in 24 vols. 8vo., which were collected together, and published in 1643—1645, in 4 vols. folio. He was also the author of "Analysis Logica Epistolarum Pauli ad Roman. Corinth. Galat. Ephes., &c." 1590, 8vo.; "Index in Libros Biblicos Veteris Testamenti," 1622, in 6 vols. 8vo.; "Scripta adversaria de Causa Meritoria Justificationis," 1590, 8vo.; together with practical and controversial treatises, &c. *Freheri Theat. Vir. Erud. Clar. Moreri. Le Long's Bibl. Sacr. Vol. II. Mosh. Hist. Eccl. sæc xvii. sect. ii. par. ii. ch. ii. § 13.*—M.

PISISTRATUS, an eminent Athenian citizen, who made himself tyrant, that is, unlawful sovereign, of his country, was of a noble descent, which he himself derived from Codrus the last King of Athens, and inherited a large property from his father Hippocrates. He possessed the natural advantages of a commanding person, a ready elocution, and an uncommon capacity, which he improved by all the acquirements of the time. Entering into public life, he promoted by his eloquence the endeavours of Solon, (to whom he was maternally related) for rousing the Athenians to the recovery of Salamis; and he accompanied that legislator in the successful expedition for this purpose. Naturally ambitious, he pursued that plan of policy which has so often succeeded in a popular government; he ingratiated himself with the lower classes of citizens by the most winning affability and a boundless liberality. He relieved their necessities, set open his gardens for their pleasure, comforted the sick, and buried the dead; and in all his dis-

courses was the advocate of political equality and the democratical constitution. Solon saw through the artifice of his conduct, and to himself and others expressed his suspicions of the result. It was not long before they were realized. Pisistratus one day appeared hastily in the market place, bleeding from some slight wounds which he had given himself, and loudly implored the protection of his fellow-citizens from pretended enemies who were pursuing his life on account of his attachment to the democracy. An assembly was immediately convoked, in which one of his partizans proposed that their champion should have a guard to attend his person for his security. Notwithstanding the opposition of Solon, the motion passed, and a guard was assigned him, of which he soon after made use to seize the citadel. He disarmed the multitude, and was now undoubted master of Athens, while Solon departed from his enslaved country. This event is dated B. C. 560. But although Pisistratus incurred the charge of tyranny by the method he employed to possess himself of power, he by no means used his power like a tyrant. On the contrary, no lawful prince could conduct himself with greater moderation, or with more regard to the best interests of his countrymen. He did not attempt to abrogate the wise laws of Solon, but invested them with additional authority; and he always expressed great veneration for the legislator, whom he urged, but in vain, to return to Athens.

His supremacy, however, was not as yet well secured. Megacles, who was at the head of an opposite party, withdrew from the Athenian territory with his family, and carried on a correspondence with a third party for the purpose of overthrowing the power of Pisistratus. Their machinations succeeded, and Pisistratus was obliged, in his turn, to become an exile, while his effects were put up to public sale. Megacles, however, finding himself controuled by the party with which he had united, made overtures to Pisistratus of reinstating him, provided he would take his daughter in marriage. To this proposal he readily assented, and his return was effected by a stratagem, which affords a striking example of popular credulity and superstition. They procured a woman of extraordinary stature and a majestic appearance, whom they clad in armour with the insignia of Minerva, and then spread a report that the goddess herself was preparing to bring back Pisistratus. He accordingly entered the city with her in a magnificent chariot, and was admitted

without opposition to his former station. This fact is warranted by Herodotus, though he terms the scheme a ridiculous one. Pisistratus, as he had promised, married the daughter of Megacles; but having a family already, he did not live with her as a wife. In resentment for this affront, his father-in-law began again to excite an opposition to him, which appeared so formidable, that he did not wait to be expelled, and retired to Eretria. He there occupied himself with his sons for several years in making preparations to recover his authority by force; and at length, in the 11th year of his second exile, he entered Attica at the head of an army. He was joined by many Athenians, who were disgusted with the democracy, and remembered his former benefits; and routing by a surprise the troops levied against him, he entered the city, and for the third time assumed the sovereign power. Though the triumphant return of an exile has usually been bloody, it was not so in his case. He continued to govern with the same lenity; but in order to weaken the popular party, he adopted a measure that was really serviceable to the state. He obliged many of the idle inhabitants to leave the city and engage in the cultivation of the surrounding district, which thereby became covered with corn fields and olive plantations. By exacting the tenth of every man's income and produce, he augmented the public revenues, which he expended in magnificent public buildings. He also studied to soften the minds of the Athenians by the encouragement of literature. He founded a public library, and performed a service to learning, the effects of which are felt to the present day; that of making a collection of the poems of Homer, which were then scattered in detached parts throughout Greece, and digesting them into the order which they have ever since preserved. Sensible of the odium attending on a *tyranny*, he was careful to mask his power under the demeanour of a citizen. Being once accused before the Areopagus of murder, he appeared in the court like a private man, and submitted himself to its judgment. When some Athenians of rank who had taken offence at his conduct withdrew to the castle of Phylæ, he followed them with a knapsack on his back; and on being asked what he meant by this equipment, he replied, "To stay with you, if I cannot persuade you to return with me to Athens." His lenity and prudence were equally conspicuous on the following occasion. Some young men, heated with wine, met his wife in the street and grossly insulted her. On the

next day, reflecting on what they had done, they went to his house and very humbly requested his forgiveness. Pisistratus gently admonished them to abstain from such riots for the future; "but (added he) you are mistaken as to my wife, for she never left her house yesterday." His temper was not less tried by an adventure that befel his daughter. As she was walking in a public procession, a young man who was in love with her, unable to controul his passion, took her in his arms and kissed her. The family of Pisistratus, indignant at the affront, wished to have the offender severely punished, but he checked them with the observation, "If we are so rigorous to those who love us, what shall we be to those who hate us." Not long after, the youth, encouraged by this impunity, laid a plan to carry off the lady, and by the assistance of some of his companions, got her on board a bark, and set sail for Ægina. It chanced that Hippias, her brother, who was cruising against pirates in the neighbourhood, fell in with the vessel and took it. The delinquent was brought before Pisistratus, who, probably supposing that his daughter's affections sided with the ravisher, joined them in marriage, and thus bound him with all his connections to the interests of his house.

In this manner Pisistratus exercised the sovereignty during the remainder of his life, regarded rather as the father than the oppressor of his country, which scarcely ever enjoyed a longer period of quiet and prosperity. The mildness of his *tyranny* was almost proverbial in antiquity; for Cicero, in a letter to Atticus, at the time of Cæsar's first conquest of the liberties of Rome, says, "It is yet uncertain whether he will prove a Phalaris or a Pisistratus." He died in peace B. C. 527, leaving his sons Hippias and Hipparchus the heirs of his power, which, however, they could not maintain against the rooted hatred of a tyranny subsisting in every republican breast. *Herodotus. Plutarch Vit. Solon. Univers. Hist.—A.*

PISO, L. CALPURNIUS, surnamed FRUGI, a Roman of a distinguished patrician family, is said by Cicero to have been the first who brought in a law, when tribune, against peculation, called the Calpurnian. Yet in another passage (Orat. iv. in Verrem) he represents Piso Frugi as the son of that tribune. The epithet is said to have been given him on the following occasion. When consul, B. C. 133, he went into Sicily in order to suppress a mutiny among the slaves; and after the business was effected, bestowing commendations

from the tribunal on those who had chiefly contributed to the success, he awarded to his own son the prize of a golden crown of three pounds weight, saying, at the same time, that he meant to leave him the gold as a legacy; so that he should receive the honour from his general, and the reward from his father. For this *frugality* of the public money, the appellation of *Frugi* was bestowed upon him. Cicero gives another instance of his nicety in this respect. Having chanced, when prætor in Spain, to break his ring in exercise, he sent for a goldsmith to the forum of Corduba, and weighing out the gold for a new one in public, ordered him to make it upon the spot, that all the spectators might be convinced that he had come by it honestly. The exactness of his principles of justice appears from another story, related by the same writer in his *Tusculan Questions*. Piso had always opposed the law for the gratuitous distribution of corn, but when it had been carried by C. Gracchus, he came to demand his portion. Gracchus perceived him standing in the crowd, and in the hearing of the people asked him how he could be so inconsistent as to receive corn by virtue of the law he had opposed. Piso replied, "It was against my will that you should have the distribution of my property, but if it must be so, I will take my share of it." Piso was afterwards censor with Metellus Balearicus. He pleaded causes, and was a promoter or opposer of several laws. He left various orations, and was the author of historical annals, which, though written in the meagre simplicity of the times, were reckoned of good authority, and are frequently quoted by Pliny and others. *Cicero. Plinii Hist. Nat. Vossii Hist. Lat.—A.*

PISO, see POIS LE.

PISO, WILLIAM, a physician and naturalist of the 17th century, born or educated at Leyden, accompanied Count Maurice of Nassau to Brazil as his physician, and passed the greatest part of his life in that and other countries of S. America. His "*Historia Naturalis Brasilæ*," was published by John de Laet at Amsterdam in 1648, fol. It consists of four books, in which he treats not only of the plants and animals of that country, but of the manners, diseases, and remedies of the inhabitants. It is considered as a valuable performance, and was republished in 1658, *Amst. fol.*, with the addition of the work of Bontius, "*De Medicina Indorum*." *Halleri Bibl. Med. Eloy Dict. Hist. Med.—A.*

PISTORIUS, JOHN, son of a Lutheran

divine of the same name, was born at Nidda, in 1546. He was brought up to physic, in which profession he took the degree of doctor, but after a time he quitted it and applied to jurisprudence. He was made counsellor to the Margrave of Baden Dourlach, and contributed to the foundation of the college of Dourlach. Becoming a convert to the Roman Catholic religion, he was created a doctor in theology, and engaged in controversy with the Lutherans. He was rewarded by the posts of counsellor to the Emperor, provost of the cathedral of Breslau, and domestic prelate of the abbot of Fulda. He died at Friburg in 1608. This learned man, besides his controversial works, published "*Scriptores Rerum Polonicarum*," fol., 1582; "*Illustrium veterum Scriptorum de Rebus Germanicis*," 3 tom., fol., 1584—1607, a curious and valuable collection, of which the third volume was reprinted separately at Frankfort in 1654, with the title of "*Chronicon magnum Belgicum*;" "*Artis Cabalisticæ Scriptores*," 1587. *Moreri. Nouv. Dict. Hist.*—A.

PITCAIRN, ARCHIBALD, an eminent physician of the mechanical sect, was born in 1652 at Edinburgh, in which city his father, descended from an ancient family in Fife, was a considerable merchant. He received his school-education at Dalkeith, whence he was removed to the university of Edinburgh. His professional views were for some time unsettled, and he was introduced to the elements both of divinity and law. The state of his health, however, obliged him to interrupt his academical studies and travel to France. At Paris he met with some friends who were engaged in the study of physic, and was persuaded by them to join in the same pursuits. After spending some time in that capital he returned to Edinburgh; where, probably through his acquaintance with the celebrated David Gregory, he was led to a close application to mathematics. On this science he founded his medical system, and, for the practical knowledge of his profession, he again resorted to Paris, (Edinburgh at this time being no medical school,) and having finished his studies, took the degree of M. D. at Rheims in 1680. Returning to his native place, he settled in the practice of his profession, and made himself known by a short work, entitled, "*Solutio Problematis de Inventoribus*," in which he vindicated the claim of Harvey to the discovery of the circulation of the blood, and laid down some canons for judging of the claims to discoveries in general. The rapid progress of

his reputation was manifested by an application, in 1692, from the university of Leyden, offering him the medical chair in that seminary, which he accepted. His inaugural oration was directed to the proof, that medicine has no connection with any of the sects of philosophy; an useful attempt to free a practical science from the dominion of scholastic theories, but which he impaired by his own attachment to mechanical principles, not less delusory in their application to the animal frame, than the hypothetical notions which he exploded. He continued at Leyden somewhat more than a year, lecturing with great applause, chiefly on the works of Bellini, and printing some dissertations on subjects connected with the topics of his lectures. Before his departure from Edinburgh he had been engaged to a daughter of Sir Archibald Stevenson, an eminent physician in that capital, and he revisited it in 1692 with the intention of marrying and taking his bride to Leyden. Her friends, however, would not consent to this separation, and he was reduced to the alternative of resigning his lady or his professorship. He gallantly preferred the latter, and thenceforth resided in Edinburgh, where he soon took the lead in practice, and spread his fame into the sister kingdom.

Eminence is always in some measure local, and Dr. Pitcairn moved in a comparatively narrow circle, but in that he attained a high degree of distinction. To this day many traditional stories attest his popular renown, and also represent him as an eccentric character, free in manners and opinions, confident, convivial, a great enemy to the formality and rigour then pervading the presbyterianism of Scotland, and warm in his attachment to the exiled Stuarts, and his abhorrence of the revolution. He appears to have been sagacious and decided in practice, but not without a share of medical superstition with respect to certain frivolous remedies, though sufficiently sceptical upon the whole. His publications were not numerous or considerable. One of them, entitled, "*Dissertatio de Legibus Historiæ Naturalis*," 1696, was levelled against Sir Robert Sibbald's *Prodromus Historiæ Naturalis Scotiæ*, on account of that author's attack upon mathematics. In 1701 he published a collection of medical dissertations, dedicated to Bellini. He wrote in pure and elegant Latin, but was not sparing in sarcasms against his antagonists. He had a talent for Latin poetry, and printed some of his compositions of this kind, which were stamped with his

political opinions. One of them, addressed to a deceased friend, and requesting his return on earth, has this couplet:

Namque novos vires mutataque regna
videbis,
Passaque Teutonicas sceptrâ Britannâ
manus.

They are introductory to a virulent attack upon the revolution.

In 1713 he published a new edition of his medical dissertations, with the addition of some new ones; and soon after their appearance he died, at the age of 61. Some years afterwards, the substance of his lectures at Leyden was published under the title of "*Elementa Medicinæ Physico-mathematica*," both in Holland and England; which, as long as that system prevailed, was reckoned a standard book. Of his whole medical works an edition was given at Leyden in 1737, 4to. His memory survives as an able supporter of a particular sect in physic, but he can scarcely be reckoned among the real improvers of the art. *Biogr. Britan. Halleri Bibl. Med. et Anatom.*—A.

PITHOU, PETER (Lat. PITHÆUS), a magistrate distinguished for his integrity and profound erudition, was born in 1539 at Troyes in Champagne, of a family originally from Normandy. After an elementary education at home, he went to Paris to study under the learned Turnebe, from whom he imbibed the taste for classical antiquity for which he was remarkable. He afterwards studied the law at Bourges under Cujas, and was a disciple worthy of such a master. When called to the bar, however, his natural diffidence so much embarrassed him, that he found it necessary to renounce that branch of the profession. Being attached to the reformed religion, he was near losing his life at the horrid massacre of St. Bartholomew's. In the subsequent year he conformed to the Catholic church, and was made substitute to the attorney-general, and in 1681 attorney-general in the chamber of justice in Guienne. When Gregory XIII. had issued a brief against the ordinance of Henry III. concerning the council of Trent, Pithou published a memoir in which he developed the secret purposes of the brief, and vigorously defended the cause of his King and country. In the reign of Henry IV., though for some time he had adhered to the league, yet, after that prince's conversion he used his best endeavours to reduce the city of Paris to allegiance. He was one of the writers of the "*Catholicon*

d'Espagne," an ingenious satire, which had a great effect in throwing ridicule upon the Spanish party. He also published a little work, a pretended translation from the Italian, entitled "*Raisons pour lesquelles les Eveques de France ont pu de droit donner l'Absolution a Henri de Bourbon*," &c., which was twice printed in French and once in Latin, and made many converts to the royal cause. He died at Nogent-sur-Seine, in 1596, at the age of 57. His virtues and acquirements have received a magnificent eulogy from his illustrious friend De Thou, who represents him as one of the first men of his age, as well for probity, candour, and real piety, as for the extent of his learning, the soundness of his judgment, and his political wisdom. He particularly extols his intimate acquaintance with every thing relative to French history and antiquities, and his profound knowledge of the civil law, in which he was scarcely inferior to Cujas himself. The works of Peter Pithou are "*Traité des Libertés de l'Eglise Gallicane*," the basis of all that has been since written on the same subject; the best edition is that of Paris, 1731, 4 vols. folio. A large collection of "*Opuscules*," 4to. 1609; editions of several monuments of antiquity, chiefly relating to the history of France; notes on various authors, secular and ecclesiastic; a "*Commentary on the Custom of Troyes*," 4to.; and several other tracts on civil and canonical jurisprudence. He had collected a curious and valuable library, rich in manuscripts, which by his will he directed to be sold only to a single purchaser acquainted with its value; but this precaution was unable to prevent its dispersion. His erudition acquired him the title of the French Varro, and his name was not less celebrated abroad than in his own country.—A.

PITHOU, FRANCIS, brother of the preceding, born in 1544, was also brought up to the law, and exercised the office of attorney-general to the chamber of justice established by Henry IV. to check the frauds of the financiers, which he discharged with equal integrity and discernment. He also assisted at the conferences of Fontainebleau, and was one of the commissioners for regulating the boundaries between France and the Low-Countries. Retiring afterwards to a studious life, he emulated his brother in the variety and depth of his learned researches. He was a man of singular virtue and modesty, and died universally regretted in 1621. Francis took a part in most of his brother's publications, and especially contributed to the elucidation of the

"Body of Canon Law," printed at Paris in 2 vols. fol. 1687. He also published several works separately, among which were "La Conference des Lois Romaines avec celles de Moyse;" an "Edition of the Salic law," with notes; "Traité de la Grandeur et Droits du Roi et du Royaume de France;" "Observationes ad Codicem." He likewise gave an edition of the "Antiqui Rhetores Latini," Par. 1599; and made the valuable discovery of the "Fables of Phædrus," which he published in conjunction with his brother. *Thuani Hist. Moreri. Nouv. Dict. Hist.—A.*

PITISCUS, SAMUEL, a learned philologist, was the son of a refugee minister at Zutphen, where he was born in 1637. He studied under J. Fr. Gronovius at Deventer, and afterwards went through a course of theology at Groningen. After he had completed his education, he was made master of the school at Zutphen, whence in 1685 he was promoted to be rector of the college of St. Jerom at Utrecht. After a laborious life, in the earlier part of which he suffered much from domestic disquiets, he died at Utrecht, in 1717, at the age of 80. This learned man was the author of several useful and esteemed works. He published several Latin authors with commentaries; a "Latin and Dutch Dictionary;" and a "Lexicon Antiquitatum Romanarum," 2 vols. fol. 1713, the labour of ten years, a performance of great erudition, well known in the learned world. He also gave a new and much improved edition of the "Roman Antiquities" of Rosin, and of Pomey's "Panthæon mysticum." *Moreri. Nouv. Dict. Hist.—A.*

PITOT, HENRY, an able French mathematician and civil engineer in the 18th century, was descended from a noble family of Languedoc, and born at Aramont in the diocese of Uzez, in the year 1695. His genius inclining him to the study of the mathematical sciences, he made himself a proficient in them without the instructions of a tutor. At the age of twenty-three he went to Paris, where he contracted an intimacy and friendship with the celebrated Reaumur. In the year 1724, he was received into the Royal Academy of Sciences; of which he was elected a pensioner not many years afterwards. Besides contributing numerous papers to the "Memoirs" of that body, he published an excellent work entitled "The Theory of working Ships," 1731, 4to., which induced the Royal Society of London to admit him into the number of its foreign members. In 1740, the States-general of Languedoc

gave him the appointment of principal engineer to the province, and also that of inspector-general of the famous canal which forms a navigable junction between the Mediterranean sea and the bay of Biscay. Many monuments of his genius, which will transmit his name with honour to posterity, may be seen in different parts of Languedoc; and, in particular, a noble plan designed and executed by him, for supplying Montpellier with water from sources at the distance of three leagues, which has deservedly excited the admiration of travellers. Out of respect to his merits, the Royal Academy of Sciences at Montpellier inscribed his name in the list of their members; and the King honoured him with the order of St. Michael. Pitot was the mathematical tutor of the celebrated Marshal Saxe, and enjoyed the friendship and protection of that commander. He died in 1771, at the age of seventy-six, equally esteemed for his probity and disinterestedness, as he was respected for his science and ingenuity. *Nouv. Dict. Hist.—M.*

PITS, JOHN, an English biographer, was born in 1560 at Alton in Hampshire. He was educated at Winchester school, whence he was elected probationer-fellow of New-college, Oxford, in 1578. After two years residence there, he left the kingdom as a declared Roman Catholic, and went to Douay. He finished his studies at Rheims and in the English college at Rome, and was ordained priest. Returning to Rheims, he taught rhetoric and Greek there, till the civil wars in France caused him to withdraw to Lorraine. He visited several cities and universities in Germany, and was made doctor in divinity at Ingolstadt. The Cardinal of Lorraine presented him with a canonry of Verdun, and he was afterwards chosen by the Duchess of Cleves, daughter of the Duke of Lorraine, for her confessor. He continued in her service twelve years, and then, returning into Lorraine, he was promoted by the Bishop of Toul to the deanery of Liverdun, and a canonry of that church. At that place he died in 1616. He was a man of learning, and master of an elegant Latin style. Besides some theological treatises, he composed the lives of the kings, bishops, apostolical men, and writers, of England. Of this, the latter part, viz. the lives of writers, alone was published after his death, in 1619, 4to. by W. Bishop, a doctor of the Sorbonne. Its title is "J. Pitseus de illustribus Angliæ Scriptoribus." It is principally compiled from Bale's work on the same subject, though full of abuse of that writer, and as bigotted in the

support of popery as *he* is in that of protestantism. Pits has likewise betrayed bad faith in his confident quotations from the antiquary Leland, though it is certain that he never saw his writings, and could only copy what Bale has taken from them. His work is replete with mistakes and misrepresentations, and is chiefly valuable for the accounts he has given of the English Catholic writers who became refugees for their religion. *Nicolson's Hist. Library. Biogr. Britan.* — A.

PITT, CHRISTOPHER, an English poet, born at Blandford in 1699, was the son of an eminent physician in that place. He received his classical education at Winchester school, and besides the exercises required from him, which were distinguished for their elegance, he employed himself in English verse with so much assiduity, that on his departure, when elected to New-college, Oxford, he presented the electors with two manuscript volumes of poems, one miscellaneous, the other containing a complete version of Lucan's *Pharsalia*. After a residence of three years at college, he was presented, in 1722, by his relation George Pitt, Esq. of Stratfield-sea, to the rectory of Pimperm in Dorsetshire. To this place he retired after a further continuance of two years at Oxford, when he had become a master of arts; and there he passed the remainder of his life in an easy situation, amusing himself with his pen, and maintaining a social intercourse with many persons of rank and literary eminence. He was generally beloved and respected, and closed a blameless life, in 1748, in the 49th year of his age. Mr. Pitt published in 1727 a volume of *Miscellaneous Poems*, which have little other claim to notice than smooth versification and cultivated diction. These qualities were better suited to translation than to original composition; and accordingly, his version of "Vida's Art of Poetry," a piece then brought before the public with rather more splendor of encomium than it merited, by Pope, was very well received. It possesses, indeed, a great share of the high polish and elegance of the original, with the adaptation of the numbers to the subject, for which that is remarkable. This success encouraged him to the more arduous task of translating Virgil's *Æneid*, although Dryden's admired version stood before him as an object of comparison. He preluded with a single book, which, obtaining the applause of friends, was soon followed by three more. He completed his work in 1738, and published it in two volumes 4to. in 1740. That this translation, if Dryden's had not

existed, would have been considered as a very valuable addition to the mass of English poetry, will scarcely be controverted; and even in competition with that work it may sustain itself by its different merits. It is certainly much more exact to the original, not only in meaning, but in that polish and refinement which is so often violated by the coarseness of Dryden. It is also by no means deficient in strength and vigour; but it cannot boast of those happinesses of expression, that glow and elevation, which in the best passages of Dryden give the stamp of original genius. Pitt's translation, however, has taken a firm hold on the public, and was reprinted in a complete edition of Virgil in English verse, of which the *Eclogues* and *Georgics* were contributed by Dr. Warton, with various critical dissertations by himself and others. *Johnson's English, and Anderson's British Poets.* — A.

PITT, WILLIAM, Earl of Chatham, an illustrious English statesman, was second son of Robert Pitt, Esq. of Boconnic, and Harriet Villiers, sister to the Earl of Grandison. He was born in Westminster on Nov. 15. 1708, and received the early part of his education at Eton, as a scholar on the foundation. At the age of 18 he was entered of Trinity-college Oxford, as a gentleman-commoner. Of his academical reputation little is known, but his name appears to a copy of Latin verses on the death of George I. published in the university tribute on that occasion. The hereditary disposition to the gout, which appeared even whilst he was at school, probably impeded his exertions in college, and compelled him to quit it without taking a degree. He then made a tour on the continent, with little advantage to his health; but he was obliged to his disorder for allowing him leisure to store his mind with useful knowledge, and for precluding the usual temptations to juvenile dissipation. It can scarcely be supposed that the military profession was ever intended to be his permanent destination, and the commission of a cornet in the Blues, which his friends obtained for him, was probably only regarded as a temporary addition to a scanty income. In 1735 he was placed in the proper theatre for his abilities by an introduction into the House of Commons as representative (if it can be so called) of the family borough of Old Sarum. In the same parliament his two friends, George Lyttleton, afterwards Lord Lyttleton, and Richard Grenville, afterwards Lord Temple, were first aggregated to the senatorial body. The first time Mr. Pitt spoke in that assembly was to second

a motion of Lyttleton for a congratulatory address to His Majesty on the marriage of the Prince of Wales (Frederic). His speech was received with applause, and obtained for him the notice of the Prince, who was then at the head of an opposition party. With this party Mr. Pitt always voted, and thereby incurred the displeasure of the minister, Sir Robert Walpole, who revenged himself by taking away his commission. This emancipation, as it might properly be considered, was celebrated by some lines of his friend Lyttleton, ironically complimenting Walpole for snatching "the servile standard from his hand," and raising him to patriotic eminence.

The quality by which a young man chiefly distinguishes himself in the British parliament is eloquence; and opposition is the most favourable post for its exertion. In this field Mr. Pitt soon attained the first rank. A manly figure, an expressive countenance, a melodious voice, a keen eye, a graceful manner and pleasing address, gave lustre and effect to a copious elocution, not indeed highly correct, but animated with the fire of genius, and frequently marked with passages of singular force and energy that impressed themselves upon the memory, and were almost irresistible in their effect. The records of the British senate scarcely present another name so distinguished by that eloquence which bears away with it the passions and convictions of the hearer, and strikes an antagonist with awe. To these powers he added true elevation of mind, honour, integrity, and pure constitutional principles.

It is not necessary in this article to trace all the steps of this statesman's progress from an oppositionist to a member of administration. It will suffice to observe that he continually rose in the esteem of the nation, as an able and vigilant opposer of all measures deemed impolitic and unconstitutional. To popular applause, was added a solid testimony of approbation of his conduct by Sarah Duchess of Marlborough, who, in a codicil to her will, dated in 1744, bequeathed him the sum of ten thousand pounds on the ground of his public services. It was in 1745 that Mr. Pitt was first proposed to the King by the Duke of Newcastle, for the post of secretary at war; but so obnoxious was his name to His Majesty, probably on account of his constant opposition to Hanoverian politics, that he was decidedly rejected, and a general resignation of the Pelham party followed. Necessity, however, soon produced their reinstatement, and in Feb. 1746,

Mr. Pitt was appointed vice-treasurer of Ireland. He soon after succeeded to the lucrative place of paymaster of the forces, which gave him an opportunity of displaying that superiority to avaricious motives which always characterised him. It had been the custom of his predecessors to hold large sums of the public money in their hands, of which they made advantage by subscribing them in government securities. Mr. Pitt, on the contrary, placed whatever sums belonged to his office in the bank, that they might be ready for the public service, and never availed himself of the least portion for his private emolument. He also refused the usual perquisite upon a subsidy voted to the King of Sardinia, much to the surprise of that sovereign, who offered him an equivalent present, which was likewise declined.

In 1754 Mr. Pitt married Hester, daughter of Richard Grenville, Esq. of Wotton, Bucks, a lady of great merit, with whom he passed his life in uninterrupted harmony. His disappointment with respect to the post of secretary of state, with his want of confidence in a weak and divided ministry, rendered him indifferent about keeping his place; and when the King, in 1755, returned from Hanover, bringing subsidiary treaties with Hesse-Cassel and Russia for its defence, he did not scruple to join Mr. Legge in opposing their ratification by parliament. On this account they were both dismissed, together with the Grenvilles. Mr. Pitt was now a warm oppositionist, and spoke against the favourite measures of introducing foreign troops for the defence of the kingdom, and protecting Hanover by subsidies. The disasters with which the new war began occasioned great dissatisfaction with the conduct of public affairs, and the nation eagerly expected a change of men and measures. After the Duke of Newcastle had in vain attempted to engage Mr. Pitt to form a part of the ministry, that nobleman and Mr. Fox resigned, and a new administration was formed in the Autumn of 1756, in which Mr. Pitt took the place of secretary of state. The vigour infused into the public councils became immediately apparent by the formation of a national militia, to which the internal defence of the country was entrusted, whilst the foreign mercenaries were sent away; by the levying of a body of Highlanders to serve in North America; by the dispatching of squadrons of men of war to the East and West Indies; and by a successful expedition to Goree on the African coast. The new secretary was still hostile to the war in Germany, at least under the conduct of the Duke of Cumberland; and thereby

incurred the royal displeasure to such a degree, that in April 1757 he was dismissed from his office, with his friends Lord Temple and Mr. Legge. The public discontent at this hasty measure was so strongly marked, that the reinstatement of Mr. Pitt appeared absolutely necessary, and the Duke of Newcastle was commissioned by the King to offer him his own terms. He resumed his post of secretary, and arranged a ministry according to his conceptions of the public service: it was that which raised the British nation from a state of depression and disgrace, to the highest pitch of glory and success. Of this administration he was the soul, and he diffused his own spirit through every department of the state. His fundamental principle was to disregard all party distinctions, all family interests, and to employ talents wherever he detected them. Instead of the inactive and incapable commanders whom he found in the service, he filled the army and navy with men raised to notice by their abilities and exertions. By a perpetual series of enterprizes he kept all the national faculties upon the alert, and assaulted the enemy in every quarter of the globe. In the duties of his office he was punctual, exact, and diligent beyond example; he gave all his time to business and none to parade, not holding a single levee during his secretaryship. He was peremptory in his orders, but took care to be well informed of their practicability; and he provided with admirable foresight against every emergency. Never did any minister possess more of the public confidence, and during a considerable period opposition was scarcely heard of; yet the art of *managing a parliament* was the least part of his study.

The history of Pitt's war-administration is that of public events so well known that it will here suffice merely to enumerate the most important. The Duke of Cumberland had utterly failed in the attempt to rescue Hanover from the French, and had been obliged to make the disgraceful convention of Closter-Seven. This disaster might seem a termination of the English interference in German affairs; but the King's predilections were not to be so defeated. He refused to ratify the convention, and was intent upon some opportunity for renewing military operations in that country. The victory of the King of Prussia over the French at Rosbach effected such a change in the posture of affairs in the north of Germany, that a resumption of arms by the Hanoverian troops was immediately proposed by His Majesty, and was acceded to by the

minister. For this change of councils Mr. Pitt incurred much obloquy, and his popularity underwent a hard trial. Perhaps in this compliance he might make some sacrifice to the desire of supporting himself in power by the royal favour; but it is also not improbable that he might view the matter in a new light. The allied army was now to be commanded by Duke Ferdinand of Brunswick, a general of the highest reputation; the King of Prussia was to be enabled by a large subsidy to co-operate, with all the effect to be expected from his extraordinary talents; and thus a diversion might be given to the French force, which would render the British arms superior in all other quarters. The event seems to have proved the justness of such expectations; and the minister was not unwarranted in his emphatic sentence "that America was conquered in Germany."

The years 1758, 1759, 1760, and 1761, were marked by a series of successes, interrupted almost solely by the failure of some expeditions to the coast of France. These were perhaps ill-planned, and certainly ill-conducted, but they served to keep that country in alarm, and retaliate upon it the fears of invasion which had so disgracefully impressed England at the beginning of the war. At the end of that period the navy of France was annihilated, and it had scarcely a colony or settlement left in any part of the world. A change in the crown had in the meantime taken place, and His present Majesty's accession had brought in new confidential servants, and the contemplation of new measures. The ascendancy of the great commoner, as he was called, was regarded with jealousy, and his warlike spirit was considered as adverse to the re-establishment of peace, which now began to be the national wish. Under these circumstances, a negotiation with France commenced, which was rendered abortive by the intermixture of the concerns of Spain with those of that country. This intermixture was resented in strong language by Mr. Pitt, who being at that time furnished with certain intelligence of the treaty of alliance between all the branches of the house of Bourbon, called the family compact, warmly urged in the cabinet an immediate commencement of hostilities against Spain. In this proposal he was over-ruled; and after making use of the expression "that he would be no longer responsible for measures which he could not guide," he resigned his post in October 1761, being accompanied in his retreat by Lord Temple. His past services

were rewarded with a peerage conferred on his wife by the style of Baroness Chatham, and an annuity of 3000*l.* for his own life and hers; and surely, if similar rewards are due to public services, it would not be easy to find an instance in which they were more justly bestowed, although they were made the ground of the most malignant attacks upon his character. It is to be observed, that though the other ministers chose publicly to deny the danger of a quarrel with Spain, they found it necessary three months afterwards to declare war against that power.

Mr. Pitt now returned to the condition of a private member of parliament, with his fortune so little improved by the posts he had held, that his principal support was his annuity. He took no leading part in the subsequent debates, but occasionally spoke in favour of the measures of ministry. When, however, the preliminaries of peace in 1762 came to be discussed in parliament, he severely criticised them in a long speech, though labouring under a very painful fit of the gout, on which account the house gave him the unprecedented indulgence of a chair. Not long after, the minister, Lord Bute, resigned his place to Mr. Grenville. In August 1763 the Earl of Egremont, one of the secretaries of state, dying, an attempt was made by Lord Bute to form a new administration under the auspices of Mr. Pitt, and an interview took place between the latter and His Majesty on the occasion. The negotiation seemed at first to promise success, but from some unknown cause it went off, and the Bedford ministry succeeded. When the question of general warrants was moved in 1764, Mr. Pitt spoke against their legality; and during all the contests between the prerogative of the crown and the liberty of the subject which agitated the early part of this reign, he uniformly supported the popular cause. His high character for patriotism produced a considerable accession to his fortune in 1765 on the death of Sir W. Pynsent of Somersetshire, who bequeathed him an estate of 3000*l.* per annum. The distractions in the public councils caused him again to be resorted to by the court in 1766, and the formation of a new ministry was committed to him. In this arrangement he took to himself the office of privy-seal, and was raised to the peerage with the title of Earl of Chatham. On this occasion he was deserted by his intimate associate Lord Temple; and the Marquis of Rockingham with other men of great rank and influence refused to join him, disgusted, it is

thought, by the tone of superiority and haughtiness which he was too much in the habit of assuming. His administration was therefore fluctuating and unsteady, his own influence gradually declined, and upon his resignation in 1768 he was scarcely missed by the public.

The fire of his genius was, however, by no means extinct; and the political circumstances of the time soon after roused him to exertions worthy of his former reputation. Having been reconciled with Lord Temple, he again took a leading part in popular questions, and began with a very spirited attack in the House of Lords upon the proceedings of the Commons in the case of the Middlesex election. Lord Mansfield's doctrine of libels was another subject on which Lord Chatham vigorously maintained the principles of liberty. But it was the unfortunate quarrel with the American colonies, commencing in 1774, that called forth all the remaining powers of this venerable patriot. He opposed with all the force of his eloquence, though in vain, every harsh and coercive measure which hastened the fatal catastrophe; he made motion after motion for closing the breach after it had been effected; and he foretold with almost prophetic accuracy the final result. His anxiety on this subject was inexpressible; it drove him from his bed in the midst of pain and sickness, urged him to a vehemence beyond that of his best years, and at length was the immediate cause of his dissolution. In April 1778, the Duke of Richmond having moved an address to His Majesty, in which the necessity of admitting the independence of America was insinuated, Lord Chatham, who deprecated such a termination as the ruin of the British greatness, rose to give his sentiments on the occasion. The Duke having made a reply to his speech, he attempted to rise in answer, but fainted and fell back in his seat. He was caught in the arms of some Lords who stood next him, was conveyed into an adjoining room, and the house immediately adjourned. From this state of exhaustion he never recovered, but died on May 11th, 1778, in the 70th year of his age. His death, rendered peculiarly impressive by the preceding circumstances, excited general sympathy. His remains were honoured with a public funeral, his debts were paid by the nation, and an annuity of 4000*l.* out of the civil list was annexed to the earldom of Chatham.

The sense of the extraordinary merits of this great man was not confined to his own country; it pervaded all Europe, and was at-

tested by some of the highest characters in it. "A great and celebrated name! (says Mr. Burke, speaking of Lord Chatham,) a name that keeps the name of this country respectable in every other on the globe." It is, indeed, inseparably entwined with the glory of England at its brightest period. Of the numerous portraits which have been drawn of him, that of Lord Chesterfield, which appears to have been the result of close and candid observation, may (in part) properly conclude this article. "His private life was stained by no vice, nor sullied by any meanness. All his sentiments were liberal and elevated. His ruling passion was an unbounded ambition, which, when supported by great abilities, and crowned with great success, make what the world calls a great man. He was haughty, imperious, impatient of contradiction, and overbearing—qualities which too often accompany, but always clog, great ones. He had manners and address; but one might discern through them too great a consciousness of his own superior talents. He was a most agreeable and lively companion in social life, and had such a versatility of wit, that he would adapt it to all sorts of conversation. He had also a most happy turn to poetry, but he seldom indulged and seldom avowed it. His eloquence was of every kind, and he excelled in the argumentative, as well as in the declamatory way. But his invectives were terrible, and uttered with such energy of diction, and such dignity of action and countenance, that he intimidated those who were the most willing and the best able to encounter him."

Of Lord Chatham's literary productions no other except a short poem or two had appeared, till in 1804 Lord Grenville published a volume of his "Letters" written to his nephew, (afterwards Lord Camelford) then at Cambridge. These are 23 in number, and contain much excellent advice to a young man, clothed in easy and familiar language, and reflecting equal honour on the head and heart of the noble writer.

PITT, WILLIAM, second son of the preceding, and his successor in political fame, was born in 1759. As Lord Chatham had little besides his name and example to leave his younger children, it was his object to cultivate in the best manner those talents which were to raise them to distinction; and his sagacity could not fail to discover that in his son William he had a subject capable of repaying all the attention that might be bestowed upon him. For the classical education of his son he had a domestic tutor; but he relied upon his own

instructions, communicated in free conversation, for opening his mind, and giving him a turn to large and accurate enquiry. For the purpose of accustoming him to that facility of speaking which had been the great instrument of his own rise, he frequently, it is said, made him declaim on a given topic from the elevation of a chair or a table. At an early period, William was sent to Cambridge and entered of Pembroke-college. He applied with great assiduity to the usual studies of the place; and although no proofs are recorded of extraordinary brilliancy in his academical career, yet few young men of any rank have passed through the probation of an university with a more solidly respectable character for morals, abilities, industry, and regularity. The death of his father, when he was in his 19th year, could not fail to cast a cloud over his prospects; but the foundation was laid of those qualities which would enable him to clear the path to eminence by his own exertions.

The legal profession was that in which it was determined that he should make his entrance into public life. On leaving the university, he became a student of Lincoln's Inn, and as soon as he was of age, in 1780, he was called to the bar. It does not appear that law had been a very serious object of his study, and he probably considered it only as preparing the way for a seat in the senate. He, however, went once or twice on the western circuit, and appeared in a few causes as a junior council. At the general election of 1780 some of his Cambridge friends persuaded him to offer himself as a candidate to represent that university in parliament, but he found his influence unequal to a contest. The recommendation of the Duke of Rutland to that potent commoner, Sir James Lowther, however, procured for him a return for the borough of Appleby, and he entered the House of Commons in January 1781. At this period an opposition, composed of some of the greatest characters in the nation, was in warm contention against the ministry which, under Lord North, was carrying on the disastrous American war. By this party the power of the crown was regarded as too great for the balance of the constitution, and its reduction by means of certain reforms was a favourite object. For this purpose Mr. Burke, at the beginning of this session, brought forward his well-known bill; and it was in support of this measure that Mr. Pitt delivered his maiden speech. During the same and the subsequent session he occasionally rose to give his sentiments on the

misconduct of administration, and to prove that he inherited his father's abhorrence of the American war, as well as his liberal ideas on other public topics. The particular object which at this time interested his patriotic feelings was a reform of parliament. The necessity of some improvement of this kind had strongly impressed the nation in general, and meetings of large bodies of men had been held in different parts, who had appointed delegates to consider of the best plans for bringing it to effect. In one of these conventions, holden in Westminster, Mr. Pitt himself sat as a delegate.

His career as a public speaker had opened with great splendour, and it was apparent that the son of Chatham, endowed with talents not inferior to his birth, was destined to act a high part on the political stage. When, however, Lord North's ministry broke up, and a new one was formed under the auspices of the Marquis of Rockingham, the young orator had no share in it. He still pursued the great object of parliamentary reform, and in May 1781 made a motion for a committee to enquire into the best means for attaining this purpose; but though supported by an eloquent and forcible speech, it was rejected. The death of the Marquis of Rockingham soon put a period to the administration of which that nobleman was the bond of union; and in July 1782, Lord Shelburne, having with a part of the former members placed himself at the head of a new arrangement as first Lord of the Treasury, associated Mr. Pitt, who had then just completed his 23d year, as chancellor of the exchequer: he refused, it is said, any inferior post, "*haud inferiora secutus*." A general peace soon followed, which was made a ground of censure by a potent opposition; and in April 1783 the ill-omened coalition ministry took the places of those they had expelled. Mr. Pitt, during his short continuance in office, had found little opportunity to distinguish himself otherwise than as an able defender of the measures of administration, and a keen animadverter upon the principles and conduct of his antagonists. He retired, with a character unimpeached, and immediately resumed his efforts for promoting the popular measure of a reform in the representation. For this purpose he submitted to the house three specific motions; but although supported by Mr. Fox, then secretary of state, he was left in a minority.

A matter, however, soon occurred, which was the eventual cause not only of Mr. Pitt's

return to office, but of his possession of a degree of authority with the King and nation which has rarely been the lot of a minister, and which he preserved, with a short interruption, to the end of his life. A bill for the regulation of the territorial government in India (the corruptions of which were notorious to all) was brought into parliament in November 1783. Its leading provision was to vest the whole management of the affairs of the East India company in seven commissioners named in the act, and of course appointed by the existing ministry. It was warmly opposed by Mr. Pitt, on account of its being a violation of the chartered rights of the company; it however passed the house of commons by a great majority, and was introduced to the Lords. But in the meantime an alarm was raised respecting the inordinate power such a regulation would confer upon the ministers, and which would render them almost independent on the crown; and in a private audience given to Lord Temple by His Majesty, this danger was represented in such a light, that directions were sent to all the noblemen dependant on, or confidential with, the court to vote against the bill, and it was accordingly rejected. The immediate consequence was a change of ministry; and in the new arrangement, December 1783, Mr. Pitt united the posts of first Lord of the Treasury and Chancellor of the Exchequer, and thus, in his 24th year, assumed the station of Prime-minister. But although supported by the choice of his sovereign, he had a very powerful opposition to encounter in the House of Commons, and his first India bill was rejected. The extraordinary spectacle was now presented, of a minister standing opposed to the majority of the national representatives, and it was obvious that either he must give way, or parliament be dissolved. After a long struggle, in which Mr. Pitt, almost unsupported, steadily resisted the call upon him to declare whether or no a dissolution was intended, that measure took place in March 1784, and a general election succeeded. On this occasion it appeared that the voice of the nation was decidedly in favour of the minister; and he had the singular fortune of being supported as well by the friends of royal prerogative, as by those of parliamentary independence. Some of the strongest aristocratical interests in the kingdom were defeated, and the new parliament opened with a large majority on the ministerial side. Mr. Pitt was returned for the university of Cambridge. His first measure was the passing

of his India bill with some alterations. Its essence was the constituting of a board of controul appointed by the King out of the privy council, for superintending the civil and military government and the revenue concerns of the company, whilst their commercial and internal affairs were left under the management of their own directors. The King was to nominate a commander-in-chief, and to possess a negative upon all appointments of the company; and a new court of judicature was instituted for the trial of offences committed in India. Another important plan in which he occupied himself, was for the prevention of smuggling, and for this purpose, by what was termed the commutation act, he took off the principal duties from tea, and supplied the deficiency by a large addition to the window-tax.

The time was now come in which the consistency of the minister, with respect to an object for which he had zealously contended when a private member of parliament, was to be tried. This was the reform of the representation, to which purpose a member made a motion in June 1784, when Mr. Pitt set it aside with the declaration of his own intention of shortly submitting a proposal relative to the same end. Accordingly, in April 1785, he introduced a motion founded upon the principle of a purchase, by the public, of the rights of such boroughs as were become too inconsiderable to exercise properly the privilege of returning representatives. This idea appeared so objectionable, that it was rejected by a large majority; and as the minister never again took up the subject, it cannot be doubted that he was well pleased thus to get rid of it. In Ireland, where the representation was still more defective, projects of reform had been adopted with great ardour, and in a mode that excited much alarm in government, which exerted all its powers for their defeat; and thus terminated all expectations of the minister's aid in effecting any improvement in this part of the constitution.

It was as a minister of finance that Mr. Pitt obtained the most general applause; and the plans which he introduced for the gradual extinction of the national debt are still operating with great benefit, while some of his other splendid projects have terminated in a manner directly contrary to his hopes. Adopting the principle of some able writers on political arithmetic, of the accumulating powers of compound interest, he introduced in 1786 a bill for setting apart an annual million for the

purchase of stock, which sum was to be augmented by the interest of the stock so purchased, whereby its duplication would be effected in a term of 14 years. Perseverance in this plan, with improvements, has already, amidst all the pressure of public burdens, extinguished a large sum of debt, and produced a very considerable revenue to be applied to the same purpose. Various alterations in the mode of collecting the taxes, so as to obviate frauds and defalcations, rendered them more productive, and came in aid of the great system. A commercial treaty with France, in 1787, founded upon reciprocal advantages, and supported upon the liberal principle that neighbouring nations, instead of foes and rivals, might become mutual assistants in the progress to prosperity, displayed the minister's attention to the trading interest. Indeed, the superior information of the English negotiation threw the benefits of the treaty so much into their scale, that upon experience of its effects, it occasioned much dissatisfaction in France.

On the question of the impeachment of Mr. Hastings, Mr. Pitt, in whose whole political conduct may be traced a great deference to public opinion, voted with the majority in favour of that measure, though most of his ministerial colleagues manifestly inclined to the other side. A similar attention to the prevailing sentiments probably induced him to act as the champion of the established church in several applications from the dissenters for the repeal of the Test and Corporation Acts—a measure to which it was supposed that a son of Lord Chatham would have been naturally inclined. The reputation he had attained as a financier could not satisfy the ambition of a minister, who certainly possessed that quality in as high a degree as most of his predecessors. Continental politics offered a field of intrigue into which he willingly entered, and the aggrandizement of Russia under the Empress Catharine was considered by him as an object for the interference of the English court. He formed counterbalancing leagues to her power in the north; and in order to prevent her from retaining possession of the fortress of Otchakof, he was near involving the two countries in war; the manifest unpopularity of such a step, however, shook his resolution, and he gave up the point. He displayed the same readiness to recur to arms in a dispute with Spain respecting the fur trade at Nootka Sound, which, however, was adjusted by a convention. His interference to preserve the power of the Stadtholder in Holland, and defeat the ma-

chinations of the French in that country, was generally approved.

A very important domestic occurrence in 1788 gave occasion to a display of the firmness and decision of Mr. Pitt's character. This was the mental malady of the King, which incapacitated him for performing the functions of royalty, and struck the kingdom with great consternation. The first question brought up by this event was, in whom the office of regent was vested? The Prince of Wales being connected with the party in opposition, it was contended by them that the regency of course devolved upon him; whilst on the other hand Mr. Pitt supported the doctrine, that it lay in the two remaining branches of the legislature to fill up the office as they should judge proper; admitting, at the same time, that no other person than the Prince could be thought of for the post. By adopting this principle he had the good fortune to obtain the concurrence, as well of those who were attached to the popular part of the constitution, as of the King's friends, whose great object was to secure his return to power on the cessation of his malady; and he was enabled to pass a bill greatly restricting the power of the regent, which His Majesty's timely recovery rendered abortive. Mr. Pitt, by his conduct on this emergency, obtained in a high degree the confidence of Their Majesties, and increased his popularity in the nation.

His administration was destined to coincide with an event the most momentous in its consequences, perhaps, that modern history records; and by the system of policy adopted in relation to it, his character as a statesman will finally be judged by posterity. This was the French revolution, the influence of which will be viewed by the politician in a double light, as exerted upon the nation itself, and upon the neighbouring nations. Its principles and progress could not but be watched with a jealous and anxious eye by all who were engaged in the service of existing governments. A constitution like the British would, however, seem to have less to fear than almost any other, from the keen researches into the nature and authority of social institutions which preceded and accompanied such a mighty change. Yet the pertinacious rejection of various proposed reforms, and the number of subsisting abuses and corruptions, had given birth to discontents which rankled in the minds of a considerable proportion of British subjects. To obviate the dangers which might arise from this source was probably the first point of the ministerial

policy, for, with respect to France herself, no idea could at the early period of the revolution be entertained of her acquiring strength from civil discord. The war was therefore first declared against *French principles*; and in the contest, government was aided by all the great powers and authorities of the nation; by the magistracy, the law, the church, the army, the mass of property, hereditary and commercial. The democratical party, however, was numerous in the capital and in some other places; they were actuated by a zeal bordering on enthusiasm, and had adopted a regular organization. The views of the wiser and more moderate, extended only to such temperate reforms as had been already proposed, particularly that of the representation of the people in parliament; but there were others who went the full length of the French innovators. A vigilant eye and a steady hand were obviously necessary to steer the vessel of state amid those dangers; but the manner in which Mr. Pitt on this occasion exercised the almost unlimited power which he possessed, has been very differently judged of by the different parties. To sound alarm as loudly as possible through the nation, to encourage the dissemination of high principles of government, and involve in a common obloquy all measures of opposition and all projects of reform; to augment, according to the apparent urgency of circumstances, the restrictions upon political liberty, and make temporary sacrifices of the spirit of the constitution to the public safety; appears to have been the system of his domestic policy. With respect to France, it is probable that the English court had no participation in those plans of the neighbouring powers for interfering in her concerns which brought on the first hostilities; for Mr. Pitt, in 1792, when laying before parliament a very flattering statement of the national revenue, did not hesitate to prognosticate a long continuance of peace and prosperity. But after the deposition of the French King, the English ministry began openly to shew a hostile spirit to the government of that country, which was naturally aggravated on the intelligence of the unfortunate monarch's execution. The nation in general partook of the feelings of the court on this occasion; and war, first declared by the French rulers, but which doubtless might have been averted by conciliatory conduct on the part of the English ministry, was entered into with alacrity.

That human fore-sight could have extended to the wonderful events which the revolution-

ary war produced, will scarcely be affirmed; but there were not wanting many who from the first argued strongly against the policy of it. Its ill success, however, could not be charged upon the want of vigour in the minister, who entered into it with thorough good-will, and lavished all the resources of the country upon its support. Its details are not here to be entered into. Great Britain on the whole was triumphant on her own element; but the great game on the continent went entirely in favour of France, who at length united in a confederacy against England some of the powers who had been her allies in the commencement. She was now obliged to attend to her defence at home, and at the same time was pressed by an accumulation of difficulties which native strength alone could have enabled her to surmount. In 1797 a suspension of payment in cash by the Bank of England, and a daring mutiny of the fleet, brought the credit and even the safety of the nation into extreme hazard; and these dangers had no sooner been averted by prudent measures, than a formidable rebellion in Ireland broke out, which was not extinguished without the employment of a large military force. The public burthens meantime accumulated beyond all precedent, and the minister was obliged to have recourse to a treble assessment, and finally to an income tax, for raising the necessary supplies. After the victories of the French had for some time restored peace to the continent, the pecuniary offers of England produced in 1799 a new confederacy, in which the numerous armies of Russia and Austria were employed to overthrow the preponderancy of France; but its final issue was equally unfortunate with that of the former alliance. In the meantime Mr. Pitt, in 1800, had brought to effect the great and arduous measure of uniting Ireland with Great Britain into one national body, with a common legislature, a measure, the true policy of which can scarcely be questioned. An attempted renewal of the northern maritime confederacy for securing neutral commerce, was defeated by a spirited attack on the harbour of Copenhagen, and by the death of the Emperor Paul.

The war with France was now become so hopeless with respect to any object with which it might have commenced, and the nation was so wearied with protracted hostilities, that Mr. Pitt, sensible that he could make no peace correspondent to his high language, and that he was considered throughout Europe as decidedly inimical to pacific counsels, resolved to

quit the elevated station he had so long held. The immediate reason for his retreat, not publicly avowed, but, it is said, alledged to his friends, was the opposition he found in the highest quarter, to that complete emancipation of the Irish Catholics which he had induced them to expect. He resigned his post in February 1801, carrying with him the esteem and gratitude of the party which had supported him, and by which he was hailed as "the pilot who had weathered the storm." This was said with reference to his domestic politics, by which he was supposed to have prevented a revolution, and saved the constitution from ruin; and they who were fully imbued with a sense of these dangers, did not scruple to consider even a long and disastrous war as a cheap price for security at home. It is needless to remark that others had a very different opinion of his merits.

The peace of Amiens soon followed under the Addington ministry, which Mr. Pitt at first supported as a speaker in parliament. He afterwards upon some points joined the opposition, and spoke on the same side with his old antagonist Mr. Fox. The new minister, who had been compelled to renew the war, was not long able to maintain his ground; he resigned, and Mr. Pitt again in 1804 took his post at the treasury, as the head of an arrangement formed of part of the ministers then in place, with the addition of some of his own friends. It is asserted that he would have been very willing to have associated some of the able leaders of the old opposition, but that he could not overcome certain prejudices existing against them. Coming into power as a war minister, he exerted all the vigour of his character to render the arduous contest successful. Notwithstanding the severe lessons of experience, he found means to engage the two great military powers of Russia and Austria in a new confederacy against France. The errors committed by them in their plan of co-operation were probably not imputable to the English cabinet: they were, however, fatal to the cause; and the battle of Austerlitz put an end to the hopes of a check to the now enormous aggrandizement of an empire which seemed destined to sway the European continent. Mr. Pitt was in a state of health ill calculated to meet this terrible stroke. At an early age he had given indications of inheriting his father's gouty constitution with his talents, and it had been thought necessary to make the liberal use of wine a part of his ordinary regimen. The habit and the necessity of

course gained ground upon him; and with general blamelessness of moral conduct, he did not escape the charge of convivial intemperance. This abuse of strong stimulants, added to the cares and exertions of office during the stormy period of his administration, brought on a premature exhaustion of the vital powers. A parliamentary attack upon his intimate associate Lord Melville was thought to have deeply wounded his feelings, and the disastrous termination of his grand political schemes completed his mental depression. He fell into a state of extreme debility, which carried him off in January 1806, before he had attained the age of 47, leaving his country involved in a most dangerous war with the power which he had regarded with inveterate hostility, and which had regularly increased in strength and dominion under every combination formed against her.

Mr. Pitt possessed no advantages of person or physiognomy, the first of which was ungraceful, the second repulsive. In public, a loftiness approaching to arrogance was his habitual expression, and he was less formed for persuasion than command. His eloquence, the quality which first brought him into notice, was more perfect than that of any other speaker in his time. Singularly correct, copious, and varied, clear, well-arranged, argumentative or impassioned as the subject required, it left scarcely any thing to be desired; and if not illuminated with those flashes of genius which were characteristic of his father's eloquence, or enriched by those stores of imagination which distinguished that of Burke, it was more uniformly just and impressive than that of either. In his political conduct, though apparently firm and decided, there was much attention to popular opinion, and some artifice in seizing upon favourite objects, and extracting from them merit not properly his own. It has been seen how he advocated, and then dropt, the business of parliamentary reform. In like manner he spoke eloquently and voted in favour of the abolition of the slave trade, which he found zealously supported by the most respectable part of the nation; but he would not, as a minister, encounter the difficulties of putting it in execution, and suffered his colleagues to appear as the open opposers of the measure. When a bill had been brought in by an opposition member for bettering the condition of the poor, he took the matter into his own hands, and produced a plan, which, with a seeming benevolent regard to their comforts, showed

great ignorance of their real state, and was set aside as impracticable. The love of power was his ruling passion, and his mind was elevated above the meanness of avarice. His personal integrity was unimpeached. So far from making use of his opportunities to acquire wealth, he died involved in debts, which negligence and the demands of his public station, rather than extravagance, had obliged him to contract: for his tastes were simple, and he had no fondness for splendor or parade. Of his character in private life, the following sketch has been given by an intimate friend. "With a manner somewhat reserved and distant in what might be termed his public department, no man was ever better qualified to gain, or more successful in fixing, the attachment of his friends, than Mr. Pitt. They saw all the powerful energies of his character softened into the most perfect complacency and sweetness of disposition in the circles of private life, the pleasures of which no one more cheerfully enjoyed or more agreeably promoted, when the paramount duties he conceived himself to owe to the public, admitted of his mixing in them. That indignant severity with which he met and subdued what he considered unfounded opposition; that keenness of sarcasm with which he expelled and withered (as it might be said) the powers of most of his assailants in debate, were exchanged in the society of his intimate friends for a kindness of heart, a gentleness of demeanour, and a playfulness of good-humour which no one ever witnessed without interest, or participated without delight." *The Hon. G. Rose's Brief Examination into the Increase of the Revenue, &c. during the Administration of the Rt. Hon. William Pitt.*

To conclude, he died in possession of the esteem and attachment of a large portion of his countrymen; and his political consequence was proved by the entire dissolution, at his death, of the ministry of which he was the head, and the necessary admission of a party against whom strong prejudices were known to prevail. His remains were honoured with a public funeral, and a sum was voted for the payment of his debts. He will live in memory as a distinguished orator, an able financier, and a man of uncommon talents; whether he is also to be ranked among great and enlightened statesmen, impartial history must decide.—A.

PITTACUS, a warrior and philosopher, reckoned among the seven sages of Greece, was born at Mitylene in Lesbos about 650, B. C. In a war between his countrymen and

the Athenians, he challenged to single combat their general Phrymon, a man of great strength who had been a victor in the Olympic games, and vanquished him by means of a concealed net which he threw over the Athenian's head. When offered as a reward for his valour as much of the land which he had recovered from the enemy as he chose, he would accept no more than he could measure by a single cast of the javelin, and of that he consecrated half to Apollo. He afterwards expelled the tyrant Melanchrus from Mitylene; and having liberated his country, was placed by his fellow-citizens at its head. He governed with great wisdom, and enacted many useful laws, comprehended in 600 verses. In one of these he gave a severe check to the propensity of the Lesbians to drunkenness, by enjoining a double punishment for crimes committed in a state of intoxication. He displayed great moderation towards his enemies, especially the turbulent poet Alcæus, who had frequently made him the subject of his satire. After having held the reins of government during ten years with great reputation, he resigned his authority, and spent the remainder of his life in study and retirement. He died about 570 B. C. The maxims of Pittacus were held in such esteem, that many of them were inscribed upon the walls of the temple at Delphi. The following are a specimen of them. "Power discovers the man. Never talk of your schemes before they are put in execution, lest a failure should expose you to the double mortification of disappointment and ridicule. Whatever you do, do it well. Do not that to your neighbour which you would take ill from him. Be watchful for opportunities." *Univers. Hist. Brucker's Hist. of Philos.*—A.

PIUS I., Pope, or Bishop of Rome in the 2d century, is said to have been a native of Aquileia. If we take Irenæus, Hegesippus, and Eusebius for our guides, he was the successor of Hyginus, and must have commenced his pontificate about the year 143. The last mentioned historian places his death in the year 157. On the other hand, Cave seems disposed to adopt the opinion of Pearson and Dodwell, that he presided over the see of Rome from the year 127 to 142; while Belarmine and Baronius date his elevation to the pontifical dignity in the year 158. We conceive it, however, to be of no importance how the question is determined, since no events appear to have taken place during his pontificate which were worthy of being recorded. In the Roman martyrology he is said to have

suffered death for his religion under the reign of the Emperor Antoninus Pius; but the authors have produced no evidence of the fact from antiquity, and the title of martyr is not given him by Irenæus. Two "Letters to Justus of Vienne," which were formerly attributed to Pius, may be seen in the 2d vol. of the "Orthodoxogr." and in all the editions of the "Bibl. Patr.;" but that they are manifestly supposititious, and the production of a much later age, has been long very generally allowed by Catholic as well as Protestant critics. *Irenæi Cont. Hær. lib. iii. cap. 3. Eusebii Hist. Eccl. lib. iv. cap. 11. & 22. lib. v. cap. 25. Cave's Hist. Lit. Vol. I. sub sac. Gnost. Platina de Vit. Pont. Moreri. Bower.*—M.

PIUS II., Pope, whose original name was ÆNEAS-SYLVIVS PICCOLOMINI, was descended from one of the most illustrious families of Sienna in Tuscany, which had been expelled from the city, together with the rest of the nobility, by the popular faction, and settled at the small town of Corsignano within the diocese of Sienna. At this place, which he afterwards erected into an episcopal city, giving it the name of Pienza, Æneas was born in the year 1405. He was initiated in the rudiments of grammar-learning at his native town; but his father, having had his estate confiscated by the prevailing party, was not in circumstances to bestow upon him an academical education, and our young scholar was obliged, as far as he had ability, to assist in the labour which supported the family. His love of learning, however, and the evidence which he discovered of talents deserving of cultivation, engaged some of his relations and friends, in the year 1428, to send him to the university of Sienna, where he was maintained at their expence. The advantages of this situation he improved with the greatest assiduity, and during the course of his studies afforded many proofs that he possessed a very extraordinary genius. At his first coming to Sienna, he applied with ardour to the study of the Belles-Lettres, making himself particularly acquainted with the writings of the poets and orators; and while he continued at the university he published several poems, some in Latin and some in Italian, which were received with great applause. Afterwards he diligently studied the civil law. In the year 1431, his learning and accomplishments recommended him to Cardinal Capranica, whom he accompanied to the council of Basil, in the capacity of his secretary. This scene was admirably adapted to his talents, and he gained the con-

fidence of the fathers by the zeal with which he espoused their cause against Pope Eugenius, and the many learned and elegant speeches which he made to prove the superiority of general councils over the bishops of Rome. He was therefore made secretary to the council, clerk of the ceremonies, abbreviator of the letters, and one of the collators to benefices. He was also employed by the council on missions of importance to Trent, Constance, Frankfurt, Swabia, Strasburg, Savoy, and the Grisons; and, by way of compensation for his services, he was presented to the provostship of the collegiate church of St. Lawrence at Milan. About the year 1437, when an open schism had taken place between Eugenius and the fathers at Basil, and the Pope thundered his anathemas and excommunications against them, while through fear some of the members privately withdrew, and others openly deserted their posts, Æneas continued steady in his adherence to the council, and by his example as well as advice prevented the defection of some wavering minds. On account of the firmness which he displayed, and his long-trying capacity for business, when the council passed sentence of deposition against Pope Eugenius, in the year 1439, and elected Amadeus Duke of Savoy in his room, Æneas was made secretary to the latter. Not long afterwards, he was sent to promote the interests of Felix at the court of the new Emperor Frederic III.; where he rendered himself so acceptable to that Prince, that he honoured him with the title of poet-laureat, and admitted him into the number of his friends.

In the year 1442, Æneas was prevailed upon by the Emperor to resign the posts which he held at Basil, and to enter into his service; on which occasion he was made prothonotary or secretary of the empire, and distinguished with the dignity of senator. From this time he omitted no means of strengthening his interest with so powerful a friend, whose views and sentiments he adopted, flattering himself that under the Imperial auspices he might attain the highest objects of his ambition. When, therefore, the Emperor embraced a neutrality between the council of Basil and Pope Eugenius, Æneas, notwithstanding the decided and very active part which he had lately taken among the fathers, followed his master's example. Afterwards, when the Emperor seemed inclined to the cause of Eugenius in opposition to that of the council and Felix, Æneas conformed to his disposition, and represented his person in a

diet at Ratisbon, where the means of putting an end to the schism in the church were taken into consideration. At length, in the year 1446, or the beginning of 1447, he was sent by Frederic to Rome to negotiate the submission of Germany to Eugenius; of which opportunity he availed himself to condemn his past conduct, and to entreat the forgiveness and favour of His Holiness. With this request Eugenius readily complied, but he did not live to bestow any substantial mark of his regard on our Imperial envoy. By his successor, however, Pope Nicholas V., Æneas was preferred to the vacant see of Trieste in Istria; and upon his return to Germany with the episcopal character, was made one of the council to whom was entrusted the management of the most important concerns of the empire. Four years afterwards he was translated to the vacant see of Sienna. In the year 1451, he accompanied Frederic to Rome, when he went thither to be crowned by the Pope; and when he returned to Germany, our prelate was invested with the legantine power over Bohemia, and the whole of the Austrian dominions. About the year 1456, being sent by the Emperor into Italy, in order to consult with Pope Callixtus III. and other princes, on the subject of opposing an effectual barrier to the conquests of the Turks, His Holiness promoted him to the dignity of Cardinal. One step only was now wanting to raise him to the highest station at which his ambition aimed; and no long time intervened before his wishes were gratified. For upon the death of Callixtus in 1458, the suffrages of the conclave were unanimous in favour of Cardinal Piccolomini, who at his coronation assumed the name of Pius II.

On the exaltation of Pius to the pontifical throne, very high expectations were entertained of the benefits which would result to the church, founded on his learning, and on the writings which he published at the time of the council of Basil, displaying the enormous corruptions which had been introduced into it, and urging the necessity of a reformation in its head and members; but they were sadly disappointed in the sequel. One of the first measures of his government was an attempt to unite the Christian princes against the Turks. With this design he appointed a council to meet at Mantua in 1459, at which he invited all those princes to attend, either in person or by their ambassadors, for the purpose of deliberating on the most effectual means of delivering Christendom from the bondage with which they were threatened by those formidable enemies. At this

council Pius himself presided, and the attendance of princes or their representatives was very numerous; but their jarring interests rendered all the endeavours of the Pope to unite them quite ineffectual, and the council broke up without concurring in any resolution to oppose the progress of the common foe. Another step which Pius took soon after his elevation to the dignity of sovereign pontiff, was to revoke the bull of his predecessor Calixtus, declaring the kingdom of Naples devolved as a fief of the church to the apostolic see, and to confirm the bull of King Ferdinand's legitimation, upon his restoring to the patrimony of St. Peter some places which his father had conquered. At the same time he granted Ferdinand the investiture, and sent a cardinal to perform the ceremony of his coronation. On his side, Ferdinand engaged to assist the Pope against his enemies with the whole strength of his kingdom, and gave a natural daughter in marriage to Anthony Piccolomini, His Holiness's nephew, with the dutchy of Amalfi and the county of Celano for her portion. To secure the throne of Naples to Ferdinand, Pius ordered all the clergy and barons, on pain of excommunication, to acknowledge him, and no other, for their lawful sovereign, and sent a body of troops to his assistance when John of Anjou invaded the kingdom. This partiality of the Pope for that prince, and his concurring with him to drive the French quite out of Italy, so highly provoked King Charles VII. of France, and all his subjects, that they never could be prevailed upon to contribute towards carrying on the war against the Turks, which they knew to be a favourite object with His Holiness.

In the year 1460, Pius gave a scandalous proof of his fickleness and inconstancy, or rather of his bad faith, by publishing a bull, condemning the doctrine which he had formerly for many years vigorously defended, of the superiority of a general council to the pope, and forbidding all appeals to such a council under the severest penalties. Consistently with this proceeding, was his attempt to obtain from Charles VII. King of France the revocation of the *pragmatic sanction*, which he pronounced to be an edict highly derogatory to the honour and the dignity of the apostolic see. This edict had been drawn up by Charles, in the year 1438, with the consent of the most eminent prelates and grandees of the nation, and was absolutely necessary in order to deliver the French clergy from the vexations which they suffered from the encroachments of the popes, ever since the latter had fixed their residence at Avignon. It

had been drawn up in concert with the fathers of the council at Basil, and the articles which it contained were taken from the decrees of that council. It might therefore have been expected, particularly after what had taken place in relation to the interests of the French in Italy, that Pius's application to Charles should prove unsuccessful. Accordingly, the only answer which he received from that prince was, that the edict consisted of the very decrees of the council of Basil which Pius himself had approved, had penned, and perhaps suggested when secretary to that assembly, and that it had been received with one consent, and observed for the space of twenty-five years by the whole French nation. The death of Charles, however, happening soon afterwards, Pius renewed his application to his successor, Lewis XI., and, in the year 1461, either soothed or frightened him into a consent to abolish that edict by a solemn declaration, for which he and his successors received the title of *Most Christian*. But though the King thus degraded himself, his council, to a man, were for resisting the Pope's demand; and the full execution of the King's declaration was prevented, by the noble stand made by the university of Paris, and the parliament, in favour of the *pragmatic sanction*.

During the years 1462 and 1463, Pius was wholly employed in endeavours to unite the Christian princes against the Turks, who had already made themselves masters of almost all Greece; and many eloquent letters still remain, which were written by him to the different kings and states of Christendom with that design. Finding, at length, that all his efforts proved unsuccessful, he ordered a fleet to be equipped at Ancona, avowing his determination to embark on board it in person, and flattering himself that his example of venturing, notwithstanding his age and infirmities, to face the dangers and inconveniences of war, for their safety, would make the Christian princes ashamed of remaining quiet and inactive at home. While he was busily employed in making preparations for his expedition, he fell sick, and was advised by his physicians to pay a visit to Sienna, for the benefit of his native air. Before he left Rome, he exhibited to the world what Mosheim, in terms not too severe, calls a most egregious instance of impudence and perfidy, by publishing a solemn retraction of all that he had written in favour of the council of Basil, and declaring, without either shame or hesitation, that, as Æneas Sylvius, he was a damnable heretic; but, as Pius II. he was an orthodox pontiff. After a

short stay at Sienna, he returned to Rome; and being there informed that the Turks were upon the point of laying siege to Ragusa in Dalmatia, he set out without delay for Ancona, though so much indisposed as to be obliged to travel in a litter. By the fatigue of this journey his strength was exhausted, and a continual fever, with which he had been long afflicted, was increased to such a height, that it carried him off in the summer of 1464, when he was about fifty-nine years of age. Had he lived a few days longer, he would have completed the sixth year of his pontificate. Platina has honoured his memory with a long panegyric, in which he represents him as endowed, to the highest degree, with every virtue becoming a great prince and a great pope. He, certainly, was distinguished by many virtues; but his shameless conduct in renouncing the generous principles which he had avowed before his advancement to the pontificate, and his acting in direct opposition to them during the whole course of his administration, tarnished the lustre of his good qualities, and impressed an indelible stain upon his character. No man ever laboured more than Æneas Sylvius to restrain the power of the pope within the boundary of the canons, and no pope ever strove more than Pope Pius II. to extend that power beyond all bounds, in opposition to the canons as well as to reason. The majesty of his see he zealously studied to enhance, and spared neither kings, dukes, nor people, when they invaded the rights of the church or clergy, but prosecuted them with war, censures, interdicts, and anathemas, till they gave the satisfaction which he required. At the same time he was a generous encourager of learning and learned men, and a warm friend to the poor. When young he seems to have indulged his passion for women without restraint; and from the account which he has given in one of his letters of a natural son of his, and of his amours, he appears to have considered transgressions against chastity to be only venial sins, if any sins at all.

Pius wrote elegantly in Latin, and left behind him various works, most of which were composed by him before his elevation to the popedom: among these are, "Comment. de Gestis Concilii Basiliensis, Lib. ii.;" "De Ortu, Regione, ac Gestis Bohemorum ad Ann. 1458;" "Abbreviationum Flavii Blondii Historiarum ab Inclinatione Imperii usque ad Tempora Joannis XXIII. Papæ, Lib. xx.;" "Cosmographiæ, seu Historiarum de Mundo universo, Lib. ii.;" "In Antonii Panormitæ Poetæ de Dictis ac

Factis memorabilibus Alphonsi Arragonum Regis, Lib. iv. Commentaria;" "De Liberatorum Educatione, ad Ladislaum Hungariæ et Bohemiæ Regem;" "De Arte Rhetorica et Epistolarum partibus, &c.;" "Descriptio de Ritu, Situ, Moribus et Conditione Germaniæ ad Antonium S. Chrysogoni Cardinalem;" "Tractatus de Ortu et Autoritate Imperii Romani;" "De pravis Mulieribus Libellus;" "Epistolarum Liber," containing four hundred and thirty-two letters, many of which are interesting and curious; and numerous other pieces, of which a complete list may be seen in Cave or Dupin. The whole of them were published in a collective form at Basil, in 1551, and at Helmstadt, in 1700, in folio. His secretary, John Gobelin, gave his name to "A History of the Life of Pius II., in twelve books," which was published at Rome in 1584, 4to. and is generally believed to have been written by the pontiff himself. *Platina. Cave's Hist. Lit. Vol. II. sub. sac. Synod. Dupin. Moreri. Mosh. Hist. Eccl. sac. xv. par. ii. cap. ii. sect. xvi. with Maclaine's Notes to his English Version. — M.*

PIUS III., Pope, whose original name was *Francis Todeschini*, was a native of Sienna, and born in the year 1429. As he was nephew on the maternal side to Pope Pius II. that pontiff permitted him to take the name of *Piccolomini*, and to bear the arms of that family. When he was only twenty-two years of age, Pius raised him to the dignity of Cardinal, and soon afterwards nominated him Bishop of Sienna. He was employed in several legations by Popes Paul II., Innocent VIII., and Alexander VI., to whom he is said to have given entire satisfaction, by the prudence and integrity with which he discharged his commissions. Upon the death of the last mentioned pontiff in the year 1503, the city of Rome was thrown into the utmost confusion by the struggles for power between Valentine Borgia, the son of Alexander, and the Orsini, and other Roman barons, whom he had deprived of their estates. Daily battles being fought in the streets by the partizans of these rivals, the cardinals found it necessary to raise a considerable body of troops for their defence, while they should be shut up in the conclave. They also applied to the French, Spanish, and Venetian ambassadors, by whose means the heads of the opposite factions were prevailed upon to withdraw from Rome, with their troops, till the election of a new pope should be declared. Having thus secured freedom from interruption, the Cardinals assembled at the Vatican, where, in

a short time, they concurred unanimously in raising Cardinal Piccolomini to the vacant pontifical throne; who, out of grateful respect to the memory of his uncle, took the name of Pius III. No sooner had the intelligence of his election been conveyed to the hostile factions, than they returned to Rome, and renewed the war within the walls, throwing the city again into the utmost confusion. At length, the reinforcements received by the Orsini having given them a decisive superiority over Valentine, he was obliged to fly for refuge to the castle of St. Angelo, which was garrisoned by his party. This change in his affairs, however, soon caused him to be deserted by such numbers of his men, that he was left at the pope's mercy, who permitted him to retire unmolested wherever he pleased. Pius, by this event, had the happiness to see peace restored to Rome; but he had no time to enjoy it, since he died on the twenty-sixth day after his election, in the 75th year of his age, not without suspicion of having been poisoned. According to Guicciardini, he was a person of an unblemished life, and not unworthy of the high dignity to which he had been raised. *Guicciardini Hist. di Ital. lib. vi. Rycaut's Contin. of Platina. Moreri. Bower.*—M.

PIUS IV., Pope, whose former name was *John-Angelo di Medici*, was born at Milan, in the year 1499. By some writers he is said to have been a descendant from a branch of the illustrious Florence family of that name, which in a time of civil commotion had been transplanted to the place of his nativity; while others maintain that his proper surname was *Medecino*, which had been altered out of an ambition to be thought related to the house of *Medici*. The hypothesis of the latter is confirmed by what is related of his brother the Marquis of Marignano, a celebrated General under Cosmo di Medici, and the Emperor Charles V., that from a very low condition of life he had raised himself, through all the ranks of service, to high command, and was permitted by Cosmo, in order that he might conceal his original obscurity, to claim relationship to him, and to assume his arms. John-Angelo enjoyed the advantages of a liberal education, and after going through his courses of rhetoric and philosophy, applied to the study of the civil law, in which faculty he was admitted to the degree of doctor. Afterwards he practised as a civilian with great reputation, and by his abilities, united with the interest of his brother the Marquis, obtained the office of prothonotary under Pope Clement VII. In

this situation he recommended himself to the favour and patronage of Cardinal Farnese; who, after his elevation to the papal dignity under the title of Paul III., employed him in various legations, the duties of which he discharged in a manner that reflected high credit on his talents, and on his probity. By the same pontiff he was appointed commissary to the army of the church; nominated Archbishop of Ragusa; and created Cardinal Priest of Santa Prisca in the year 1549. Upon the death of Pope Paul IV. in 1559, the conclave was agitated for upwards of four months by the intrigues of different Cardinals of noble families, whose power was so equally balanced, that neither of them could obtain the requisite superiority over his rivals; till at length, tired of their fruitless struggles, they gave their united votes in favour of the Cardinal of Santa Prisca; who, at his consecration, took the name of Pius IV.

In the life of Paul IV. we mentioned the outrages which the Roman populace committed when he was on his death bed, out of hatred to his memory, and to the infamous characters of his tyrannical and profligate nephews. Pius began his pontificate with granting a general pardon to all who had been concerned in those riotous proceedings; and he then took measures for bringing to justice the persons whose oppressive enormities had provoked them to their irregular conduct. Accordingly, the Caraffas were arrested, tried, and found guilty of crimes for which they were condemned to forfeit their lives as well as their ill-acquired wealth. In pursuance of this sentence, the cardinal was strangled, and his two brothers, the Duke of Pagliano, and Marquis of Montebello, were beheaded, with several of their accomplices. One of the early measures of Pius's administration was to terminate the difference between the papal and imperial courts, occasioned by Paul's refusal to approve of Ferdinand's succession to the imperial crown, resigned to him by his brother Charles V. without applying for the consent of His Holiness. This he did by sending letters to Ferdinand, in which he gave him all the imperial titles, and formally approved of the transactions between him and his brother. The next objects which called for his attention, were the state of religion in Europe, and the expedients to be adopted for putting a stop to the progress of the reformation. The power and number of the protestants were now every day becoming more and more considerable. Both England and Scotland had disclaimed

allegiance to the see of Rome, and new-modelled their religion. In the Netherlands the reformers had greatly multiplied of late, notwithstanding the most dreadful cruelties had been exercised against them; and in France, there was reason to apprehend that they might soon become too powerful for the Catholics. The new opinions had penetrated even into Italy, and had been embraced by a considerable number of persons both in Naples and Savoy. From Naples they were extirpated by the unrelenting severity of Philip II. who issued orders to his viceroy to put all heretics to death without mercy. But the Duke of Savoy, unwilling to deprive himself of so great a number of useful subjects as had been converted to the Protestant faith, was inclined to attempt to enlighten and convert them; and with this view he desired the Pope's permission to hold a conference of the principal ecclesiastics in his dominions, on the subject of religion. Pius was at the same time informed, that in France it had been determined to have recourse to the same expedient. Dreading lest the example of France and Savoy should be followed by other countries, and the decrees of provincial synods be substituted in the room of those of the holy see, he was sensible that it highly concerned him to prevent a measure, so pernicious to his authority, from taking place. With the Duke of Savoy, who was sincerely attached to the Roman faith, his persuasions were so effectual, that he not only gave up all thoughts of such a meeting, but resolved to compel his Protestant subjects, by force of arms, to be reconciled to the Catholic church: a resolution of which he had afterwards the greatest reason to repent.

The Pope met with much more difficulty in preventing the meeting of a national synod in France, than in Savoy; and was obliged to promise that he would summon a general council without delay. Indeed, he had laid himself under an obligation to do so in the conclave which elected him, where each of the Cardinals, before they proceeded to collect the votes, took an oath to that purpose. With this obligation he shewed no disposition to comply, after he had ascended the papal throne, but, on the contrary, discovered the same aversion to such an assembly with his predecessors. So great, however, was his dread of the fatal consequences to his authority which might arise from a national synod in France, and so pressing was the importunity of the Emperor, of Philip, and of the other Catholic princes, that he at length

thought it necessary to comply with their request; but he resolved to employ the utmost attention against the dangers to which his authority would thereby be exposed. After many delays, the bull of convocation, summoning the council to meet at Trent, was published in the consistory on the 29th of Sept. 1560, and intimation of it was sent to all the Christian princes. This bull was drawn up in such equivocal expressions, as might be interpreted to signify either a new council, or a continuation of the former one at the same place, which had been suspended on the advance of the Elector of Saxony's army towards Inspruck, in the year 1552. The Emperor, the French King, Philip, and the other Catholic princes, received the bull, and gave orders to the ecclesiastics in their dominions to repair to Trent at the time appointed. An invitation to attend at Trent was also sent to the several Protestant powers; but they all resolved to give no encouragement to a council which was called by one whose authority they could not acknowledge, and in which only those were to have decisive votes, who had sworn allegiance to the Pope and the see of Rome. The council opened in January 1562, and soon justified the propriety of the resolution adopted by the Protestants. In the very first decree of the first session, before many of the prelates had arrived, the papal legates, who presided in this assembly, procured it to be enacted that they only should propose the several questions to be discussed; and by this means effectually provided against all attempts to correct any of the numberless abuses in the court of Rome, for the remedying of which the meeting of the council had been desired. Against this decree Philip and the other Catholic princes strongly remonstrated, and used all their interest with the Pope, and also in the council, in order to obtain its repeal. Their efforts, however, were entirely ineffectual; and Pius, who well knew how to estimate the power which it placed in his hands, instructed his legates to oppose by all possible means any proposal which might be made for annulling it.

Notwithstanding this decree, several prelates endeavoured to persuade the council to establish certain points, such as the divine institution and the residence of bishops, which would have struck deep at the root of the papal power. These attempts to abridge his authority created to the Pope perpetual anxiety; and he sometimes thought of suddenly dissolving an assembly, so difficult to be kept within the bounds

which the decree prescribed. But, by threatening some prelates with his displeasure, by flattering others with promises of advancement in the church, and, above all, by the great number of Italian bishops, who were entirely dependent on his favour, he secured, in every question, a majority of voices. Of this predominant influence he availed himself, not only in preventing any decision from being passed which might be detrimental to his authority, but in procuring the ratification of many of those ecclesiastical usurpations, which the princes who had been so solicitous for the meeting of the council, had expected would have been abolished and condemned. Disappointed and mortified, they remonstrated to the Pope again and again on this head, but without obtaining any satisfaction; and when they complained that the council did not enjoy freedom in their deliberations, he insinuated, that the true source of all their discontent on this head was, that their ambassadors had not the power of dictating the decrees. At length Pius, grown impatient under the perpetual attention and expence which the council required from him, directed his legates to bring it as soon as possible to a conclusion. In conformity with his instructions, they terminated it with the most indecent precipitation towards the end of the year 1563, without any considerable opposition from the princes, who had long despaired of deriving from it any of those salutary effects which had been expected. In the concluding session, decrees were passed designed as an acknowledgment of the subordination of the council to the holy see: for one of them enacted, that application should be made to the Pope for his confirmation of the decrees; and the other, that whatever expressions had been employed in any of them, were to be understood without prejudice to the Pope's authority.

When information of the dissolution of the council was brought to Pius, he received it with great joy, and ordained a solemn thanksgiving on the occasion; and soon afterwards he published his bull of confirmation, requiring all prelates and princes to receive and enforce the decrees of the council of Trent, prohibiting all persons from writing any explication of them, and commanding the Catholics every where to have recourse, in all dubious cases, to the apostolic see. By the republic of Venice, the several Italian princes, most of the Catholics in Germany, and the King of Spain, the authority of the council was acknowledged, and the decrees received: in some countries without

any limitation whatever, but in Spain and all the Spanish dominions with the clause, "Saving the rights of the crown and the privileges of the subjects." Pius had the mortification, however, to find that they met with a different treatment in France. There the Queen mother and ministers had been disgusted by some of the decrees, which extended the ecclesiastical jurisdiction beyond its former bounds; and were highly dissatisfied with the tacit acknowledgment in the concluding decrees, of the superiority of the Pope above councils: an opinion which had always been opposed in France. The court, therefore, refused to receive and publish the decrees, as derogatory to the liberties of the Gallican church, and the rights of the crown. In the year 1564, a dispute of precedence having taken place between the ambassadors of France and Spain, Pius decided in favour of the former; induced, partly by the hope of prevailing on the court of France to receive the decrees of the council, and partly by his dread, that, if the young king was not gratified in this matter, his counsellors would advise him to break off all connection with Rome, and to submit the supreme ecclesiastical authority in the kingdom to a patriarch of his own election. At the same time he ordered his nuncio to explain these motives to the King of Spain, and spared no pains to convince him of the necessity of the step which he had taken; nor were his endeavours altogether ineffectual, since Philip chose to stifle his resentment, from his great desire, if possible, to live on amicable terms with the holy see.

Pius was determined by the same motives in another transaction, in which the court of France interfered during the same year. Joan d'Albret, Queen of Navarre, having been accused of Calvinism, His Holiness had published a thundering monitory against her, summoning her to appear, in person, within six months, before the tribunal of the holy inquisition at Rome, on pain of forfeiting her crown, her kingdom, and all her dominions. But the French King, Charles IX., expressed such resentment at the presumption of the Pope, in summoning to Rome the widow and mother of the two first princes of the blood-royal of France, that Pius thought proper to suppress the monitory, and to put a stop to the prosecution. At the pressing instance of the Emperor Maximilian II. this Pope granted the use of the cup to the laity of Austria and Bohemia, by a bull issued at Rome in the year 1564; but he could by no means be prevailed upon

to consent to the marriage of the priests, though no less earnestly entreated by the Emperor, and the other Catholic princes of Germany, who declared that they could no longer bear with the impure celibacy of the clergy. Pius's death took place in 1565, when he was in the 67th year of his age, and after a pontificate of five years and between eleven and twelve months. That event is said to have been hastened by his apprehensions for the loss of the island of Malta, which was then besieged by the Turks. But to whatever immediate cause it was to be attributed, the news of it was joyfully received by the Roman people, who hated the pontiff on account of the severity and oppression of his government. This hatred, united with enthusiasm, had given rise to a conspiracy against him not long before his death; but before the parties could carry their design into execution, their plot was discovered, and they were executed after having been put to the torture. Though Pius is praised for the vast sums which he expended on public works and buildings, for the convenience or ornament of Rome, yet the consideration that by so doing he impoverished the inhabitants, reflects little honour on his memory. If we are to credit Onuphrius, who was intimately acquainted with him, and had the honour of being frequently admitted to his table, he was possessed, or seemed to be possessed, while Cardinal, of every virtue that could render him worthy of the high station to which he was raised; but no sooner had he attained the dignity of sovereign pontiff, than he abandoned himself, without restraint, to all the opposite vices, hesitating at no means of accumulating wealth, that he might enrich and aggrandise his nephews and other relations. *Rycaut's Contin. of Platina. Dupin. Moreri. Nouv. Dict. Hist. Robertson's Hist. of Charles V. Vol. IV. b. xi. under the year 1554. Watson's Hist. of Philip II. Vol. I. b. v. under the year 1560, &c.—M.*

PIUS V., Pope, whose original name was MICHAEL GHISLIERI, was descended from an obscure family, and born at Boschi, a small town near Alexandria in the north of Italy, in the year 1504. When he was fourteen years of age he embraced the monastic life in a Dominican convent at Voghera, where he distinguished himself by the strictness of his conformity to the rules of the order, and acquired a high character for piety and virtue. He was ordained priest at Genoa, and became a very celebrated preacher, being master of a most powerful and persuasive eloquence. Afterwards he was elected prior of the convent of

Vigevani, and nominated inquisitor by Cardinal Caraffa, commissary-general of the Holy Office, who had conceived a strong attachment to him. After that Cardinal was elevated to the papal throne, under the name of Paul IV. he made Ghislieri Bishop of Sutri; and when, in the year 1557, our prelate was preparing to resign his dignity and to return to his monastery, he was prevented by the interposition of His Holiness, who promoted him to the purple, by the title of Cardinal *de sancta Sabina*, though he was most commonly called Cardinal *Alexandrini*, from the country of which he was a native. The same pontiff also appointed him to the post which he had himself formerly occupied, that of commissary-general to the inquisition. This office he exercised with so much severity in the Milanese and Lombardy, that he was obliged to quit those countries; and his zeal was afterwards checked by the government, when he attempted to discharge the functions of inquisitor at Venice. Pius IV. translated him from Sutri to the see of Mondovi; and upon the death of that pontiff, in 1566, by the unanimous suffrages of the conclave he was elected his successor, when he took the name of Pius V. Little was the joy which the people of Rome expressed at his coronation, as they dreaded a severe government under a person, in whose rigid and austere manners his successive promotions from the condition of a simple monk had made no change. Sensible of the coldness of the reception which he had met with, he observed to those about him, "I hope that some time hence the Romans will be as sorry for my death, as they are now for my advancement." To render himself worthy of the grateful remembrance of virtuous and good men, he displayed great zeal and diligence in promoting a reformation in the manners and morals of all ranks of people. He repressed the excessive pride and ostentation of the Cardinals, as well as the luxury in dress and mode of living of the other orders of clergy. He also gave directions for banishing all the prostitutes from Rome, notwithstanding the scandalous encouragement which they met with from some of the Cardinals and senators; and he prohibited the bull-fights in the circus, as well as all other diversions which had a tendency to promote irregularity and dissipation among the lower classes.

In pursuance of his determination to carry into execution the decrees of the council of Trent, Pius gave directions for strictly observing that which enjoined residence on the clergy,

and commanded that no persons should be admitted to ecclesiastical benefices, who would not reside. And when he was told that a strict adherence to such a decree would cause the court at Rome to be deserted, he replied, that it was better that the court should be deserted, than that the service of God should be neglected. With respect to his own relations, he commanded them all to retire from Rome, providing them with small pensions for their subsistence; excepting two of his nephews, who were attached to study; one of whom, Michael Bonello, who possessed shining talents and an excellent disposition, he was persuaded by his friends to raise to the dignity of Cardinal. While Pius was engaged in introducing a partial reformation among the ecclesiastics and the community at Rome, he displayed his zeal against the Protestants, and those who were suspected of favouring their opinions, by persecuting them with the same merciless severity which had rendered him odious in his former character of inquisitor. Peter Carnesecchi, a person of distinction at Florence, was, by his order, condemned to the flames, after having been convicted of corresponding with some of the reformed religion in Germany, and with some of his countrymen in Italy who were suspected of heresy. Aonius Palearius, one of the ornaments of his age as an elegant and liberal scholar, underwent the same fate, as we have seen in his life, for saying that in some things the Lutherans were excusable, and for calling the inquisition, "The Dagger drawn against Literature in general." Not satisfied with his endeavours to extirpate the reformed opinions out of Italy, in 1568 he encouraged Charles IX. King of France to make war upon his Protestant subjects, sending a considerable body of troops to join the royal army, and permitting some of the estates of the church in France to be alienated, in order to supply funds for carrying on hostilities.

Pius V. was not exceeded by the most ambitious of his predecessors in zeal for maintaining the high claims of the papal see. This he shewed by issuing, in 1568, his famous bull *In Cæna Domini*, which it was usual to publish at Rome on Maunday-Thursdays every year, till it was suppressed by Pope Clement XIV. By this bull anathemas were pronounced against such persons as should appeal to general-councils from the decrees of the popes, or shew any favour to such appellants; against all universities which should teach the superiority of general-councils to the popes; and against those princes who should impose

restraints on the ecclesiastical jurisdiction, or exact contributions from the clergy. This bull, however, so evidently calculated to deprive princes of the sovereignty of their dominions, and to render them and their subjects entirely dependent on the will of the Roman pontiffs, was never received in any kingdom out of Italy. Some French bishops, indeed, about twelve years afterwards, attempted to introduce it into their dioceses; but their offence against the liberties of the Gallican church was punished by the parliament with the seizure of their temporalities, and those persons were declared chargeable with the crime of high-treason who should imitate their slavish fanaticism. In the year 1569, Pius conferred the title of Grand-Duke of Tuscany upon Cosmo de Medici, Duke of Florence, who went to Rome, where he received the crown at the hands of His Holiness. During the same year, Pius thundered out a bull of excommunication against Elizabeth, Queen of England, by which he pretended to absolve her subjects from their allegiance to her, and anathematized all who should from that time acknowledge or obey her. This bull was fixed up in the night on the Bishop of London's palace, and in other parts of the metropolis; but the days were past when the appearance of such an instrument could endanger the throne of an English sovereign. Some bigotted Catholics, indeed, were encouraged by it to attempt exciting commotions against the government; but their efforts were soon quelled, and they suffered the punishment which their treason deserved.

In the year 1571, circumstances arose which directed the zeal of Pius against the common enemy of the Christian name, Selim, the Turkish Sultan, who, in the time of peace, and in violation of a solemn treaty, had invaded the island of Cyprus. Unable to arrest his progress, the Venetians, to whom the island belonged, strongly solicited His Holiness to employ his influence in procuring assistance for them from the Christian princes. With their request Pius readily complied; but of all the great European princes, he succeeded only in his application to Philip II. King of Spain, who, from the situation of his dominions, and the enmity which had long subsisted between him and the Turkish sultans, had no less reason to dread the increase of the Ottoman power, than either the Pope or the Venetians. He, therefore, without hesitation, entered into a league with His Holiness and the republic, by which he bound himself to pay one half of

the expence of a powerful armament which it was judged necessary to employ, while the Venetians engaged to defray three fourths of the other half, and the Pope the remainder. The preparations of the combined powers were carried on with such celerity and dispatch, that about the middle of September a fleet was ready to sail from Messina, consisting of upwards of two hundred and fifty ships of war, besides other vessels, and carrying, if we may believe the contemporary historians, nearly fifty thousand men. The command of this mighty armament was given to Don John of Austria, whom the Pope, indulging the most sanguine hopes with regard to the issue of the war, exhorted to embrace the first opportunity of engaging with the enemy, assuring him that he would obtain a complete victory. He sent him at the same time a consecrated standard, and a number of ecclesiastics to officiate in sacred things on board the ships; and he ordered a fast and jubilee to be proclaimed, with an absolution from their sins to all who should acquit themselves with honour against the infidels. In our life of Don John, we have given an account of the memorable victory which was soon afterwards obtained by this fleet over that of the Turks, near the gulph of Lepanto, the intelligence of which spread universal joy throughout all Christian Europe. When it was brought to the Pope, he cried out, in the words of sacred writ, "There was a man sent from God, whose name was John." Pius survived this great event only a few months, and was carried off by an attack of the stone in 1572, when he was about the age of 68, after a pontificate of six years and between three and four months. When compared with his predecessors, notwithstanding the intemperance of his zeal for the Catholic faith, and his unjustifiable endeavours to exalt the dignity, and extend the privileges and authority of the Roman see, his name appears with honourable distinction on the list of popes. His laudable efforts to promote a reformation of manners at Rome, and to compel the clergy to the regular discharge of their duties, have been already noticed. He was also a lover and patron of learning and of learned men, and scarcely preferred any persons to considerable dignities, who were not strongly recommended by their abilities and endowments. In his private life he was irreproachable and highly exemplary. He was beatified by Clement VIII. and canonized in 1712, by Clement XI. A volume of his "Letters" was published at Antwerp in 1640, under

the title of "Apostolicarum Pii Quinti Pontificis maximi Epistolarum, Lib. V.," in 4to. *Rycaut's Contin. of Platina. Dupin. Moreri. Nouv. Dict. Hist. Bower. Watson's Hist. Reign of Philip II. Vol. II. b. ix. part ii.* — M.

PIUS VI, Pope, originally known by the name of JOHN-ANTHONY BRASCHI, was descended from a noble, but reduced family, and born at Cesena, a small town belonging to the ecclesiastical state, in the year 1717. Being destined to the church, and possessing a promising capacity, he received the most liberal education, by which he became qualified to run the career of ecclesiastical preferment, with reasonable hope of success. His abilities recommended him to the patronage of Cardinal Ruffo, who appointed him to the post of *Uditore*: a charge which in the establishment of the Roman church comprised the offices of vicar, counsellor, and assistant. In this situation he conducted himself with so much good sense, probity, and zeal, that he secured the affection of the Cardinal, and acquired the reputation of being one of the best informed persons in Rome. As a mark of his esteem for Braschi, this generous prelate, when on his death-bed, left him the continuation of his appointment for life; and such was Braschi's veneration for his patron, that, out of respect for his memory, he retained the situation of *Uditore*, even after he became Pope. Upon the death of Cardinal Ruffo, Braschi was promoted to a canonry of St. Peter's; and he afterwards recommended himself so powerfully to the esteem of Pope Benedict XIV. that he conferred upon him the episcopal dignity, and made him treasurer of the apostolical chamber. Under the pontificate of Clement XIV. more generally known by his family name of *Ganganelli*, Braschi was raised to the purple; and in this progressive advancement, he constantly displayed a love of justice, the strictest morality, close application to business, and the most unassuming manners. After the death of Clement XIV. in September 1774, the conclave for the choice of a successor opened early in the following month of October, and was for some divided by the intrigues of different contending parties. One of the most powerful of these, which was under the influence of the court of France, exerted itself to elect Cardinal Pallavicini, till he declared that he would not accept of the pope-dom, and urged his friends to support the interests of Cardinal Braschi, by which means the party for his election gained a decisive superiority; all the suffrages were united in his favour on the 14th of February 1775, and

he was proclaimed Pope under the title of Pius VI.

The new pontiff commenced his government with correcting various abuses which had taken place in the internal administration of affairs, as well as in the police of Rome, and with endeavours to restore the dilapidated finances to order and regularity. For this purpose he liberally patronized several useful reforms, and beneficial establishments in the state. Soon after his accession he had a difference with the court of Naples, which led him to display great firmness in support of his dignity, whatever may be thought concerning the wisdom or policy of his conduct on that occasion. The King of the two Sicilies had appointed M. Filangieri, formerly Viceroy of Sicily, to the archbishopric of Naples; and as the laws of that metropolis required that the archbishop should be a Cardinal, application was made to His Holiness to bestow on him that dignity. Pius returned for answer, that although the laws enacted that a Cardinal should be the archbishop, it did not follow that the archbishop should become a Cardinal; and that His Majesty, who could not be insensible of the difference, might have promoted to the archbishopric some one or other of the Neapolitan Cardinals residing at Rome, instead of thus indirectly assuming authority to confer one of the greatest dignities of a foreign hierarchy on one of his subjects. So steadily did Pius maintain his refusal to comply with the King's wishes, that Filangieri soon died of a broken heart, occasioned by the mortification of not being able to obtain a dignity inherent to his office. But Pius derived real honour from the works of magnificence or utility, on which he expended the revenues of his see. He augmented and completed the noble Clementine museum in the Vatican, founded by his predecessor, as a receptacle for the monuments, vases, statutes, medals, and other remains of antiquity, which were procured by excavations in the estates of the church, or other means. The engravings and descriptions of the treasures in this collection were afterwards published, and formed six volumes in folio. Pius projected the design, and by degrees finished the erection, of the present majestic vestry of St. Peter's. He built a church and established a library in the abbey of Subiaco. For the relief of the sick and indigent he founded hospitals. He also shewed his regard for the interests of commerce, by repairing the port of Ancona, and erecting the beautiful light-house, which is at once an ornament to the city, and

of the highest utility in the navigation of the Adriatic sea.

But the greatest economical undertaking of Pius's administration, was the draining of the Pontine marshes; and if he did not completely succeed in effecting it, he is not the less entitled to praise for the grandeur and utility of his design. The marshes extended upwards of forty miles in every direction, occupying the whole valley from the Apennines to the sea, commencing at the port of Astura, covering the coast of Terrachina, and reaching to the kingdom of Naples. To fit this vast space for the purposes of agriculture, and by so doing to purify the air from the pestilential vapours arising from it in its marshy state, had been an object which employed the labours of the censor Appius Claudius, who carried through it the famous way which bears his name. Augustus, also, and others of the Roman emperors, as well as several of the Popes, had directed their attention to the same design; and though all their projects had been baffled, Pius VI. was not discouraged from attempting the arduous work. To accomplish it, he employed the best engineers in Rome, and went regularly every year to inspect in person the progress which they made. He caused immense canals to be dug, for the purpose of receiving the water from the marshes; and by this means rendered considerable tracts of land fit for husbandry. He also constructed on the side of these canals a large and beautiful road, nearly forty miles in length, ornamented with four rows of poplars, and interspersed with houses of accommodation; and at its termination he built a large and elegant palace, one of the finest in all the Roman state, out of the metropolis. It is to be hoped that the successors of Pius in the sovereignty of the country will not suffer their attention to be diverted from this object, till by perseverance, the grand end to which his labours and the principal revenues of the state were for a long time devoted, may be happily attained. Pius also displayed his magnificence in the reception which he gave to several royal personages from various parts of Europe, who came to visit Rome during his pontificate. Among these were Joseph II. Emperor of Germany, Paul, the Grand Duke, and afterwards Emperor of Russia, Gustavus-Adolphus, King of Sweden, the Duke of Gloucester, brother to the King of Great Britain, and Prince Augustus-Frederic, son of His Majesty, and now Duke of Sussex.

Excepting his difference with the court of Naples, Pius spent the first six years of his

pontificate in the most perfect tranquillity, both at home and abroad, occupied in regulating the internal government of his state, and in carrying on the undertakings which we have mentioned. But soon after the death of the Empress Queen Maria-Theresa, towards the end of the year 1780, he began to meet with events which created to him the most painful mortifications, and by degrees reduced his power and authority to the lowest level. That princess was most religiously devoted to the court of Rome, and while she lived maintained the Austrian dominions in Germany, Hungary, Italy, and the Low-Countries, in a strict obedience to the holy see. But no sooner did her son Joseph II. come into the possession of his hereditary territories, than he began to carry into execution without delay, the schemes which he had long formed for promoting a reform in ecclesiastical affairs, and emancipating his subjects from papal jurisdiction. With this view he issued edicts and ordinances, by which the secular clergy were subjected to lay-magistrates; the vows of nuns were submitted to the authority of diocesan bishops, and matrimonial dispensations removed from the court of Rome; all donations made to religious houses by those who should enter them were prohibited; various religious houses in all parts of his dominions were suppressed; all Austrian, Hungarian, and Lombard bishops were enjoined never to accept the dignity of Cardinal; all subordination whatever to the holy see in secular affairs was disclaimed; and other vigorous steps towards a complete emancipation were pursued. These bold and unexpected proceedings of so powerful a monarch, could not but excite the greatest uneasiness and alarm in the breast of Pius. At first he flattered himself that some opposition would be made to such innovations by the imperial subjects themselves; and he was encouraged in that hope by the strong remonstrances which were sent to the Emperor, from the clergy of Brabant, Flanders, and Lombardy. These remonstrances, however, produced no effect on Joseph, who persisted in his schemes, supported by the assistance of the lay-magistrates and the military power. Even the Archduke Ferdinand, his brother, had been nearly deprived by him of the government of Lombardy, for seconding the remonstrances of the Milanese clergy. In these circumstances, His Holiness thought it high time to remonstrate himself against the imperial measures, and directed his nuncio at the court of Vienna to present the most pres-

sing solicitations to His Majesty, that he would take into serious consideration the consequences of his proceedings. But the representations of this minister proved equally inefficacious with the remonstrances of the prelates; and the Prince de Kaunitz told him, that his master was fully aware of the effects of what he had done, and persisted in his resolve to carry into execution the edicts which he had issued.

The season was now no more when ecclesiastical censures were dreaded as the most formidable of evils, and the thunders of the Vatican could make the boldest monarch tremble. Pius, therefore, mortified in the extreme to see such open attacks made on the papal prerogatives under his pontificate, resolved to try whether his personal entreaties might not have the effect of prevailing with the Emperor to desist from his hostile purposes. He accordingly determined to visit that prince at Vienna. This determination was highly disapproved of by the members of the sacred college, as they thought that it tended to cast on the papal dignity the disgrace of supplicating imbecility, without affording any ultimate prospect of success. His Holiness, however, continued firm in his resolution, and is said to have observed, that he had rather submit to humiliation in his dignity, than to remorse in his conscience. After sustaining the fatigues of a winter's journey over the Alps, the Pontiff arrived at Vienna in the month of March, 1782, where the Emperor received him with every possible mark of external respect, and treated him with the same distinction as if he possessed that plenitude of power which his predecessors had enjoyed, and was reigning in his own capital. The Emperor and the Pope held repeated conferences on the subject of the changes which Joseph was making in ecclesiastical matters; but the eloquence of Pius failed in persuading that prince to repeal any of his late edicts, and could only obtain a respite for some religious foundations which were threatened with dissolution. While Pius continued at Vienna, he is said to have received several Protestant princes, noblemen, and clergymen, with the greatest affability; but at this time of day, the tale which is added by some of his eulogists will not easily be credited, that he converted to the Catholic persuasion many thousand Protestants, who had come to Vienna for the purpose of seeing him pontifically officiate on Easter Sunday.

After the Pope's return from his unsuccessful visit to Vienna, much of his attention was employed during several years, on the im-

provement of his temporal dominions, and the enriching and aggrandizement of his relations. He was, in particular, so profuse in the honours and emoluments which he accumulated on two of his nephews, one of whom he raised to the cardinalate, and the other to the ducal dignity, that no little disaffection to his government was created in the minds of the people, who saw them grow wealthy by the plunder of the estates belonging to the apostolical chamber, and the most oppressive public spoliations. In the meantime he was involved in new disputes with the court of Naples, which was encouraged by the example of the Emperor, and the unsuccessful expedition of His Holiness, to abolish some of his unwarrantable prerogatives which the court of Rome had for ages been accustomed to exercise in the Neapolitan dominions, as well as the practice of delivering a white horse to His Holiness on St. Peter's day, as a token of feudal vassalage to the holy see. For some time Pius flattered himself that the dispute about his prerogatives might be terminated by a *concordate*, which he sent a nuncio extraordinary to negotiate at Naples. The negotiation, however, after having been long protracted, came to nothing; and, in the year 1787, a case occurred which evinced the determination of the court no longer to permit appeals to be carried to Rome against the judgment delivered in suits between Neapolitan subjects. The young Dutchess of Maddaloni, of one of the most illustrious and richest Neapolitan families, had sued, before the archiepiscopal tribunal, a divorce from her husband, *ob naturalem Impotentiam*. Upon sentence having been given declaring the marriage void, the Duke, according to ancient custom, produced an appeal to the court of Rome. But the King, by the advice of the Neapolitan lawyers and canonists, headed by the minister for ecclesiastical affairs, forbade the removal of the lawsuit to Rome, and appointed a judge of the appeal within the kingdom. The person selected was M. Ortizi, Bishop of Tropea in Calabria, who confirmed the sentence delivered by the archiepiscopal court of Naples. About the same time His Majesty abolished for ever the disgraceful feudal homage signified by the presentation of a white horse to the Pope, which had been introduced in the dark ages, and continued through subsequent centuries by the weakness and superstition of the court of Spain. When intelligence of these proceedings was brought to the Pope, he issued a solemn protest against the innovations made by them on the sovereignty of the

holy see over the kingdom of Naples. He then sent to his internuncio at Naples two apostolical bulls: one of which was delivered to the Dutchess of Maddaloni, warning her of the insufficiency of the late proceedings to justify her in contracting any second marriage, and pronouncing, if such an event should take place, that it could be considered in no other light than as an act of adultery. The other bull contained a monitory for Bishop Ortizi, charging him with having impiously usurped the judicial rights of the holy see. The Dutchess submitted to the papal admonition; but the Bishop adhered firmly to the measures of his court. The business ended by the banishment of the internuncio from Naples, in September 1788.

Besides his disputes with the Imperial and Neapolitan courts, Pius had a misunderstanding with the Grand-Duke of Tuscany, respecting some innovations of the Bishop of Pistoja. This misunderstanding, by a succession of ill offices, changed into a violent quarrel, in which the Grand-Duke undertook to annihilate the spiritual power of the Pope in his dominions, and to counteract the supremacy in the hierarchy of the state. The effects of a similar spirit were manifested by the Venetian republic, the senate of which had, in the early part of the present Pope's reign, secularized a number of abbeys, and other religious establishments, and incorporated them with those belonging to the nobility. On account of these proceedings, the Pope had threatened them with the effects of his apostolical anger, and even gone so far as to talk seriously of compelling them to obedience, by the force of temporal arms. This quarrel, indeed, had been appeased, by the intervention of some of the Cardinals; but the senate continued to suppress and reform conventual houses in favour of hospitals and other charitable establishments, without paying any regard to the murmurs and complaints of the Pontiff. The Duke of Modena, likewise, without the concurrence of the holy see, suppressed the inquisition in his state, and was preparing, if it should prove necessary, to arm against the Pope in defence of certain territorial rights. But, great as were the mortifications which the Pope endured, and alarming as were the diminutions of his authority and prerogatives, from the issue of his contests with the powers already mentioned, the weight of these evils was easily to be borne, when compared with the pressure of those calamities with which he was overwhelmed by revolutionary France. In that country, before the assembling of the states-general, a disposition

was shewn by many of the higher clergy to introduce reforms in matters of an ecclesiastical nature, without any application for the concurrence of the holy see. The French government, likewise, without communication with the court of Rome, had suppressed the order of the Celestines in France, and seized upon the estates of those of the same order, who, living under the Roman jurisdiction at Avignon, had property in the French territory. Such symptoms of independence and alienation gave Pius no little concern; and this was heightened by the edict which was passed in favour of the Protestants, granting them a civil existence, and legitimating their children. On this occasion Pius prudently abstained from adopting those violent measures which were suggested by some members of the sacred college, and mourned in silence over these attacks upon his dignity, and that toleration of heretics which threatened ultimate ruin to the Catholic church.

After the states-general had assembled in 1789, one of the first abuses which was corrected, and which the court had previously resolved to sacrifice, was the payment of ecclesiastical tribute to Rome, under the form of bulls, dispensations, and other objects of spiritual traffic. This was followed by the decree of the National Assembly at the close of the year, declaring the church estates to be national property, which filled the court of Rome with general consternation; especially as no redress could be hoped for from remonstrances, since all those which were made by the Cardinal ambassador were in vain. At length, the Pope's temporal possessions in the Comtat Venaissin and Avignon were confiscated by the National Assembly. Against this seizure of his property, briefs and bulls were issued by the Pope, and the partizans for His Holiness and the French revolution in the country which was the object of dispute, carried on against each other a civil and bloody contest. At length, the revolutionists of Avignon gained the ascendancy; and, after dethroning the archbishop, and dispersing the clergy for refusing to take the civic oath, they deposed the Pope from his sovereignty, seized his revenues, and Avignon, with the whole of the papal territory in France, was converted into republican departments. When the National Assembly had formed their civil constitution for the clergy, the Pope was solicited by the anticonstitutionalists, with the Abbé Maury at their head, to suppress it by an apostolical bull. Accordingly, he dispatched with that view his celebrated monitory of the 13th of April 1791. But this instrument

was treated with the utmost ridicule, and served no other purpose than to increase the severity of the proceedings against the nonconforming clergy, and to excite the popular odium against His Holiness. Being regarded in no better light than as a tocsin for a civil war, the Parisian youth, to express their resentment against the power which issued it, went so far as to burn the effigy of the Pope, ornamented with his pontifical insignia, in the gardens of the Palais Royal. By one of the briefs which accompanied this bull, Talleyrand Perigord, Bishop of Autun, who has since that time made a very distinguished figure in the political history of France, was formally suspended from his episcopal functions, with the threat of excommunication after forty days, if he did not take advantage of the proffered delay for repentance; and Lomenie, Archbishop of Sens, was likewise degraded from his dignity of Cardinal, for adhering to the civil constitution of the clergy, though he had endeavoured to avoid this disgrace by a previous and voluntary resignation.

The hostility of the court of Rome to what was transacting in France, however, was not confined to briefs and bulls, but was displayed in prosecutions against such persons as were suspected of any attachment to the revolution which had taken place. Several officers, natives of France, but employed in the Pope's service, were degraded, and sent to the galleys, for having discovered sentiments favourable to the new order of things. A kind of proscription, likewise, was begun against every thing or person which bore the name of French or Frenchman, till it was suspended in consequence of the interference of the executive council of the French republic, which threatened hostilities, if redress were not immediately obtained. After the appearance of the manifesto of the coalition of crowned heads against the French republic, menacing with extermination all who should dare to resist their forces employed in maintaining the cause of royalty, military preparations were begun to be made in the papal dominions, which could not but be considered by the French government as intended to strengthen the power of their enemies. The suspicion of inimical designs which these preparations excited, was confirmed by the circumstances connected with and immediately following the murder of Basseville, the French ambassador, by the Roman mob. That minister was sent to Rome in 1793, to dissuade, or terrify, the Pope from entering into the league against the republic; and had been instructed to erase the royal

arms from the French academy, and all public buildings belonging to the nation, and to substitute the republican insignia in their place. Pius, however, in reply to his demand of being received as an accredited minister, returned a note, recapitulating the injuries and insults which had been offered to him by the French, both as universal head of the church, and as a secular prince, and declined acknowledging him as the representative of a friendly power, before proper reparation had been made to the holy see for its wrongs. This note, it is said, rendered Basseville furious and implacable. Having been prevented from displaying on the public buildings the emblems of republicanism, he imprudently determined to maintain in his personal appearance the honour of his government, and openly paraded the streets with the national cockade in his hat. This conduct occasioned violent murmurs among the populace, which, it is reported, induced the minister for foreign affairs to request it of him, as a particular favour, that he would not expose himself, by persevering in that practice, to popular resentment, the consequences of which might prove fatal. To this admonition Basseville paid no regard; and having ventured out on a Sunday in his carriage, through the Strada del Corso, which was most frequented as a public parade, displaying, as usual, the national badge, the mob became so irritated, that they assassinated him upon the spot. This horrid catastrophe might be the effect of a sudden ebullition of popular rage; but the gentle terms of reproof in which it was condemned by His Holiness, as an excess which had deranged the public tranquillity, afforded plausible grounds to the republicans for charging the Roman government with being abettors, if not the authors of the crime. The certainty that this event must be followed by a complete rupture between France and the holy see, determined Pius openly to declare against the republic. He therefore published his manifesto, in which he ordered a general armament, to assist in exterminating the sworn enemies of all thrones and altars, whom he held out to universal odium in indignant language, the severity of which seemed to be extenuated, if not justified, by the atrocities which the revolutionists had committed. This manifesto offered amnesty and absolution to criminals who should take up arms for the church and state, and exempted no persons from the general rising but children, old men, and priests, who, to use the pontiff's language, were to raise up their hands on the

mountain, while the faithful fought in the plain. But the penury of the papal treasury, owing to the wretched administration of the finances, rendered it inadequate to the extraordinary demands of such a crisis; and the expedients to which recourse was had in order to raise supplies, gave rise to so much discontent and dissension, that all the force and vigilance of government were requisite to preserve internal quiet, instead of being employed on objects of foreign warfare. No long time, therefore, intervened, before the language of His Holiness underwent a change, and he was solicitous to be thought adverse to all hostile designs against France. It cannot but be supposed, that the success and progress of the republican armies had also some weight in determining the line of conduct which he was now willing to adopt. To some individuals of the French republic, who had been pursued by Neapolitan frigates, and were shipwrecked on the territory belonging to the church, he ordered every necessary attention and kindness to be shewn; and when the privateers of Civita Vecchia had captured some French merchantmen, he immediately directed that they should be taken to Marseilles, and restored to their original owners, taking occasion from that circumstance to declare that he was not at war with any country. In thus declaring himself neutral, the Pope undoubtedly chose the wisest and safest part; but he had not the prudence to be steady in his neutrality. When Bonaparte penetrated into Italy in the spring of 1796, after gaining successive victories over the Austrians, Pius committed an act of aggression, by suffering the Neapolitan cavalry who were hastening to their succour to pass through the territories of the church, and even directing their march. It was not long before he had reason to lament the impolicy of his conduct.

No sooner had Bonaparte dispersed the Austrian armies in Italy, than he proceeded against those Italian states which had either joined or favoured them. Having with his main army entered the territory of the Pope, and without resistance taken possession of Bologna, Ferrara, and Urbino, His Holiness was under the necessity of throwing himself on the clemency of the conqueror, who granted him an armistice; but on very severe conditions. By the terms of it, the Pope was compelled to set at liberty those persons who were at that time confined for their political conduct or opinions; to renounce the friendship of the coalesced powers, and to shut up his ports against them; to surrender to the French the

the cities of which they already had possession, as well as the citadel of Ancona; to pay twenty-one millions of French money; and to deliver one-hundred pictures, busts, vases, or statues, and also five hundred manuscripts, to be selected by commissioners who should be sent to Rome for that purpose. Such were the conditions on which Bonaparte granted an armistice to the Pope, and consented that he should send commissioners to Paris, in order to negotiate a peace with the executive directory. These commissioners studiously delayed entering into any definitive arrangement respecting the object of their embassy, in expectation of hearing such tidings of the success of the Austrian arms as would render the conditions more advantageous to the holy see; for General Wurmser was on his march to Italy with a new army, composed of the flower of the German troops, with which they flattered themselves that he would prove the deliverer of that country from the Gallic yoke. Indignant at their conduct, the directory ordered them suddenly to quit the republic, by a mandate issued to the minister of police. In the meantime General Wurmser had arrived in Italy with his formidable army, and was at first so successful, that he compelled the French to raise the siege of Mantua, a fortified place of the highest importance, with very considerable loss. So infatuated was the Pope with the news of this success, that he sent his vice-legate to take possession of Ferrara, which the French had evacuated, notwithstanding the remonstrances of the Chevalier d'Azara, the Spanish ambassador, who represented this step as a direct violation of the armistice between His Holiness and the French republic. A congress was afterwards held at Florence, between commissioners from the French army of Italy, and a papal negotiator, in order to bring about a peace; but the conditions on which the former insisted, were unanimously decreed by a congregation of Cardinals to be not only incompatible with the truths of the Catholic religion, but also subversive of the rights of sovereignty, and for those reasons inadmissible. As, therefore, there was no prospect of obtaining peace with the French republic, His Holiness refused to comply with the terms to which he had assented when the armistice was concluded.

The court of Rome had now the boldness, or rather temerity, to resolve on trying the fortune of its arms against those of France, having been promised the assistance of a considerable body of troops by the court of Vi-

enna. To give efficacy to this resolution, the Pope ordered extraordinary levies to be made in the ecclesiastical state, and no means were left unemployed which could operate on the enthusiasm or fanaticism of the multitude, to induce them to take up arms, and to support their courage. The warlike ardour of His Holiness, however, was but ill seconded by his subjects, many of whom were more anxious to welcome the French to Rome than prevent their arrival. His government had become odious and contemptible; and the struggle of the papal army with the victorious legions of France, seemed rather an object of ridicule than apprehension. The crisis soon arrived which brought affairs to an issue, and exposed the fatal policy which had directed the determinations of the papal cabinet. Early in the year 1797, the defeat and complete dispersion of the last Austrian army which was sent for the relief of Mantua, and the consequent fall of that fortress, gave Bonaparte leisure to turn his arms against the papal dominions. His troops entered them on the 1st of February, and met with such feeble resistance from the papal forces, that they were overpowered with but little loss on the part of the French. In a few days they proceeded to Loretto, and took possession of the famous Madonna, together with a treasure of about three millions of livres. The whole marche of Ancona next submitted, with little shew of resistance; and on the 19th, Bonaparte had his head-quarters at Tolentino. Deprived of the support of his allies, and reduced to the lowest extremity, the Pope now addressed a submissive letter to the victorious General, in which he earnestly solicited an amicable termination of the contest; and he dispatched with it two ecclesiastics, fully empowered to conclude a treaty. During the negotiation, His Holiness entertained so little hope of succeeding in his application to Bonaparte, that he had made preparations for flight to Naples with such of his treasures as could be conveniently transported. As this circumstance could not be concealed, the city of Rome was thrown into the utmost confusion and anarchy, till certain information arrived of the conclusion of peace. By the terms of it, the Pope confirmed all the conditions of the armistice; agreed, without reserve, to the annexation of Avignon and the comtat of Venaissin to the French republic; and consented to pay thirty millions of livres, as well as to furnish the French army with sixteen thousand horses, by way of ransom for the remnant of his dominions which he was permitted to retain.

By this peace of Tolentino the political existence of the holy see was prolonged for a short time; but it was left in a state of extreme embarrassment. The papal coffers were empty, and every apparent resource had been exhausted by the exactions which had already been made to pay the contribution imposed by the last year's armistice. But new exertions were necessary in order to execute the present treaty, and a few days after the signing of the peace, mournful edicts were published by the Pope, in which, after calling to the remembrance of his subjects, that the exigencies of the state had formerly compelled him to demand the half of their plate, he informed them that he must now, when circumstances were more critical, request that within three days the other half might be carried to the pontifical treasury. This requisition, and the other exactions which he was under the necessity of enforcing, in order to satisfy the French, excited much murmuring and discontent among the people, and strong symptoms of a revolutionary spirit were discoverable in all parts of the ecclesiastical state. The popular odium was particularly manifested against the Duke of Braschi, on whom was lavished every expression of indignation and contempt. To check and restrain these tokens of public hatred and disaffection, the government of the court of Rome became severe and tyrannical. To over-awe the people, a stronger garrison was placed in the castle of St. Angelo, and soldiers were distributed in different quarters of the city. Many of the inhabitants, likewise, were arrested and imprisoned, as suspected persons. These severities, however, only tended to aggravate the evil, and to direct the public resentment more personally against the Pope, who could never appear abroad without receiving the strongest marks of disapprobation. Several of the Cardinals also were insulted by the populace; a spirit of insubordination rapidly gained ground; and political conspiracies were daily formed. In this distracted situation of affairs, Joseph Bonaparte, the brother of the General, arrived at Rome with the character of ambassador from the French republic.

The presence of a French minister at Rome, as will naturally be imagined, was a circumstance highly acceptable to the party who were desirous of abolishing the papal government, and of establishing in the room of it a Roman republic. On this design they were zealously bent; and so sanguine were they in their persuasion that such a change might be easily brought about, that on the 26th of December

1797, a deputation from their number addressed themselves to the French ambassador, to inform him of their intention, and to know if the French government would protect their revolution if once effected. From the most dispassionate account of this affair which we have met with, it appears, that the ambassador rejected their overtures, and peremptorily enjoined them never to come to him again with such projects, of which he displayed to them the folly and impracticability. On the following day, however, a tumult took place, in which two of the Pope's dragoons were killed by the insurgents. These were afterwards dispersed; many of them were arrested; and as the French cockade which they had assumed wore the appearance of French support or connivance, the ambassador hastened the next morning to give in to the secretary of state the list of those who, employed in his service or placed under his protection, had alone the right of wearing it. While he was with this minister the popular tumult became more serious; and towards the close of the day, cries of, Live the republic, and the Roman people, were echoed throughout the adjoining streets, while numbers of the insurgents entered the courts of the French palace, vehemently demanding the aid of the French republic, as their liberty was now assured. The French officers who were with the ambassador proposed to drive them away by force; but that minister, judging that his authority would be sufficient to determine their departure, put on the insignia of his office, with the intention of addressing them in the Italian language. In this design, however, he was prevented, by a discharge of musketry from a party of soldiers, who had arrived and fired upon the insurgents in the courts of the palace. The first discharge was followed by a second, and the soldiers were preparing for a third, which the French General Duphot rushed forwards to prevent. Upon this a scene of confusion took place, in which Duphot was shot by the military, and his remains are said to have been afterwards treated by them with savage barbarity. The ambassador having escaped into his palace, the Spanish minister sent to the secretary of state, to protest against the horrors which were taking place; who assured him, and most probably with truth, that the Pope was entirely ignorant of what had passed. The fairest account of this unfortunate affair seems to have been given by those writers, who attribute the violation of the jurisdiction of the ambassador, and the murder of General Duphot, to the negligence of the commander of

Rome, who took measures of quelling the riot, by sending troops without such officers at their head as were qualified to execute his orders with judgment and prudence.

In consequence of these events, the French ambassador thought proper immediately to quit Rome, and retire to Florence, though the most pressing endeavours were used by the pontifical ministry to induce him to continue in the exercise of his functions at the papal court. At the same time the secretary of state dispatched letters to the papal minister at Paris, enjoining him, in the name of His Holiness, to humble himself before the French directory, and to offer them any indemnifications which they might demand, as a satisfaction for crimes which were to be attributed to the tumult of a rebellious populace. The occasion, however, was too favourable to be neglected by the directory, who had been apparently watching the errors of the papal administration, to find a plea for seizing the remaining treasures of the ancient metropolis of the world, and for assuming the empty glory of erecting the Gallic standard on the capitol. Orders were therefore given for the march of the French and Cisalpine forces to Rome. Of its approaching dissolution the holy see felt the infallible symptoms; but, in order to deprecate the wrath of the French government, and ward off the fatal blow, fruitless solicitations were made for the mediation of the Spanish ambassador, and that of the courts of Naples, Florence, and Vienna. The intervention of heaven was also sought by prayers, fastings, processions, and jubilees. The theatres were shut up; and new and numerous arrests of suspected persons were ordered to be made. By way of contempt of these acts of government, the revolutionary party covered the walls with satirical and menacing placards; and they also distributed among the people portraits of Bonaparte, with the title of the new saviour of the world. In the meantime the French and Cisalpine armies, under the command of General Berthier, marched towards Rome without meeting with the least resistance, preceded by a proclamation, in which the General declared that the only object of his visit was the punishment of the murderers of Duphot and Basseville, and that the people of Rome should find in the French army protectors and friends. Though the meaning of this proclamation could not be misunderstood, and the revolutionary party were encouraged by it to proclaim the Roman republic, on the 15th of February 1798, the Pope resolved to

make one effort more to preserve the government of the holy see from annihilation. Accordingly, he sent to Berthier, who was encamped without the walls of the city, his Cardinal-vicar, and other deputies, accompanied by the Neapolitan minister, who were instructed to negotiate for the continuance of his temporal existence, by the further sacrifices of Provinces and of millions, which were liberally offered at the present crisis. His last hopes, however, were quickly dissipated, by the refusal of the General to admit any other deputation than that of the Roman people.

For a particular account of the events attending that revolution, which gave a mortal blow to the papal authority, we must refer to the historians and annalists of the time, and confine ourselves to a brief notice of the circumstances which befell His Holiness, and those princes of the Romish establishment, the members of the sacred college. As the revolutionary storm was approaching, some of the Cardinals, and particularly those of them who by the political part which they had acted were peculiarly obnoxious to the French, prudently fled from Rome, while the means of flight were in their power. The great majority of them, however, continued in that city, probably flattering themselves with the hopes of retaining their ecclesiastical rank and possessions, though at the expence of very considerable sacrifices. At first they were treated with forbearance, after the French commissaries, who were sent by the directory to form a constitution of government for the Romans, had compelled them formally to abdicate their authority. But their estates soon excited the rapacity of their conquerors and the newly constituted authorities, and were declared confiscated to the use of the nation, while the Cardinals themselves, excepting those who were confined to their beds by sickness, were included under one common proscription, and confined as prisoners in one of the convents at Rome. From this prison they were sent to Civita-Vecchia, where they were subjected to such insults and menaces, that the greater part of them thought themselves happy to purchase, by the sacrifice of their wealth, their deliverance and liberty to fly for refuge to countries which had not yet been brought under the Gallic yoke. While the work of confiscation was going on at Rome, the Pope remained confined to his apartments at the Vatican, in anxious and trembling uncertainty with respect to his fate. That of his nephews had been already decided. The Cardinal was a fellow-sufferer with the

other members of the sacred college; and the estates of the Duke of Braschi were confiscated without remorse to the benefit of the public. His magnificent and sumptuous furniture, his pictures, engravings, antiques, and his museum, were submitted to the humiliation of a public auction. The estates and property of His Holiness were involved in the same confiscation with those of the Cardinals; and the French commissaries, judging that his presence in Rome was incompatible with the tranquillity of the state, decreed that he should be sent beyond the boundaries of the Roman territory. It is mentioned as a singular circumstance, that, whether it was merely owing to chance or design, the officer who was sent to notify their decree to the Pope, was a general of the name of Calvin. From Rome Pius was escorted by a body of French cavalry to Sienna, where his first residence was in the convent of St. Barba, belonging to the Augustinian monks. This place he was obliged to quit by an earthquake, which overthrew the apartments adjoining to those which he occupied, and damaged his own; when he took up his abode within the walls of the city. In the month of May, he removed to a Carthusian convent within two miles of Florence. In this retired place Pius kept his little court, supported by the liberality, and cheered by the attachment of some faithful and wealthy sons of the church; but with so much circumspection, to avoid giving umbrage either to the French or Tuscan governments, that he offered to leave the nomination and regulation of his household to the inspection of the French minister. It was scarcely possible for papal humiliation to descend farther; for this minister was a protestant divine of the Lutheran persuasion. But, stript of his temporal dignity, His Holiness presented an example of christian-like resignation. Towards those who had despoiled him of his power and authority, he ever expressed a meek and forgiving disposition. Disburdened of the weight, and unembarrassed by the cares of government, his health became more stable, his spirits increased, and adversity seemed thus to prove to him the true road to happiness. Scarcely, however, had he begun to enjoy the blessings of this state of humble retirement, when the French directory cruelly invaded his repose. Under pretence that his presence so near the ancient seat of government, would probably endanger the tranquillity, or impede the regeneration of Italy, they enjoined the Grand-Duke to dismiss him from the Tuscan territory. However reluctant the Grand-Duke might be to drive the

aged Pontiff from his peaceful asylum, he found himself under the necessity of notifying to him the pleasure of the directory; and application was made to the Emperor, to grant him a place of refuge in Germany. Difficulties arising, however, which prevented his removal into that country, he would have gone into Spain, had not prudential considerations induced the court to decline the request which was made to receive him there. It was then decided that he should be sent to the Island of Sardinia, where a papal conspiracy, should enthusiasm give rise to so desperate a measure, must necessarily be circumscribed within narrow bounds; but the attack of a serious illness made his removal impossible. This malady disarmed for a time the jealousy of the directory; and after his health returned, Pius was permitted to remain in peace at the Carthusian convent, till the renewal of the war between France and Austria which had been terminated by the peace of Campo Formio, when it was determined that he should be removed into the interior of France. Accordingly, in the month of March 1799, he was conducted from Florence to Parma, and from that city, after a short stay, to Turin. Hence he was carried over the Alps to Briançon in Dauphine, and from that place to Valence in the same province, where it was decreed by the directory that he should take up his residence. But the mortification, however, and fatigue which he had undergone, in being transported from place to place like a malefactor, and frequently exposed to the contumely and insults of the rude, illiberal, and unfeeling, who could not exult in the destruction of the papal power without ungenerously triumphing over an old man's distresses, he caught a feverish disorder, which carried him off on the 29th of August 1799, in the eighty-second year of his age, and the twenty-fifth of his pontificate. To his remains the accustomed sepulchral rites were refused by the directory; but about four months after his death, a change of government having taking place in France, the consuls of the republic ordered that he should be buried, with the honours commonly due to a person of his rank, and that a simple monument should be erected over the place of his interment, with an inscription expressing the dignity which he bore. In 1802, his successor, Pope Pius VII., obtained permission to remove his body to Rome.

Pius VI., though possessed of many estimable qualities as a private man, had few of those talents which are necessary to govern in times

of difficulty or danger. Yielding often to the impulse of the moment, the impetuosity of his character led him into some errors which were followed by speedy repentance. Presumptuous with respect to his own opinion, he was blind to the future, where men of common sagacity had the clearest foresight; and filled with ideas of the importance and dignity of his office, he prepared for himself many mortifications and insults, which he had neither the address to avoid, nor the power to avenge. As the visible head of the church, his attention to the duties of his station was uniform and exemplary. His piety, though ostentatious, was devoid of hypocrisy or fanaticism; and his morals were pure and irreproachable. In person he was in all respects one of the handsomest men of his time. To a very lofty stature he joined a noble and expressive set of features, a benign countenance, a sonorous voice, and an elegant, engaging manner. Of these advantages he was but too sensible; and he betrayed a puerile vanity in displaying them on all public occasions, which exposed him to many bitter sarcasms, and which the seriously devout were at a loss to reconcile with the acknowledged sanctity and gravity of his character. *Nouv. Dict. Hist. New Annual Register, 1796—1799. Monthly Magaz. Oct. 1799. Gent. Magaz. Supplem. 1799.—M.*

PIZARRO, FRANCISCO, the discoverer and conqueror of Peru, was the natural son of a Spanish gentleman by a woman of the lowest rank. His father, thinking himself not obliged to raise him to a condition superior to his maternal birth, not only left him destitute of all education, but employed him in the servile office of keeping swine. Indignant at this treatment, he ran away and enlisted for a common soldier. After serving some time in Italy, he joined the adventurers who were now flocking to share in the treasures of the newly discovered America, and embarked at Seville. He was present in all the wars of Cuba and Hispaniola, and accompanied Ojeda in his expedition to the gulph of Darien, and Balboa in his march across the isthmus to the South-sea. On all these occasions he stood pre-eminent for undaunted courage, perseverance, enterprise, and conduct; and though so illiterate as to be unable to read, was considered as formed for command. His mind and body were equally fitted for difficult and laborious undertakings, and experience had prepared him to meet every emergency. He was past the

meridian of life, and had acquired some property, when, in 1524, the active spirit of ambition and avarice induced him, with Diego de Almagro, and Hernando Luque, to enter into an association for the conquest of the supposed rich countries on the coast of the South-sea. They embarked their fortunes in the enterprise, and Pizarro, as the least wealthy, was to undergo the first hazard of the attempt. In November 1524, he sailed from Panama in a single vessel with 112 men, so feeble were the means by which the subversion of a great empire was to be effected. Steering to the south-east he made a slow and painful progress, suffering under want, disease, and other hardships which wasted his small crew; and was reduced to the greatest distress when he was joined by Almagro, who had left Panama with 70 men, and proceeded southward as far as Popayan. Almagro sailed back to Panama for reinforcements, and rejoining Pizarro in 1526, they penetrated to the coast of Quito, where they began to see tokens of a richer country and more civilized inhabitants. Finding their force, however, unequal to the invasion of a populous district, they withdrew to a neighbouring island, where Pizarro remained, whilst Almagro returned to Panama for fresh supplies. The governor of that place, however, considering the expedition as very unlikely to succeed, not only refused his consent for the raising of new levies, but sent a vessel with orders for the return of Pizarro and his men. That leader was resolved to persist in his design, notwithstanding all discouragements; but when, after employing his eloquence in persuading his followers to partake in his fortunes, he drew a line in the sand with his sword, and permitted those to cross it who wished to return, he found himself left with no more than thirteen. With these he resorted to the more remote island of Gorgona, waiting for the effects of those solicitations which his two associates did not cease to make for further aid. These were at length effectual, and after a solitary abode of five months, they were cheered with the arrival of a small vessel from Panama to their relief. In this Pizarro embarked, and had the happiness to discover the coast of Peru, on which he landed near Tumbez, a town distinguished by a palace of the Incas. Here the Spaniards beheld enough to invigorate their hopes and stimulate their cupidity. They were obliged, however, for the present, to content themselves with a peaceable intercourse with the inhabitants; and after a further examination

of the coast, Pizarro sailed back to Panama towards the close of 1527, bringing with him some specimens of the productions and riches of the country.

The governor still showing no disposition to forward their designs of conquest, it was agreed by the associates that Pizarro should repair to Europe in order to engage the Spanish court to favour the project, and to confer upon them the necessary dignities and authorities for the government of the future possessions. Pizarro, by his pompous descriptions of the wealth of this newly discovered country, excited the attention of Charles V. and his ministers. As his ambition was of the crafty and selfish kind, he took care to secure for himself the most ample grant of jurisdiction as governor and captain-general, whilst he neglected the obligation he was under by agreement to ask for Almagro the post of lieutenant-governor, and only claimed for him the command of a fort to be created at Tumbez. The court limited its favours to the grant of the requisite patents, and Pizarro was obliged by his own efforts to raise recruits and provide the necessary arms, stores, and shipping. His funds were so low that he was unable to complete more than half the stipulated number of men, though he obtained some assistance from Cortes, who was now returned to Spain. He sailed back to America in 1529, accompanied by his three brothers; and proceeding to Panama, found Almagro highly exasperated by his perfidy towards him. By his concessions, however, a reconciliation was effected, and a new agreement of equal profits from the enterprize was entered into by the three partners.

In February 1531, Pizarro again sailed for Peru with three small vessels, carrying 180 soldiers, of whom 36 were cavalry. He landed 100 leagues to the north of Tumbez, his intended destination, and marched along the sea-coast. By committing hostilities on the natives as they advanced, the Spaniards were soon reduced to great distress from want aggravated by sickness; at length, however, they arrived in a province which afforded plunder sufficient to enable Pizarro to remit treasure to Panama and Nicaragua, which tempted new adventurers to join him. After subduing the island of Puna in the bay of Guayquil, he reached Tumbez, where he received a reinforcement. Further to the south he established the first Spanish colony in Peru, to which he gave the name of St. Michael. Fortunately for the success of his expedition, the Peruvian empire was at this time divided

by a civil war between the two sons of the late Inca, Huascar, and Atahualpa. This circumstance not only permitted him to advance almost without opposition, but produced applications from each party requesting his assistance. With a force of 62 horsemen and 102 foot he now ventured to turn inland, towards Caxamalca, where Atahualpa lay encamped with a considerable army. Pretending friendship, he marched unmolested through a difficult country, and quickly took up his quarters in a strong post within the town of Caxamalca. Thence he sent two of his officers to the Inca's camp, who received them with great hospitality, and promised to visit Pizarro on the next day. The chief, imitating the example of Cortes in Mexico, formed the perfidious plan of seizing the Inca's person, and disposed every thing for the attempt. The particulars of this infamous action, attended with the massacre of thousands of innocent Peruvians, are related under the article of ATAHUALPA. The capture of their monarch so overawed the people, that not the least attempt was made for his rescue; and while his messengers were employed in raising the immense ransom which he offered for his liberty, small parties of Spaniards wandered at pleasure into the remote provinces of the empire. At length Almagro arrived, with a large reinforcement, and such a division of spoil was made among the leaders and soldiers, as probably surpassed every idea that even their cupidity had formed of the value of their conquest. But the thirst for gold is insatiable; and although the Inca to the utmost of his power had fulfilled the terms of his ransom, Pizarro resolved still to keep him in custody for the purpose of extorting more. Such a pledge was, however, too valuable not to be an object of jealousy; and Almagro with his party, suspicious that use would be made of it to the undue advantage of Pizarro and his soldiers, insisted upon putting the unfortunate captive to death. No sentiments of honour or humanity pleaded in Pizarro's breast against this atrocity; and an incident occurred which hastened his compliance. Atahualpa, who particularly admired the European use of letters, which he thought almost a supernatural attainment, had procured one of the soldiers to write the name of God on his thumb-nail, by way of trial whether it would be understood in the same sense by all the Spaniards. Among others he showed it to Pizarro, who was obliged with a blush to confess that he could not explain it. This ignorance appeared to the Inca such a proof of a low origin, that he

could not conceal his contempt of the chief, who felt it with the rancour of a narrow mind. His fate was soon determined; and a kind of mock trial upon charges the most absurd and extravagant was instituted, on which he was found guilty, and sentenced to be burnt alive. To the eternal infamy of the perpetrators of this execrable act, the wretched sovereign was publicly executed, the only lenity shewn him being that of a commutation of the punishment to strangling, in consequence of his having at the stake submitted to the rite of baptism.

The bands of government in Peru were now so far loosened, that no effectual resistance could be made to the Spanish usurpation. Pizarro, joined by a body of new adventurers, marched to Cuzco, defeating in his way some parties of the natives which opposed him. He took quiet possession of that capital, in which he found great quantities of gold and silver. In the meantime Benelcazor, one of his principal officers, conquered Quito. Alvarado, the governor of Guatimala, allured by the prospect of Peruvian plunder, entered the province of Quito by a most laborious march across the Andes, but was met by Almagro with a body of Spaniards, who barred his progress into a district out of the limits of his jurisdiction. He was obliged to return, and most of his followers augmented the force of the conquerors of Peru. The news of these successes, carried to Spain by Ferdinand Pizarro, produced an accession of honours and prerogatives to the chiefs. Pizarro's government was enlarged by the addition of 70 leagues along the coasts southwards; and Almagro was nominated governor of a wide district to the south of this limit. They however found matter of dissention in these new grants; but for the present the dispute was compromised, and Almagro undertook the arduous task of conquering Chili. Pizarro, meantime, employed himself in making regulations for the government of his extensive jurisdiction, in which he displayed much natural sagacity and prudence. He also turned his thoughts to the founding of a new capital in a more commodious situation than the inland city of Cuzco; and he fixed upon a spot in the valley of Rimac, not far from the port of Callao, and there marked out in 1534 a city which he named Ciudad de los Reyes, but which has since been only known by the name of Lima.

These plans of improvement were interrupted by a serious insurrection of the natives, instigated by their lawful prince, the Inca

Manco Capac, who had escaped from confinement. Perceiving that the Spanish troops were widely dissipated by the detachment of several bodies to the distant provinces, as well as the absence of Almagro in Chili, he assembled all the Peruvians capable of bearing arms, cut off many of the detached parties of Spaniards, and in person laid siege to Cuzco, whilst another army invested Lima. Cuzco was defended with the greatest resolution by a handful of Spaniards under the command of three brothers of the Pizarros, one of whom was slain in the attack. The Peruvians had recovered half the city, when Almagro suddenly returned from Chili, and appeared in the neighbourhood. He came under the persuasion that Cuzco lay within the limits of his own government, and meant to occupy it for himself. After defeating the Peruvians, he entered Cuzco by surprise, made prisoners of the two Pizarros, and took formal possession of the place. In the meantime Francisco Pizarro had found great difficulty in defending himself at Lima, and was reduced to extremities, when a sudden inundation of the river destroyed a number of the assailants, and so intimidated the rest that they raised the siege. Having received considerable reinforcements, Pizarro then sent Alvarado at the head of 500 men to the relief of Cuzco, which he supposed still besieged by the Peruvians. This commander's progress, however, was stopt by Almagro, who surprized and routed his troops, and took him prisoner. This misfortune, with the captivity of his brothers, almost overcame the firmness of Pizarro, who was now reduced to practise all the craft belonging to his character, in order to retard the successful progress of his rival. He amused him so long with negotiations, that his brother Gonzalo and Alvarado had time to escape by corrupting their guard, and brought away 60 men with them. He then proposed a suspension of hostilities till their differences should be determined by an appeal to the court of Spain, and he persuaded the credulous Almagro to release his other brother, Ferdinand, as one of the delegates to Europe for this purpose. In the meantime he was secretly preparing for war; and as soon as the lives of his brothers were secured, he took off the mask, and sent them at the head of 700 men towards Cuzco. In April 1538 the two hostile parties of Spaniards, each bearing the royal standard, met and engaged with all the fury of inveterate foes, while a vast multitude of Indians assembling on the surrounding mountains, enjoyed the spectacle of their cruel foes destroying each

other by mutual slaughter. The battle was fatal to the aged Almagro, who was taken prisoner after the total and bloody defeat of his troops. Not long after, the merciless victor brought his old associate to trial, condemned and executed him. (See ALMAGRO.)

Thus become unrivalled master of these extensive regions, and in no present awe of the Spanish court, Pizarro divided them like a conqueror among his followers, setting apart the most valuable lots for himself, his brothers and favourites. His partiality could not fail of exciting discontents among adventurers all possessed with the demon of avarice; and the impoverished partizans of Almagro nourished, in secret, projects of change and revenge. The plan of discovery was, however, still pursued with vigour; and Gonzalo Pizarro was dispatched by his brother upon the arduous enterprize of crossing the Andes, and exploring the countries to the east of that chain. In the article of ORELLANA, it is mentioned how the desertion of that officer, while it produced the discovery of the mighty river Maragnon or of Amazons, brought Gonzalo into circumstances of the severest distress. With a small remnant of his force he returned to Quito, and there was informed of the fatal event which deprived his house of its potent head. The Almagrian malcontents had repaired in numbers to Lima, where the son of their late chief received them with great kindness, and engaged their warmest attachment by his popular qualities. In their private meetings a conspiracy was formed against the life of Pizarro. He received some admonitions on this head, but in the confidence of uncontrouled power disregarded them. The plot was matured; and on June 26. 1541. at mid-day, a time in those hot climates devoted to repose, Herrada, one of the principal Almagrian officers, at the head of 18 determined associates, sallied out armed from Almagro's house, and proceeded to the palace. They passed unobserved through the outer courts, and were arrived at the foot of the staircase, before an alarm was given. Pizarro, just risen from table, was in a large hall with some friends. One of these, who came to the top of the stairs to enquire the cause of the tumult, was laid dead, while others escaped through the windows. The conspirators rushing into the hall, Pizarro, with his half-brother Alcantara, and two faithful adherents, defended the entrance with great resolution. At length Alcantara was killed, the others were mortally wounded, and Pizarro himself, unable through fatigue any longer to parry their

weapons, received a thrust full in his throat, fell and expired. He had passed his 63d year, but was still healthy and robust, and manifested no decay of that vigour and industry which had enabled him to atchieve such an important enterprize. His memory lives as a signal contributor to his country's aggrandisement, but blackened with the stain of atrocious cruelty and perfidy. *Mod. Univ. Hist. Robertson's Hist. of America.*—A.

PLACE, CLAUDE DE LA, a French priest in the 17th century, concerning the time of whose birth or death we have no information. He became professor of rhetoric in the college of Beauvais, and in the year 1652 was nominated rector of the university. He published a work in 1650, "*De Clericorum Sanctimonia*," 8vo.; of which a second edition appeared in 1670, with considerable additions, consisting chiefly of corroborative selections from the writings of other persons on the same subject. But the productions which reflect the greatest honour on his memory, are his "*Treatise against a Plurality of Benefices*;" and another "*Concerning the Necessity of the Residence of Pastors with their Flocks*," intended to explain the decree of the university of Paris on that subject, which was passed in 1652. The piece last mentioned is an 8vo. volume, and was printed in 1655. Claude de la Place was also a votary of the muses, and published several Latin poems, which were much applauded in his time, and are said to merit the commendation of posterity. *Moreri.*—M.

PLACE, JOSHUA DE LA, a celebrated French Protestant divine and professor in the 17th century, was descended from a noble family, and born about the year 1596, but in what place we are not told. Having had the misfortune to lose his father when he was scarcely twelve months old, the care of his education was undertaken by four of his paternal uncles, who were all ministers, and spared no pains in the instructions which they bestowed upon him. He appears to have prosecuted his academical studies in the Protestant seminary at Saumur, where he acquired so much reputation by his proficiency, that when very young he was appointed to fill the chair of professor of philosophy. In 1622, he married a lady of the noble family of Brissac; and three years afterwards he accepted an invitation to become pastor to the church of Nantes. Here he exercised his useful and acceptable ministerial talents till the year 1633, when he was chosen professor of divinity at Saumur,

where he had for colleagues the celebrated Moses Amyraut and Lewis Cappel. Professor de la Place rejected the opinion generally received in the schools of the reformed Protestants, that *the personal and actual transgression of the first man is imputed to his posterity*. He maintained, on the contrary, that God imputes to every man his natural corruption, his personal guilt, and his propensity to sin; or, to speak in the theological style, he affirmed, that *original sin is indirectly and not directly imputed to mankind*. This opinion was condemned as erroneous, in the year 1642, by the synod of Charenton, and many Dutch and Helvetic doctors of great reputation undertook to refute it; while the love of peace and union prevented the author from defending it in a public and open manner. But neither the sentence of the synod, nor the silence of De la Place, could prevent the sentiment from making a deep impression on many minds, nor from being afterwards transmitted, with the French Protestant exiles, into other countries. Our professor died in 1665, when he was about 59 years of age. He was the author of "An Exposition of the Song of Songs;" "A Treatise on Types;" "A Treatise concerning the Imputation of Adam's first Sin;" "On the Order of the Divine Decrees;" "On Free-Will;" "A Compendium of Divinity;" "Dialogues between a Father and his Son relative to a change of Religion;" "A Treatise concerning the Invocation of Saints;" "An Examination of the Reasons for and against the Sacrifice of the Mass," &c. A collection of the whole was published at Franeker in 1699 and 1703, in 2 vols. 4to. *Moreri. Nouv. Dict. Hist. Mosb. Hist. Eccl. sac. xvii. sect. ii. par. ii. cap. ii. § 15.*—M.

PLACE, PETER DE LA, when Latinized called PLATEANUS or PLATEA, a learned French magistrate and various writer in the 16th century, was a native of Angoulême, and born in the year 1526. He applied with great success to the study of jurisprudence, and in 1548, when he was only twenty-two years of age, afforded honourable evidence of his learning and judgment, by publishing a Latin paraphrase on the titles of the imperial institutes "De Actionibus, Exceptionibus, et Interdictis," in 4to. Afterwards he pleaded at the bar of the parliament of Paris, and acquired the character of a learned, eloquent, and virtuous counsellor. Apprized of his merits, Francis I. appointed him advocate of his court of aids at Paris; and he discharged the duties of this office with so much ability and integrity,

that King Henry II. nominated him his first president of the same court. He is thought to have become a secret convert to the Protestant religion in the year 1554; but he did not make an open profession of it before the death of Francis II. When the first civil war, to which the Duke of Guise was the great instigator, broke out, he retired to one of his houses in Picardy; but upon the conclusion of peace in 1562, he seized the earliest opportunity of vindicating himself before the King from several charges which had been preferred against him; and His Majesty appeared to be perfectly satisfied with his conduct. He was now appointed by the Prince of Condé superintendant of his household, and he fully justified the confidence which that prince placed in him, by the zeal which he discovered for his interests. Upon the new rupture between the Prince of Condé and the court, about the year 1566, M. de la Place retired to the castle of Vé in the Valois, where he continued after the death of the prince, till King Charles IX. granted the Protestants advantageous terms of peace in 1569, with the design of lulling them into a false security, that he might the more readily carry into execution the nefarious project which he had formed for their extirpation. Equally deceived with many other leading men of his party, M. de la Place was induced to return to Paris, where he resumed his office of president of the court of aids, and retained it till he fell a victim in the horrible massacre of the Protestants on St. Bartholomew's day 1572, at the age of 46. He possessed great soundness of judgment, clearness of discrimination, and a truly philosophic spirit, which admirably qualified him for the office of a magistrate, and were seldom found united in the professional men of his time. Of these qualifications he gave a satisfactory proof, in his "Commentaries on the State of Religion and of the Commonwealth, from 1556 to 1561," published in 1566, 8vo. He was also the author of "A Treatise on the Right Use of Moral Philosophy in Connection with the Christian Doctrine;" "A Treatise on the Excellence of the Christian Man;" and other moral and pious pieces. *Moreri. Nouv. Dict. Hist.*—M.

PLACCIUS, VINCENT, a learned jurist, born at Hamburg in 1642, was the son of a physician. After studying at Helmstadt and Leipzig, he travelled into Italy and France, and became a licentiate in law at Orleans. Returning to his native city, he practised at the bar, and in 1675 was appointed professor of morals

and eloquence, which post he held with general esteem till his death in 1699. He was the author of a volume of Latin poems, and of several other works, of which the principal is a curious bibliographical piece concerning anonymous and pseudonymous writers, first published at Hamburg in 1674 under the title of "De Scriptis et Scriptoribus anonymis atque pseudonymis Syntagma," together with the "Catalogus Auctorum suppositiorum" of Rhodius. The work was well received, and he prepared a new edition of it with large additions, which was printed after his death in 2 vols. fol. 1708, under the care of John Albert Fabricius. Though not without many mistakes, it is reckoned a valuable performance. A supplement to it was published by J. Chr. Mylius, fol. Hamb. 1740. One of Placcius's works is entitled "De Arte excerptendi," 1689, 8vo. He was a learned and able writer, but somewhat obscure and confused in his style. *Moreri. Bibliogr. Dict.* — A.

PLACETTE, JOHN DE LA, an eminent French protestant minister and estimable moralist in the 17th and early part of the 18th century, was born at Pontac in Bearn, in the year 1639. His early education he received under the instructions of his father, who was the minister of his native place; and after he had made good proficiency in the classics and the belles lettres, he applied to the studies requisite to qualify him for the profession of a divine. Having been admitted to the office of the ministry in 1660, his first settlement was with the church of Orthès in Bearn; from which he removed four years afterwards to that of Nay in the same province. Here he continued, highly respected by his flock, till the year 1685, when the revocation of the edict of Nantes compelled him to renounce his country for an asylum among strangers. Thus circumstanced, he accepted an offer made him by the Queen of Denmark, to become pastor of a French church which she had founded at Copenhagen. The patronage and favour of that Princess he enjoyed till her death in 1711, when he removed into Holland. In this country he first took up his residence at the Hague, and afterwards removed to Utrecht, where he died in 1718, in the 80th year of his age. His knowledge was extensive, his penetration quick and lively, and his judgment calm and dispassionate. His disposition was benevolent, his manners affable, and his charity was extended to Christians of all communions. One of his Catholic biographers observes that, by expunging a few passages in which his religious prejudices predominate, his

moral treatises might be rendered useful to all the Christian world. With great clearness of perception, and soundness of judgment, he has very happily disentangled and elucidated the most intricate and embarrassed questions. Less profound than Nicole, and less ingenious than Rochefaucault, he will please good men by his solid morality, equally removed from excessive rigour and criminal remissness. His style is simple and equable, though sometimes diffuse. His works consist of "New moral Essays," in 6 vols. 12mo., 1692—1714; "A Treatise on Pride," 12mo. of which the best edition is that of 1699; "A Treatise on Conscience," 1695, 12mo. which was translated into English by Basil Kennett in 1705, under the title of "The Christian Casuist," &c.; "A Treatise on good Works in general," 1700, 12mo.; "A Treatise on Oaths," 1701, 12mo.; "Various Treatises on matters of Conscience," 1698, 12mo.; "The Death of the Just, or, the manner of dying well," 1695, 12mo.; "A Treatise on Alms," 12mo.; "A Treatise on Games of Chance," defending them against a variety of objections, 1714, 12mo.; "A Compendium of Christian Morality," of which the best edition is that of 1701, 12mo.; "Christian Reflections on several moral Subjects," 1707, 12mo.; "A Treatise on Divine Faith," of which the best edition is that of 1716, 12mo.; and other moral and pious pieces, besides several articles in controversy with the Catholics. Our author was also one of the antagonists of Bayle, against whom he published some tracts, the titles of which may be seen in *Moreri. Nouv. Dict. Hist.* — M.

PLACIDE, —, a French monk and able geographer in the 17th and former part of the 18th century, seems to have been a native of Paris, or its vicinity, and was born in the year 1648. He was the relation and pupil of the celebrated geographer Peter Duval, and when he was eighteen years of age embraced the religious life in the convent of the Augustinian barefooted friars at the Place des Victoires. With the exercises of the cloister, however, he combined the diligent study of geography, and drew several excellent maps and charts, the most esteemed of which is that of "the Course of the Po," in several sheets. On account of his superior skill and ingenuity in this branch of science, in 1705 he was appointed geographer in ordinary to the king. He died in 1734 when he was about 86 years of age. His likeness was painted by one of his friends, who had it engraved; and this portrait is sometimes to be met with, prefixed to collections of his maps. But the monks of his fraternity having

obtained possession of the plate, destroyed it, under the pretence that to permit the circulation of such portraits was inconsistent with the modesty and humility of the religious profession; though one of their principal motives for so doing was their resentment against father Placide, who would not submit to their newly adopted fashion of being shaved, but persisted in wearing his beard, with which he is represented in the engraving. *Moreri. Nouv. Dict. Hist.*—M.

PLACIDIA, a Roman empress remarkable for her various fortune, was the daughter of Theodosius the Great by his second wife Galla. She was born about A.D. 388, and was brought up in the palace of Constantinople. When her brother Honorius was seated on the throne of the Western empire, she took up her residence in Rome, and was in that capital when it was invested for the first time by Alaric in 408. On the requisition of the senate, she consented to the death of her cousin Serena, widow of Stilicho, on the false suspicion of her corresponding with the enemy, but her youth, as she was then only twenty years of age, probably took from her the power of a refusal. At the third siege and sack of Rome by Alaric in 410, Placidia was one of the captives whom the conqueror carried away with him; she was, however, treated with the respect due to her rank and sex. After the death of Alaric, Ataulphus or Adolphus succeeded him as King of the Goths. Captivated with the beauty or elegant accomplishments of Placidia, he could not be prevailed upon to restore her, and at length made proposals of marriage to her. Though Honorius and his ministers rejected with disdain an alliance which shocked their pride, the princess herself showed no reluctance to comply with his suit, and the union took place in 414. The bride, as the superior, was placed on a throne of state, while Ataulphus in a Roman habit occupied a less honourable seat. His nuptial presents to her, contained in a hundred basins of gold and gems, the spoils of Rome, were worthy of a royal bridegroom. She bore him a son, who soon died, and shortly after, in 415, Ataulphus was murdered by one of his domestics in Spain. Singeric, who usurped the Gothic throne, treated the royal widow with great ignominy, obliging her to walk twelve miles before his chariot with a crowd of other captives; she had, however, the satisfaction of seeing him assassinated a few days after his elevation. By a treaty of peace between the Roman empire and the Goths, she was afterwards ransomed

for 600,000 measures of wheat, and returned to Italy. In 417 her brother Honorius, as a reward for the services of his general Constantius, compelled her to give him her hand in marriage. She manifested great reluctance to this union, which, however, was productive of a son and daughter, named Valentinian and Honoria. By her instigation, as it is said, Constantius urged Honorius to admit him to a partnership in the empire, in consequence of which elevation she herself obtained the title of Augusta; their titles, however, were not acknowledged at the court of Constantinople. Placidia again became a widow in 421, after her husband had occupied the throne only seven months. She was treated with great kindness by her brother, indeed with marks of fondness that were deemed unseemly, till a court intrigue produced an irreconcilable quarrel between them. Tumults among the Gothic soldiery, who adhered to their former Queen, occasioned the retreat of Placidia with her children to Constantinople; where she was honourably received by her nephew Theodosius. Soon after, in 423, Honorius died, and an usurper for a time possessed his throne. Theodosius, however, adopted the interests of Placidia and her son, and granted to the first the title of Augusta, and to the second that of Cæsar. The usurper lost his life, and Valentinian III. was declared Emperor, in 425, and Placidia assumed the reins of government as regent during the minority. Her administration was not remarkable for wisdom or vigour, and under the articles of the Counts AETIUS and BONIFACE may be found proofs of her credulous weakness. She is likewise charged with the despicable and criminal policy of corrupting her son by a dissolute education, that she might the longer keep the power in her own hands. The misconduct of her daughter Honoria reflected disgrace on her family, and was punished by Placidia with a long exile. Valentinian, who was a vicious and contemptible prince, suffered his mother to rule with absolute sway till her death at Rome in 450, at the age of 62. She was interred at Ravenna, where her tomb was preserved for many ages. Her memory has received many honours from the orthodox clergy. *Univers. Hist. Gibbon.*—A.

PLANCHER, URBAIN, a learned Benedictine of St. Maur, born in 1667 at Chenus in the diocese of Angers, became by his merit superior of several monasteries of the order in Burgundy, and died in 1750 in that of St. Benignus at Dijon, at the age of 83. During his

residence in this house, after having resigned the charge of superior, he employed himself in composing a great work entitled "L'Histoire du Duché de Bourgogne," 3 vols. fol. 1741—1748. A fourth volume appeared after his death. This work contains the general and particular history of the province, enriched with notes, learned dissertations, and documents. It is thought too diffuse with respect to monastic history, and is written with little amenity of style and manner, but nevertheless is valuable for its full and exact information. *Nouv. Dict. Hist.*—A.

PLANTIN, CHRISTOPHER, an eminent printer, born at Mont-Louis near Tours in 1514, learned his art under Robert Macé printer at Caen. He settled at Antwerp, where he formed a great establishment, and became one of the most considerable and eminent printers of the age. He printed a great number of important works, to many of which learned prefaces are added in his name; yet his own claim to erudition is called in question, and Balzac has affirmed that he was not even able to read Latin. He employed, however, several very able correctors, who brought his editions into repute for their accuracy. His most celebrated performance is a Polyglott bible printed after that of Alcalá. The rigour with which Philip II. recalled the money advanced for this work had nearly occasioned his failure. He, however, acquired a large property, which he freely employed for the service of learning and its votaries. He died at Antwerp in 1589 with the title of arch-printer to the King of Spain. He possessed a fine library, which he bequeathed to his grandson Balthasar Moret. The devise of Plantin was a pair of compasses with the motto "Labore et Constantia." *Moret. Nouv. Dict. Hist.*—A.

PLANODES, MAXIMUS, a Constantinopolitan monk, flourished in the 14th century, but at what part of it authors are not agreed. If, as asserted, he was sent ambassador to Venice by the Emperor Andronicus the Elder, it must have been before the year 1330. On the other hand, Possevin affirms that he was living in the time of the council of Basil, which was a century later. His favour to the Roman church caused him to be persecuted by the Greek Emperor, and thrown into prison; and as the price of liberation, he wrote three treatises against the same church, which appeared to Cardinal Bessarion so weakly written, that he could not believe they contained his real opinion. Planudes distinguished himself as a man of learning by the compilation of a Greek

Anthologia or collection of Epigrams, from the three existing collections of Meleager, Philippos, and Agathias. These he distributed into seven books, omitting the most puerile and obscene. His "Anthologia" was printed at Florence in 1494, and at Frankfort in 1600. He also published a collection of the fables ascribed to Æsop, with the life of that fabulist prefixed. The life, however, is considered as little better than a romance; and of the fables, many are of dubious origin. Planudes also translated Ovid's Metamorphoses, Cato's Distichs, Cæsar's Commentaries, and some pieces of Augustine, Macrobius, and other writers, into Greek, but his versions are censured as diffuse and inaccurate. *Vossii Poet. Græc. Baillet.*—A.

PLATER, FELIX, son of a physician of the Valais, who settled at Basil and became principal of the college in that city, was born in 1536. He studied first under his father, and in his 18th year went to Montpellier, where he took the degree of M.D. in 1556. Returning to Basil, he was nominated to a medical chair in 1560, and rose to great celebrity both as a practical physician and a professor. In the former capacity he obtained the confidence of the nobles and princes of the Upper Rhine; in the latter, he raised the university of Basil to high reputation as a medical school by his learned lectures continued for 50 years. He was an expert anatomist, having from his youth manifested a delight in dissections, which caused him to be a frequent attendant at butchers' shops. He was also well versed in botany, and materia medica, and collected a museum of natural-history. He died, universally esteemed and regretted, in 1614, at the age of 78. Plater was the author of various works, anatomical and medical. His book "De Partium Corporis Humani Structura et Usu, Lib. iii." Basil. fol. 1583, 1603, borrows its descriptions and figures chiefly from Vesalius and Coiter, but with various additions of his own. Haller says that he was the first who taught that the crystalline humour of the eye has the power of a convex lens in bringing the rays to a focus on the retina. His treatise "De Mulierum Partibus Generationi Dicatis," was published in 1597 with the "Libri Gyneciorum" of Spachius. His other principal works are "De Febribus," 1597; "Praxeos Medicæ, Tom. iii.," 1602, 8vo., reprinted in 4to.; this treats on the diseases of the human body from head to foot, after the manner of the age, with numerous formulæ: "Observationum in Hominis Affectibus plerisque, Lib. iii.," 1614,

8vo., a valuable collection of facts and remarks from his own long practice: "*Questionum Medicarum paradoxarum et endoxarum, Centuria posthuma*," published by his brother Thomas in 1625, and several times reprinted; in this collection 38 questions relate to physiology, the rest to practice: he shews his good sense in rejecting the medical observation of the planets, then common among the German physicians, and in preferring a glass of good wine as a cordial, to all the preparations of gold and precious stones. Some of his "*Consilia Medica*" are extant in the collection of Brandelius; and an "*Epistola de Gangræna*" in the Letters of Hildanus.

THOMAS PLATER, brother of Felix, was also a medical professor at Basil. He had two sons, likewise physicians and professors, one of whom was the author of "*Observationum selectiorum Mantissa*," annexed to an edition of his uncle's *Observations* in 1680. *Halleri Bibl. Med. & Anatom. Eloy Dict.*—A.

PLATINA, BARTOLOMEO, a historian and man of letters, was born in 1421 at Piadena (Platina) in the Cremonese, from which place he chose to take his surname, rather than from that of his family, which was DE'SACCHI. He bore arms for some time before he engaged in literary studies, which he is supposed first to have pursued at Mantua. Having made himself known to Cardinal Francesco Gonzaga, he accompanied him to Rome, where Pius II. aggregated him to his new college of abbreviators. Of this post, which appears to have been his principal support, he was deprived by Paul II. who dissolved the college, and turned adrift seventy learned men employed in it. Platina, who had more spirit than the rest, pleaded with the Pope, and urged him to bring the cause before the auditors of the Rota. The Pope, however, was absolute, and would give no reason for what he had done but his own will and pleasure. Platina at length was provoked to write the pontiff a letter threatening him with an appeal to a council for the decision of this affair. This menace enraged Paul to such a degree, that he threw Platina into prison, where he was kept four months, till he obtained his liberty by the intercession of Cardinal Gonzaga. Three years afterwards he underwent a more severe treatment on occasion of the war declared by the same pontiff against the Roman Academy of Pomponio Leto, of which Platina was a member. The cause of this persecution of a literary society which happened in 1468, is related under the article of POMPONIO. From Platina's own account of

the transaction, it appears that he himself was apprehended while at supper with Cardinal Gonzaga, was brought before the Pope, and urged with threats to confess a supposed conspiracy against him; that on persisting in the assertion of his innocence, he was committed to prison, and soon after, with several others, was put to the torture; that nothing of the kind being discovered, a charge was brought against him and the other academicians, of Platonism, and of disputing concerning the immortality of the soul, which he repelled by adducing the authority of St. Augustine; and that they were all remanded to prison and again examined by torture. Their confinement lasted a whole year, after which they were gradually liberated. A recompence was made to Platina for his sufferings by Sixtus IV. who, in 1475, gave him the honourable post of keeper of the Vatican library, which he held till his death in 1481. Of the high esteem and reputation he had acquired among the learned in Rome a proof is given in the diary of Jacopo Volterrano, who describes at length a solemn commemoration of the anniversary of his death, in the following year, at that capital.

Platina was one of the ablest scholars of his time. Of his writings, his "*Lives of the Roman Pontiffs*," composed in Latin with a degree of elegance and energy then uncommon, is the most celebrated. It was one of the first pieces of biographical history which gave an example of good criticism. He frequently examines, doubts, conjectures, cites ancient documents, refutes errors, and sometimes, as might be expected, commits them himself. His greatest fault is the partial acrimony with which he speaks of some contemporary popes, among whom it may well be supposed that he does not spare Paul II. Another of his works is a Latin "*History of Mantua from its origin to the year 1464*." This is of little value for the earlier periods, but when he comes near his own time, his narrative is equally judicious and elegant, though he is taxed with partiality to the family of Gonzaga. It has been edited by Lambecius and Muratori. The latter editor has also published a Latin Life of Nerio Capponi by the same author, which is curious and valuable. Platina's other writings are chiefly dialogues on points of moral philosophy, and short treatises on miscellaneous topics: among the latter is one on the culinary science, dedicated to Cardinal della Rovere. *Tiraboschi. Moreri.*—A.

PLATNER, JOHN-ZACHARY, a physician eminent for his surgical writings, born at

Chemnitz in 1694, was the son of a considerable merchant in that city. His father destined him to his own business, but bestowed upon him a previous liberal education, in which he acquired a predilection for the medical profession. He was indulged in this inclination, and after completing his studies at Leipsic and Halle, he graduated at the latter in 1716. Improvement in his art was his ruling passion, and for that purpose he visited the principal universities of Germany, the anatomical and chirurgical schools of Paris, and Leyden, then in height of its medical celebrity. In 1721 he was nominated professor-extraordinary of anatomy and surgery at Leipsic; and in a gradual progress obtained the chairs of physiology, pathology, and therapeutics in that university. He also became dean of the faculty, and physician-counsellor to the court of Saxony. He did not long enjoy these honours, being cut off by a sudden death in 1747, in his 54th year. Platner was a learned and elegant writer, and published a great number of dissertations, chiefly upon chirurgical and anatomical subjects, which appeared collectively in 1749, under the title of "*Opusculorum Chirurgicorum et Anatomicorum, tomi duo, Dissertationes et Prolusiones*," 4to. *Lips.* He likewise published, "*Institutiones Chirurgiæ rationalis, tum Mediciæ, tum manualis*," *Lips.* 1745, several times reprinted. This is a valuable work, full and methodical, and written in a pure style. The matter is derived from the best sources, interspersed with the author's own observations. Platner left to his disciple Boehmer a manuscript on medicine, with directions not to print it; but the bookseller Fritch having obtained a copy, published it in 1765, with the title "*Ars Medendi singulis Morbis accomodata*," 8vo. *Halleri Bibl. Anat. & Chirurg. Eloy Dict. Hist. Med.*—A.

PLATO, one of the most illustrious Grecian philosophers and founder of the academic sect, though an Athenian by descent, was born in the island of Ægina, where his father resided after that island had become subject to Athens. He was of exalted origin; his father Aristo being a descendant from Codrus, and his mother Pericthione from Solon. Concerning the time of his birth there is a small difference in opinion among the chronologists; some placing it in the first year of the eighty-eighth Olympiad, and others, perhaps with more accuracy, in the third year of the eighty-seventh Olympiad, or 430 B. C. His parents at first called him ARISTOCLES, after his grandfather; but afterwards his name was changed for that

of PLATO, which was given him on account of the great breadth either of his shoulders or forehead. As he afforded early indications of a bright and promising genius, due care was taken that he should enjoy the advantages of the best education. He had for his instructor in the rudiments of learning, Dionysius the grammarian; and he was trained in athletic exercises by Aristo of Argos, who is said to have suggested the above mentioned alteration in his name. He diligently studied the arts of painting and poetry, and became such a proficient in the latter as to produce an epic poem; but upon comparing it with that of Homer, he was so sensible of its inferior claims to merit, that he committed it to the flames. Before he was twenty years of age he had also composed a dramatic piece, and put it into the hands of the performers, to be represented on the stage; but, on the day before its intended exhibition, having accidentally heard a discourse of Socrates, he was so charmed with his eloquence, that he determined from that time to renounce all attempts to acquire poetical distinction, destroyed all the poems which he had written, and devoted himself wholly to the study of philosophy. It seems probable that he had already received some tincture of this science from Cratylus and Hermogenes, who taught the systems of Heraclitus and Parmenides. He now became the constant disciple of Socrates, and remained in that relation eight years. During this period, like the other disciples of his master, he committed the substance of his discourses to writing, and formed it into dialogues; but with such an intermixture of notions of his own, or which he had imbibed from other systems, that when Socrates heard one of them recited, he complained, in strong terms, of some of the sentiments which were grafted upon the stock of his philosophy. He was, nevertheless, pleased with the marks of extraordinary talents which his pupil discovered; and Plato retained a zealous attachment to Socrates. When the latter was summoned before the senate, to defend himself from the accusations preferred against him by his enemies, Plato undertook to plead his cause, and began a speech in his defence; but the violence and partiality of the judges would not permit him to proceed, and he was commanded to sit down. After the iniquitous condemnation of that great and good man, Plato presented him with a sum of money to redeem him from the punishment demanded by his accusers; which, however, Socrates, as will be more particularly seen in

his life, refused for some time to accept. During his imprisonment, Plato attended him, and was present at a conversation which he held with his friends concerning the immortality of the soul. The substance of this conversation Plato afterwards committed to writing, in his beautiful dialogue entitled, "Phædo;" not, however, without interweaving his own opinions and language.

Upon the death of Socrates, Plato, and several others of his disciples and friends, withdrew to Megara, where they met with a hospitable reception from Euclid, and continued till the ferment subsided at Athens. Here Plato applied assiduously to the study of dialectics, under the instructions of Euclid. Being afterwards desirous of improving the stock of wisdom and learning which he had acquired, by travelling into distant countries where new sources of knowledge might be opened to him, he first paid a visit to that part of Italy called *Magna Græcia*. In this country, where a celebrated school of philosophy had been established by Pythagoras, he was instructed in all the mysteries of the Pythagorean system, the subtleties of which he afterwards too freely blended with the simple doctrine of Socrates. From Italy, Plato went to Cyrene, where he studied the mathematics under Theodorus. When he had become sufficiently acquainted with the elements of the mathematical sciences, he went to Egypt, to learn astronomy; and that he might travel in that country with safety, he assumed the character of a dealer in oil, in which he passed through the whole kingdom. Here he obtained information from the priests concerning their astronomical observations and calculations; but that he was initiated in their sacred mysteries, and thence derived the doctrines of transmigration and the immortality of the soul, as some have asserted, will not appear likely to those who consider with what extreme care and jealousy they always concealed the secrets of their religion from strangers, even when they were introduced to them by the most powerful recommendations. It is more probable that Plato learned the latter doctrine from Socrates, and the former from Pythagoras. Others have supposed, that while Plato resided in Egypt he became acquainted with the doctrine of the Hebrews, with which he greatly improved his system; and this supposition, which was countenanced by the vanity of certain Jewish writers who lived several centuries after Plato, was embraced by many fathers of the Christian church, and has been adopted by several learned

divines. The grounds, however, on which attempts have been made to establish it, are no better than conjecture and unsupported assertion. From Egypt it was Plato's wish to proceed to Persia, that he might learn the tenets of the Magi, and from thence to penetrate into India, to inform himself concerning the principles and distinguishing customs of the Brahmans; but the wars which prevailed in Asia would not permit him to visit those distant regions. He now went a second time to Italy, where he further studied the Pythagorean doctrine, as it was then taught by Archytas, Timæus, and others; and so strong was his attachment to it, that when he afterwards visited Sicily, he purchased, at a high price, several books which contained it, from Philolaus, one of the followers of Pythagoras.

Having returned from his travels to Athens, with considerable accessions of knowledge of every kind, Plato carried into execution a design which he had entertained for some time, of establishing a new school for the instruction of young persons in the principles of philosophy. This school he opened in a small garden which was his patrimony, in the suburbs of the city called the *Academy*, from Hecademus, who left the greatest part of them to the citizens for the purpose of gymnastic exercises. To shew the value which he placed on mathematical studies, and how necessary a preparation they were for higher speculations, Plato placed the following inscription over the door of his school: Οὐδεὶς ἀγεωμετρητὸς εἰσὶτω; "Let no one, who is unacquainted with geometry, enter here." To this delightful retreat, surrounded with groves, temples, statues, and sepulchres, numbers of pupils resorted to attend Plato's instructions, whose school soon rose into great celebrity, and secured to its master a reputation which ranked him among the most eminent philosophers. Not only young men crowded to it from every quarter, but people of the first distinction, in every department, frequented the academy. Even females disguised in men's clothes, often attended his lectures. Among the names of other illustrious characters who enlisted themselves in the number of his disciples, are those of Dion, the Syracusan Prince, Aristotle, Hyperides, Lycurgus the Orator, Demosthenes, and Isocrates. But as the distinguished reputation of Plato procured him many disciples and admirers, so it also excited the jealousy and envy of some who had formerly attended with him on the lectures of Socrates, and who either attempted to depreciate and ridicule his doc-

trines, or loaded him with detraction and obloquy. Xenophon and he were mutually jealous of each other, and their unfriendly emulation was displayed in their making choice of the same subjects for the exercise of their talents, and in the different manner in which they relate the discourses of their common master. Diogenes the Cynic contemptuously ridiculed Plato's doctrine of ideas, and others of his abstract speculations. Others basely insinuated groundless suspicions against the purity of his moral character. But notwithstanding the efforts which were made to rival or degrade him, his public fame daily increased. In such high estimation was his political wisdom held, that several states solicited his assistance in new modelling their respective forms of government. The applications of some of these he rejected, because they would not adopt the plan of his republic, which required an equal distribution of property; to others he gave his advice, or furnished them with codes of laws. Plato was also held in great respect by several princes, particularly Archelaus, King of Macedon, and the two Dionysius's Tyrants of Sicily. Of the visits which he paid to the courts of the latter princes, and of the attempts which he made to subdue the haughty and tyrannical spirit of the former, and to reform the dissolute and abandoned manners of his son, a brief account will be expected in the life of our philosopher, and will serve to throw some light upon his character.

Plato paid his first visit to Sicily at the age of forty, during the reign of the elder Dionysius, for the purpose of examining the objects which were interesting to curiosity in that island, and particularly of observing the wonders of Mount *Ætna*. While he continued at Syracuse, he was employed in instructing Dion, the King's brother-in-law, who possessed excellent abilities, though hitherto relaxed by the luxuries of a licentious court. As he also possessed an excellent disposition, Plato entertained hopes that he should be able to rescue him from the general depravity into which the Syracusans were sunk. Nor were his endeavours unsuccessful: for Dion had no sooner received a taste of that philosophy which leads to virtue, than he was fired with an ardent love of wisdom, and became resolute in the pursuit of it. Hoping that philosophy might produce the same effect upon Dionysius, Dion took great pains to bring about an interview between him and Plato, which he at last effected. On this occasion, when Plato embraced the opportunity of discoursing on the

security and happiness of virtue, and the miseries attending injustice and oppression, Dionysius, perceiving that the philosopher's discourse was levelled against the vices and cruelties of his reign, dismissed him with high displeasure, and conceived a design against his life. It was not without great difficulty that his pupil enabled him to escape on board a vessel which was on the point of sailing for Greece, with Pollis, a delegate from Sparta, whom Dion engaged to take charge of Plato, and to land him safely in his native country. But Dionysius, having discovered where he was, obtained a promise from Pollis that he would either put him to death on the voyage, or sell him for a slave. Accordingly, Plato was sold at his native island of *Ægina*, the inhabitants of which were then at war with the Athenians. His freedom, however, was soon purchased by Anicerris, a Cyrenaic philosopher, who happened to be at that time in the island, and rejoiced in such an opportunity of shewing his respect to the illustrious Athenian sage. Having sent Plato home to Athens, Anicerris generously refused repayment of the money which he had advanced, when Plato's relations afterwards made an offer of it, observing, with a noble spirit, that he saw no reason why the relations of that great man should engross to themselves all the honour of serving him.

It was not long before Dionysius became ashamed of the treatment which he had shewn towards our philosopher, and wrote letters of apology for his conduct, in which he solicited him to return to Syracuse, that he might receive reparation for his injuries; to which Plato gave this high-spirited answer, that philosophy would not allow him leisure to think of Dionysius. Upon the death of the Tyrant, his son Dionysius, surnamed *the Younger*, ascended the throne. This prince possessed an excellent natural disposition, was averse to violence and cruelty, had a taste for arts and sciences, and took delight in conversing with men of learning. But his father stifled in him every noble and elevated sentiment, by a mean and obscure education. It was, therefore, not in the least surprising, when he found that he was above all restraint, that he abandoned himself to all manner of diversions, and shameful pleasures. His court became crowded with debauchees, and resounded with low buffoonery, obscene jests, and lewd songs. This misconduct in the prince, Dion considered to be the effect of his bad education, and entire ignorance of his duty; and he rightly conceived, that the best

remedy would be to introduce to him persons of good sense, virtue, and learning, whose agreeable conversation might at once instruct and divert him. With this view he often talked to him of Plato, as the most excellent of philosophers, and enlarged on the elevation of his genius, the extent of his knowledge, the amiableness of his character, and the charms of his conversation. He represented him as the best qualified of all persons to instruct him in the arts of government, upon which his own happiness and that of his subjects depended. These discourses, properly timed, inflamed the young prince with the desire of becoming acquainted with such an extraordinary man, and of profiting by his instructions. He, therefore, wrote to him in the most obliging manner, inviting him to his court, and urging him not to delay his journey to Sicily; but the recollection of the treatment which he had met with from his father, determined Plato to decline accepting the royal invitation. Not discouraged by this refusal, Dionysius sent him fresh letters of invitation, which were accompanied by others from Dion, and several Pythagorean philosophers who were then resident in Sicily, earnestly importuning him to visit Syracuse once more, and take upon himself the education of the young prince. Their united applications made a considerable impression upon Plato's mind, though he still hesitated about compliance; till at length, apprehending lest a refusal might seem to imply an unworthy neglect of the interests of philosophy, and entertaining some hope that, by introducing a reformation at court, he might prove instrumental in bringing about a change of public manners in Sicily, he yielded to their entreaties. It is also said, that a promise from Dionysius to adopt our philosopher's plan of government, had no little weight in determining him to proceed a second time to Syracuse. The reception which he met with, and the measures which were subsequently adopted, wore a very auspicious aspect. He was conducted into the city with public honours; the King himself received him into his chariot; and sacrifices were offered in congratulation of his arrival. Immediately the licentiousness of the court was restrained; moderation reigned in all public festivals; the King constantly wore an air of benignity; his courtiers engaged in the study of philosophy; and all good men began to assure themselves of a happy revolution in the state of public manners. But the enemies of Dion, and of all reformation, were unhappily successful in their schemes for blast-

ing the fair fruits which were expected from such promising appearances. Having prevailed upon the King to recall from exile Philistus, a man of tyrannical and profligate principles and spirit, that base courtier and his abettors, envious of Plato's increasing influence, found means to excite in Dionysius the rankling passions of jealousy and distrust. Through their intrigues, Dion became so obnoxious to the Tyrant, that he ordered him to be imprisoned, and banished him to Italy. This proceeding awakened the apprehensions of Plato and the friends of Dion for their own safety. The Tyrant, however, continued to treat them courteously; and out of pretended friendship to Plato, allotted him an apartment in his own palace, but placed a secret guard about him, that he might know who were his visitors. At length, a war having broken out, Dionysius gave Plato leave to return home, but promised that he would recall both him and Dion upon the re-establishment of peace.

The war in which Dionysius had engaged having been terminated, that prince, from motives of vanity, or that he might obliterate the ignominy which he had brought upon himself, by dismissing Plato from his court, invited learned men to repair thither from every quarter. As by their discourses his attention was again directed to philosophy, he could not be satisfied unless he had the opportunity of once more seeing and hearing Plato. He, therefore, became urgent in his solicitations that the philosopher would return to Syracuse; who received them with coolness, and reminded the King of the violation of his promise, that on the return of peace Dion should be restored to his country. Upon this Dionysius declared by letter, that should Plato persist in refusing to oblige him, Dion was not to expect any favour at his hands; but that if he complied with his request, the exile should be immediately restored. The King also made application to Archytas of Tarentum, and other Pythagorean philosophers, requesting that they would use their good offices in favour of his suit, and pledging himself to them for the performance of his promises. The importunities of these friends, which were seconded by the entreaties of the wife and sister of Dion, at length prevailed over Plato's reluctance to trust himself anew to the mercy and fickle temper of the Tyrant, and he set out for Syracuse a third time. Upon his arrival, the King met him in a magnificent chariot and conducted him to his palace. To the Sicilians his presence at court afforded real joy, since

they hoped that at length his wisdom would triumph over the tyrannic temper and vicious propensities of their prince. For a time the conduct of the latter seemed to justify their hopes. He curbed his headstrong passions, set an example of regularity and order, listened with apparent pleasure to the philosopher's doctrine, and, among other expressions of regard, made him a present of a considerable sum of money, which was expended on the purchase of Philolaus's writings. Plato now possessed the chief influence and authority in the court of Syracuse; and he supported the credit of philosophy with an air of dignity, which by his friends was regarded as an indication of superior wisdom, but which his enemies imputed to pride. Yet the promises which had been his principal inducement to return to Sicily remained unfulfilled. All his endeavours to prevail upon Dionysius to adopt his system of policy, or to recall Dion from his exile, proved unsuccessful; and whenever he urged the Tyrant on these topics, he met only with subterfuge or procrastination. Hence, after a short interval, mutual distrust arose between Dionysius and Plato; each suspected the other of evil designs, and each endeavoured to conceal his suspicion under the disguise of respect. At length the philosopher became so much dissatisfied with his situation, that he earnestly requested permission to return to Greece. After some opposition permission was granted, and Plato was preparing to embark on board a vessel which had been provided for his passage; when the fickle mind of Dionysius changed, and he detained him in Syracuse against his inclination. From this time the freedom of the philosopher's complaints and reproofs became offensive to the Tyrant; in consequence of which Plato was dismissed from court, and placed under a guard of soldiers who had been incensed against him by calumnious reports. His life being thus in danger, intelligence of his situation was conveyed to Archytas, then chief magistrate of Tarentum, who immediately sent ambassadors to demand his release in safety, conformably to the engagements of Dionysius with himself and the other Pythagoreans, when he solicited them to persuade the philosopher to return to Syracuse. Either not daring to refuse this demand, or awakened by the remonstrances of the ambassadors to a sense of shame, Dionysius set Plato at perfect liberty; and at the same time, that he might save himself, as much as possible, from the disgrace of having driven from his court the first philosopher of the age,

he gave him a magnificent entertainment, and sent him away loaded with rich presents.

On his journey home, Plato passed through the Peloponnesus, and was at Elis during the celebration of the Olympic games, where he attended the general assembly of the Greeks, and attracted universal notice. At Athens, the citizens expressed great joy at his return amongst them, and would have confided to him the administration of the government; but he declined taking any share in the management of public affairs, partly on account of the difficulties with which he should have to struggle, owing to the relaxed state of public manners, and partly from the resolution which he had formed to retire to the quiet employments of the academy. He therefore resumed his school, devoted himself to science, and spent the last years of a long life in the instruction of youth. As his fame was now widely diffused, several states sent ambassadors to him, requesting that he would come and establish schools of philosophy among them, or supply them with laws and rules of government. In this number were the Arcadians, Thebans, Cyrenians, Cretans, Eleans, and Syracusans after they had expelled their Tyrant. No persuasions or offers, however, could induce him to quit his peaceful retirement at Athens; though he freely communicated his advice and assistance to most of them, on the subject of government. Having enjoyed the advantages of a robust constitution, and observed great temperance in his manner of living, he arrived at the eighty-first, or, according to some writers, the seventy-ninth year of his age, and died, through the mere decay of nature, in the first year of the hundred and eighth Olympiad, or 348 B. C. He passed his whole life in a state of celibacy; and the grove and garden which had been the scene of his philosophical labours, at last afforded him a sepulchre. Statues and altars were erected to his memory; the day of his birth long continued to be observed as a festival by his followers; and his portrait was engraved on gems, some of which have reached modern times.

Not to detail the fables relating to Plato which are to be met with in the writings of the ancients, and must be allowed to express the very high respect entertained by them for his memory, he was certainly a very extraordinary man, who was distinguished by a comprehensive mind, a fertile imagination, vast stores of knowledge, and a copious and most impressive eloquence. It will hereafter be

seen, however, that he possessed more brilliancy of fancy than strength of judgment; and that the value of the speculations which were the employment of his life, and will remain lasting monuments of his genius, is greatly diminished by the subtlety and refinement which frequently involve them in impenetrable obscurity. With respect to his personal character, after making allowance for the frailties inseparable from human beings, and of which his encomiasts lose sight when they adorn him with every excellence, there is sufficient evidence that he was highly esteemed for the illustrious example which he displayed of moral worth and virtue, and that he was as amiable as he was estimable. His enemies, indeed, have not scrupled to reproach him for practices unbecoming the dignity of the philosophical character, and even to charge him with the commission of the most infamous vices. There are no facts, however, on record, which can justify their criminations, or serve to vindicate themselves from the censure of having propagated wicked and malignant calumnies. Several anecdotes are preserved which reflect honour on the principles and conduct of Plato. Such was his command of temper, that once, when he was lifting up his hand to correct his servant for some offence, perceiving himself angry, he kept his arm fixed in that posture, and said to a friend who, coming in at that instant, asked him what he was doing, "I am punishing a passionate man." At another time, he said to one of his slaves, "I would chastise you if I were not angry." At the Olympic games, he happened to spend a day in company with some strangers, who were delighted with his easy and affable conversation, but were no further informed concerning him than that his name was Plato. At parting, he invited them to his house when they should visit Athens. Not long afterwards they accepted his invitation, and he entertained them courteously. In the course of their conversation, they requested that he would introduce them to his namesake, the famous philosopher, and shew them his academy. Plato, smiling, said, "I am the person whom you wish to see." At this declaration they were exceedingly surprised; for they could scarcely persuade themselves that so eminent a philosopher would condescend to converse in such a familiar manner with strangers. Being told one day that his enemies were busily employed in circulating reports to his disadvantage, he said, "I will live so that none shall believe them." A friend of his re-

marking that he seemed as desirous to learn himself, as to teach others, asked him how long he intended to be a scholar? "So long," said he, "as I am not ashamed to grow wiser and better."

The writings of Plato consist of thirty-five Dialogues, and twelve Epistles. In his style we shall find, that he always retained a strong tincture of that poetical spirit which he discovered in his first productions. To this circumstance are we principally to attribute the lofty encomiums which have been passed upon his language, both by ancient and modern critics; and particularly the high esteem in which it was held by Cicero, who said, that "if Jupiter were to speak in the Greek tongue, he would borrow the style of Plato." Aristotle accurately describes it, as "a middle species of diction, between verse and prose." "Some of his dialogues," says Enfield, "are elevated by such sublime and glowing conceptions, are enriched with such copious and splendid diction, and flow in so harmonious a *rhythmus*, that they may truly be pronounced highly poetical. Most of them are justly admired for their literary merit: the introductions are pertinent and amusing; the course of the debate or conversation is clearly marked; the characters are accurately supported; every speaker has his proper place, language, and manners; the scenery of the conference is painted in lively colouring; and the whole is, with admirable art, adorned and enlivened by those minute embellishments, which render the colloquial mode of writing so peculiarly pleasing. Even upon abstract subjects, whether moral, metaphysical, or mathematical, the language of Plato is often clear as the running stream, and in simplicity and sweetness vies with the humble violet which perfumes the vale. In these beautiful parts of his works, it has been conjectured, not without probability, that Socrates and Lysias were his models. At other times, however, we find him swelling into the turgid style, a tincture of which he seems to have retained from his juvenile studies, and involving himself in obscurities, which were the offspring of a lofty fancy, or were borrowed from the Italic school. Several ancient critics have noticed these blemishes in the writings of Plato. Dionysius Halicarnassensis particularly censures Plato for the harshness of his metaphors, and his bold innovations in the use of terms, and quotes from his *Phædrus* examples of the bombast, the puerile, and the frigid style." From Brucker's critical history of philosophy, as abridged by the author just

quoted, we shall present our readers with a sketch of Plato's philosophical system, after briefly adverting to the observations therein stated relative to the causes why such a subject is necessarily involved in great obscurity, and recommending them for fuller particulars to that work as referred to at the end of this article.

One ground of the difficulties which occur in our attempts to discover the true characters of the Platonic doctrine, arises from Plato's having disdained the sober method of reasoning introduced by Socrates, and left his first master in search of other preceptors. His natural propensity towards excessive refinement in speculation, and the celebrity of the Italic school, which abounded in subtleties, induced him, as we have seen, to attach himself to the Pythagorean philosophy. Afterwards he studied under the Egyptian priests, who, doubtless, seduced him yet further from the plain path of common sense, which had hitherto been followed in the Socratic school. One circumstance it is peculiarly necessary to remark; that among other things which Plato received from foreign philosophy, he was careful to borrow the art of concealing his real opinions. He did not, indeed, after the example of Pythagoras, shut up the door of the academy, or demand an oath of secrecy from his disciples, but he purposely threw a veil of obscurity over his public instructions, which was only removed for the benefit of those, who were thought worthy of being admitted to his more private and confidential lectures. The colloquial form of instruction he found peculiarly convenient for his purpose; and his success in the application of this expedient appears in almost every dialogue which he has written. The main question of the dialogue is so long kept in suspense by the minute detail of induction, and the business of the piece meets with such frequent colloquial interruptions, that it is not without great difficulty, that the reader can follow the thread of argument, or perceive the general conclusion. Further difficulties arise from the language in which Plato expresses his conceptions; sometimes dazzling the reader by the splendour of his poetical diction; at other times perplexing him by studied ambiguities; and frequently increasing the obscurity, by mixing the ideas and language of mathematics with those of metaphysics. But the principal cause of a want of perspicuity in his writings, is the extreme subtlety of his speculations upon abstract and sublime topics. Raising man above his condition and nature, he

unites him to certain imaginary divine principles; leads him through various orders of emanation, and forms of intelligence, to the supreme being, and represents these fictions of fancy as the first principles of wisdom. In such a wonderful maze of words does Plato involve his notions, that none of his disciples, not even the sagacious Stagyrte, could unfold them. The followers of Plato, far from dispersing the clouds which, from the first, hung over his system, appear to have entered into a general combination to increase its obscurity. The successive changes which took place in the academy after the death of its founder, by introducing a succession of new opinions, continually increased the difficulty of arriving at the true sense of Plato. And when, in a subsequent period, the Platonic philosophy was professed at Alexandria, it was still further adulterated by an injudicious and absurd attempt to mould into one system the doctrines of Plato, the traditionary tenets of Egypt and the Eastern nations, and the sacred creeds of the Jews and Christians: a coalition which proved exceedingly injurious both to philosophy and religion.

Such being the causes which render it no easy task to delineate an accurate sketch of the Platonic philosophy, we proceed to lay before our readers our author's exhibition of it, as drawn from Plato's own works, and the representations of those ancient writers who were free from the spirit of confusion which possessed the schools of the later Platonists. Among the purest sources of secondary information upon this subject, are the philosophical writings of Cicero, and the methodical arrangements of Apuleius and Alcinous. "The philosophy of Plato, as he himself suggests, and his interpreters unanimously allow, may be divided into three branches: the first of which treats of the art of reasoning, or dialectics; the second of theoretical questions concerning nature, or physics; the third, of practical subjects respecting life and manners, or ethics. Before we enter upon the distinct examination of each of these branches, it will be necessary to premise a few words concerning the Platonic notion of philosophy in general. Wisdom, in the strict Platonic sense of the term, is the knowledge of those things which truly exist, and are comprehended by the intellect, particularly those which respect God and the human soul as distinct from the body. Philosophy is the desire of divine science, or the liberation of the mind from the body, and its direction towards those real essences, which are perceptible only by the understanding. A philosopher must

possess a mind naturally turned towards contemplation, an ardent love of truth, a penetrating judgment, and a retentive memory. He must, withal, be inured to the exercise of temperance and fortitude, that nothing corporeal may divert him from the pursuit of wisdom. Philosophy, as it is employed in the contemplation of truth, is termed theoretical; as it is conversant in the regulation of actions, it is practical. Theoretical philosophy produces a contemplative life, in which the mind, occupied in meditations purely intellectual, acquires a resemblance to the divinity. Practical philosophy leads to an active life, and applies the principles of wisdom to the benefit of society. Besides the contemplation of truth and virtue, the philosopher will enquire into the right conduct of the understanding, and the powers of speech, or will study the art of reasoning and disputation. The office of philosophy then is threefold, *Dialectic*, *Theoretical*, and *Practical*. On *Dialectics*, the sum of Plato's doctrine, as collected from his Dialogues, is this: truth is discerned, not by the senses, but by the understanding. The human intellect is employed, either upon things which it comprehends by itself, and which are in their nature simple and invariable, or upon things which are subject to the senses, and which are perpetually liable to fluctuation and change. The contemplation of the former creates science; attention to the latter produces opinion. Sense is the passive perception of the soul through the medium of the body. When the forms of things are, by means of the corporeal organs, so deeply impressed upon the mind, as not to be easily effaced by time, this permanent impression is called memory. From the union of sense and memory, or from the comparison of the present with a recollected perception, arises opinion. Where these agree, the opinion is true; where they differ, it is false. The seat of perception and memory is like a waxen tablet, or picture, which the mind contemplates, and then frames opinions. In meditation, the soul converses with itself; thought flows through the lips by means of the vocal organs. Intellection is the operation of the understanding, contemplating intelligent forms, or ideas. It is twofold: the first, that of the soul contemplating ideas before it descends into the body; the other, that which it exercises after it is immersed in the body, which may be also termed natural knowledge. This kind of knowledge consists in the recollection of those things which the mind had known in its pre-existent state, and differs from memory in the object; memory being employ-

ed upon sensible things, reminiscence upon things purely intelligible. The intelligible objects of contemplation are either primary, or secondary; the primary are ideas, which will be farther explained under the next head; the secondary, are the forms inseparable from material objects. The mind, in exercising its judgment, considers theoretically what is true or false, and practically what may, or may not, be done. Dialectics consider the essence and the accidents of things; concerning the former, it makes use of division, definition, and analysis. Division separates the genus into its species, the whole into its parts, and the like. Definition expresses the genus of the thing to be defined, and distinguishes it from all others by adding its specific difference. Analysis rises from the objects of sense to intelligibles; from demonstrable propositions to axioms, or from hypothesis to experience. Induction rises from individuals to universals. Syllogism produces a conclusion by means of some intermediate proposition. These topics are curiously touched upon by Plato, and it is rather by examples than by precepts, that he teaches the true art of reasoning, or exposes the fallacies of sophistry. The ingenious artifices and deceptions practised by the sophist are clearly represented in several of Plato's dialogues, particularly in his *Euthydemus* and his *Sophista*. Rhetoric is an art which Plato thought unfavourable to the study of philosophy: he inveighs against it with great vehemence in his *Georgias*; and the ground of his invective is judiciously explained by Quintilian. (*Inst. Orat.* l. ii. c. 15.) Etymology is a subject on which Plato particularly treats in his *Cratylus*, in which he maintains, that names, when rightly given, correspond to the nature of things which they represent: but what he advances on this head is too fanciful to merit attention.

Theoretical philosophy Plato divides into three branches, *Theological*, *Physical*, and *Mathematical*. On *Theology*, the fundamental doctrine of Plato, as of all other ancient philosophers, is, that from nothing nothing can proceed. This universal axiom, applied not only to the infinite efficient, but to the material cause, Plato, in his *Timæus*, lays down as the ground of his reasoning concerning the origin of the world. In this dialogue, which comprehends his whole doctrine on the subject of the formation of the universe, matter is so manifestly spoken of as eternally co-existing with God, that this part of his doctrine could not have been mistaken by so many learned and able writers, had they not been seduced by the desire of establishing a coincidence of doctrine

between the writings of Plato and Moses. It is certain, that neither Cicero, nor Apuleius, nor Alcinous, nor even the later commentator Chalcidius, understood their master in any other sense, than as admitting two primary and incorruptible principles, God and matter; to which we shall afterwards see reason to add a third, namely ideas. The passages quoted by those who maintain the contrary opinion are by no means sufficient for their purpose. Matter, according to Plato, is an eternal and infinite principle. His doctrine on this head is thus explained by Cicero (Acad. Quest. l. i. c. 8.): 'Matter, from which all things are produced and formed, is a substance without form or quality, but capable of receiving all forms and undergoing every kind of change; in which, however, it never suffers annihilation, but merely a solution of its parts, which are in their nature infinitely divisible, and move in portions of space which are also infinitely divisible. When that principle which we call quality is moved, and acts upon matter, it undergoes an entire change, and those forms are produced, from which arises the diversified and coherent system of the universe.' This doctrine Plato unfolds at large in his *Timæus*, and particularly insists upon the notion, that matter has originally no form, but is capable of receiving any. He calls it the mother and receptacle of forms, by the union of which with matter the universe becomes perceptible to the senses; and maintains, that the visible world owes its forms to the energy of the divine intellectual nature. It is easy to perceive, that Plato's account of matter is essentially different from that which supposes it to consist of small indivisible particles, and consequently that Plato is not to be ranked among the atomic philosophers. Sometimes indeed he seems to assert, that all bodies are composed of particles. 'The parts of bodies,' says he, 'must be conceived so minute, as to be singly invisible, and it is by collecting many of these into one mass, that they become visible.' But, in this passage, Plato is speaking of small corpuscles already endowed with forms or qualities, and not of primary matter, which, according to him, was without form, and infinitely divisible. Another conception respecting matter, which arises from the preceding, is, that matter is not body, but that from which bodies are formed. Body is that which is produced from matter by the energy of the efficient cause. This distinction is found in almost all the ancient systems of philosophy: it is therefore necessary, in examining them,

not to understand the terms *incorporeal* and *immaterial* as synonymous. It was also a doctrine of Plato, that there is in matter a necessary, but blind and refractory force; and that hence arises a propensity in matter to disorder and deformity, which is the cause of all the imperfection which appears in the works of God, and the origin of evil. On this subject Plato writes with wonderful obscurity: but, as far as we are able to trace his conceptions, he appears to have thought, that matter, from its nature, resists the will of the supreme artificer, so that he cannot perfectly execute his designs, and that this is the cause of the mixture of good and evil which is found in the material world.

The principle opposite to matter, in the system of Plato, is God. He taught, that there is an intelligent cause, which is the origin of all spiritual being, and the former of the material world. The nature of this great being he pronounced it difficult to discover, and when discovered, impossible to divulge. The existence of God he inferred from the marks of intelligence, which appear in the form and arrangement of bodies in the visible world: and from the unity of the material system he concluded, that the mind by which it was formed must be one. God, according to Plato, is the supreme intelligence, incorporeal, without beginning, end, or change, and capable of being perceived only by the mind. He certainly distinguished the Deity, not only from body, and whatever has corporeal qualities, but from matter itself, from which all things are made. He also ascribed to him all those qualities which modern philosophers ascribe to immaterial substance, and conceived him to be in his nature simple, uncircumscribed in space, the author of all regulated motion, and, in fine, possessed of intelligence in the highest perfection. But whether he entirely separated all ideas of extension from his conception of the Deity, is a question which we find ourselves unable to solve. Thus much, however, is certain, that whatever were Plato's conceptions respecting the essence of Deity, he ascribed to him power and wisdom sufficient for the formation and preservation of the world, and supposed him possessed of goodness, which inclined him to desire, and, as far as the refractory nature of matter would permit, to produce, the happiness of the universe. This great being he distinguished by the appellation of *To Agathon*, *The Good*. 'God, that he might form a perfect world, followed that eternal pattern which remains immutable,

and which can only be comprehended by reason.' These are the express words of Plato, who every where inculcates this doctrine as fundamental in cosmology. But concerning this pattern, or archetype, he writes so obscurely that his interpreters and followers have been led to adopt very different opinions. He frequently speaks of God under the appellation of *Mind*, and represents him as the cause of all things. 'That good cause,' says he, 'which appointed the years, and months, and hours, justly claims the appellation of wisdom and intelligence.' And again. 'You must confess in the nature of God himself a ruling mind, and the energy of an efficient cause.' From these and other similar passages some have inferred, that the whole of Plato's doctrine on the formation of the world; amounts to nothing more, than that the Deity employed his understanding or reason in planning and executing the system of the universe; and consequently, that by ideas existing in the reason of God are only meant, conceptions formed in the divine mind. But by ideas Plato appears to have meant something much more mysterious; namely, patterns, or archetypes, subsisting by themselves, as real beings, *οὐτως οὐλα*, in the divine reason, as in their original and eternal region, and issuing thence to give form to sensible things, and to become objects of contemplation and science to rational beings. The divine reason, the eternal region of ideas or forms, Plato speaks of as having always existed, and as the divine principle which established the order of the world. He appears to have conceived of this principle, as distinct not merely from matter but from the efficient cause, and as eternally containing within itself ideas, or intelligible forms, which, flowing from the fountain of the divine essence, have in themselves a real existence, and which, in the formation of the visible world, were, by the energy of the efficient cause, united to matter, to produce sensible bodies. These ideas Plato defines to be the particular natures of things, or essences as such; and asserts, that they always remain the same, without beginning or end. Visible things were regarded by him as fleeting shades, and ideas as the only permanent substances. These he conceived to be the proper objects of science, to a mind raised, by divine contemplation, above the perpetually varying scenes of the material world. His conceptions on this subject are beautifully expressed in a passage of his republic, in which he compares the state of the human mind with respect to the material and

the intellectual world, to that of a man who, in a cave into which no light can enter but by a single passage, views, upon a wall opposite to the entrance, the shadows of external objects, and mistakes them for realities. So strongly was the imagination of Plato impressed with this conception, that, in the election of magistrates for his republic, he required that no one should be chosen, who had not, by the habitual contemplation of the world of ideas, attained a perfect power of abstraction. It was another doctrine in the Platonic system, that the Deity formed the material world after a perfect archetype, which had eternally subsisted in his reason, and endued it with a soul. This substance, which is not eternal but produced, and which derives the superior part of its nature from God, and the inferior from matter, Plato supposed to be the animating principle in the universe, pervading and adorning all things. This third principle in nature is, in the Platonic system, inferior to the Deity, being derived from that divine reason which is the seat of the ideal world, herein differing fundamentally from the stoical doctrine of the soul of the world, which supposed the essence of the divine nature diffused through the universe. Upon the foundation of the doctrine which has been explained, concerning God, matter, ideas, the soul of the world, and dæmons, Plato raised the structure of his physics. He taught that the supreme architect, by uniting eternal and immutable ideas or forms to variable matter, produced the visible world. That he believed the world to have had a beginning in time, and not to have existed from eternity, appears from the whole course of his reasoning in his *Timæus* concerning the formation of the world. Aristotle, indeed, intimates, that when Plato seems to assert this doctrine, he speaks of the author of nature as prior to his works, not in time, but in the order of our conceptions: but this interpretation was probably offered, merely for the sake of reconciling the doctrine of his master with his own opinion concerning the eternity of the world. Other tenets included in the platonic doctrine of nature were, that the universe is one animated being, including within its limits all animated natures; that, in the formation of the visible and tangible world, fire and earth were first formed, and were afterwards united by means of air and water; that from perfect parts one perfect whole was produced, of a spherical figure, as most beautiful in itself, and best suited to contain all other figures; that the elementary parts of

the world are of regular geometrical forms, the particles of earth being cubical, those of fire pyramidal, those of air in the form of an octohedron, and those of water in that of an icosohedron; that these are adjusted, in number, measure, and power, in perfect conformity to the geometrical laws of proportion; that the soul which pervades this sphere, is the cause of its revolution round its centre; and, lastly, that the world will remain for ever, but, that by the action of its animating principle, it accomplishes certain periods, within which every thing returns to its ancient place and state. This periodical revolution of nature, is called the Platonic, or great, year.

Plato refers to the head of the philosophy of nature his doctrine concerning the human soul: a doctrine which he treats obscurely, on the ground of his assumed hypothesis concerning spiritual emanations from the divine nature. He appears to have taught, that the soul of man is derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture; and, consequently, that the human soul, receding farther from the first intelligence, is inferior in perfection to the soul of the world. He conceived the soul of man to be, in the material part of its nature, formed for conversing with sensible objects, and, in its intellectual part, capable of spiritual contemplation: but what he meant by *οχημα*, the material vehicle of the soul, is uncertain. The relation which the human soul, in its original constitution, bears to matter, Plato appears to have considered as the source of moral evil. Since the soul of the world, by partaking of matter, has within itself the seeds of evil, he inferred, that this must be the case still more with respect to the soul of man. Upon the great question, in what manner the soul acts upon the body, Plato speaks obscurely and inconsistently. To account for the origin and present state of human souls, Plato supposes, that when God formed the universe, he separated from the soul of the world inferior souls, equal in number to the stars, and assigned to each its proper celestial abode; but that these souls (by what means, or for what reason, does not appear) were sent down to the earth into human bodies, as into a sepulchre or prison. He ascribes to this cause the depravity and misery to which human nature is liable; and maintains, that it is only by disengaging itself from all animal passions, and rising above sensible

objects to the contemplation of the world of intelligence, that the soul of man can be prepared to return to its original habitation. Not inconsistently with the preceding doctrine, our philosopher frequently speaks of the soul of man as consisting of three parts; the first, the seat of intelligence; the second, of passion; the third, of appetite; and assigns to each its proper place in the human body. The first of these *portions* or *faculties* of the soul (for Plato speaks of them under both these denominations) he conceived to have been derived from God; the second and third, from matter. The irrational parts of the soul, in the Platonic system, are not, however, to be confounded with the blood and nerves, which they were supposed to inhabit, and to move. Lastly, Plato teaches, in express terms, the doctrine of the immortality of the rational soul: but he has rested the proof of this doctrine upon arguments, drawn from the more fanciful parts of his system. For example: in nature, all things terminate in their contraries; the state of sleep terminates in that of waking; and the reverse: so, life ends in death, and death in life. The soul is a simple indivisible substance, and therefore incapable of dissolution, or corruption. The objects to which it naturally adheres are spiritual and incorruptible; therefore its nature is so. All our knowledge is acquired by the reminiscence of ideas contemplated in a prior state: as the soul therefore must have existed before this life, it is probable, that it will continue to exist after it. Life being the conjunction of the soul with the body, death is nothing more than their separation. Whatever is the principle of motion, must be incapable of destruction. Such is the substance of the arguments for the immortality of the soul, contained in the celebrated dialogue of the *Phædo*. It is happy for mankind, that their belief of this important doctrine rests upon firmer grounds, than such futile reasonings.

Preparatory to the study of theoretical philosophy, Plato required from his disciples a knowledge of the elements of mathematics; and he recommends these studies, as peculiarly adapted to raise the mind from sensual to intellectual objects, and to inure it to abstract and general conceptions. Plato was a zealous advocate for the importance of that kind of science which is purely speculative, and, though a disciple of Socrates, censured those who make utility the only measure of the value of learning. Notwithstanding this predilection for abstract speculation, he did not, however,

neglect, in his writings, to deliver precepts of practical philosophy. On the subjects of policy and morals, he prescribes rules, which are intended for the direction of societies and individuals in the offices of life, but which would be much more valuable, were they less tinctured with his theoretical doctrines. Concerning policy, Plato has written at large in his republic and in his dialogue on laws. He was so much enamoured with his own conceptions on this subject, that it was chiefly the hope of having an opportunity to realize his plan of a republic, which induced him to visit the court of Dionysius. But they who are conversant with mankind, and capable of calmly investigating the springs of human action, will easily perceive that his projects were chimerical, and could only have originated in a mind replete with philosophical enthusiasm. Of this nothing can be a clearer proof, than the design of admitting in his republic a community of women, in order to give reason an entire controul over desire. The main object of his political institutions appears to have been, the subjugation of the passions and appetites, by means of the abstract contemplation of ideas. A system of policy, raised upon such fanciful grounds, cannot merit a more distinct consideration.

The chief heads of Plato's moral doctrine, as it may be gathered up from detached passages in his writings (for he seldom treats directly on any moral topic), are these: Our highest good consists in the contemplation and knowledge of the first good, which is mind, or God. All those things which are called good by men, are in reality such, only so far as they are derived from the first and highest good. The only power in human nature, which can acquire a resemblance to the supreme good, is reason. The minds of philosophers are fraught with valuable treasures; and, after the death of the body, they shall be admitted to divine entertainments; so that, whilst, with the gods, they are employed in surveying the fields of truth, they will look down with contempt upon the folly of those who are contented with earthly shadows. Goodness and beauty consist in the knowledge of the first good, and the first fair. That only which is becoming, is good: therefore virtue is to be pursued for its own sake; and, because it is a divine attainment, it cannot be taught, but is the gift of God. He alone, who has attained the knowledge of the first good, is happy. The end of this knowledge is, to render man as like to God as the condition of human nature will permit. This likeness con-

sists in prudence, justice, sanctity, temperance. In order to attain this state, it is necessary to be convinced that the body is a prison, from which the soul must be released, before it can arrive at the knowledge of those things which are real and immutable. Virtue is the most perfect habit of mind, which adorns the man, and renders him firm, resolute, and consistent, in action and speech, in solitude and society. The virtues are so nearly allied, that they cannot be separated; they are perfect, and therefore capable neither of increase nor of diminution. The passions are motions of the soul, excited by some apparent good or evil: they originate in the irrational parts of the soul, and must be regulated and subdued by reason. Friendship is, strictly speaking, reciprocal benevolence, which inclines each party to be as solicitous for the welfare of the other, as for his own. This equality of affection is created and preserved by a similarity of disposition and manners.

On the whole, although many just and sublime sentiments on moral subjects are to be found in the writings of Plato, it will appear, upon an impartial examination, that his ethical doctrine is in some particulars defective, and in others extravagant and absurd. The fanciful notions which he entertained concerning the divine nature, the world of ideas, and matter, seem to have given a romantic and enthusiastic turn to his conceptions on morals; a defect which may be in part ascribed to his connection with the Pythagorean school, but which was, perhaps, chiefly owing to the peculiar propensity of his genius towards metaphysical fiction.

The writings of Plato were originally collected by Hermodorus, one of his pupils, and first published by Aldus in 1513, in folio. This edition is very scarce and costly. The most valuable editions of our philosopher's works in Greek and Latin, are those first published at Lyons in 1491, folio, with the version and notes of Marsilius Ficinus, and by Henry Stephens in 1578, with the version and notes of John de Serranus, in 3 vols. folio. The notes and interpretations, however, of both these editors, should be read with caution: for Ficinus, having formed his conceptions of the doctrine of Plato after the model of the Alexandrian school, frequently, in his *arguments*, misrepresents the design of his author, and in his version obscures the sense of the original; and Serranus, for want of an accurate acquaintance with the doctrine of his author, and through the influence of a strong predilection for the scholastic system of theology, sometimes gives

an incorrect and injudicious explanation of the text. A very elegant and correct edition, after the Greek text of Henry Stephens, and with the version of Ficinus, was published at Deux-ponts, 1781—1788, in 12 vols. 8vo. English versions of several of Plato's dialogues have been published at different periods, by various hands; but the translators who have principally distinguished themselves, by giving the writings of this philosopher in our vernacular idiom, are Floyer Sydenham, and Thomas Taylor. The articles translated by the former, with great learning, judgment, and accuracy, were collected together, and published in 4 vols. 4to. under the title of "Dialogues of Plato, 1767—1780." In 1792, Mr. Taylor began to lay before the public his versions of the Grecian sage; and he persevered with unwearied industry till he had translated all those pieces which Mr. Sydenham had left untouched. In 1804, the whole was published, with the title of "The Works of Plato, viz. his Fifty-five Dialogues, and Twelve Epistles, translated from the Greek. Nine of the Dialogues by the late Floyer Sydenham, and the Remainder by Thomas Taylor: with occasional Annotations on the Nine Dialogues translated by Sydenham; and copious Notes by the latter Translator," &c. in 5 vols. 4to. *Diogen. Laert. lib. iii. Athenai Deipn. lib. xi. passim. Suidas. Fabricii Bibl. Græc. Vol. II. lib. iii. cap. i. Cicero. Academic. passim. Stanley's Hist. Phil. part v. Enfield's Hist. Phil. Vol. I. b. ii. ch. viii. sect. i. Anc. Un. Hist. Vol. VIII. b. ii. ch. i. sect. i.—M.*

PLATO, a Greek comic poet, flourished about the close of the 5th century B.C., contemporary with Aristophanes and Euripides. He was considered as at the head of the middle comedy, and is said by Suidas to have left twenty-eight compositions of this class. The titles of many are extant in Athenæus, Pollux, and other writers, and he is spoken of as an author of high reputation. Aristophanes and he were charged with reciprocally borrowing from each other, which indicates a parity of public estimation. Of his works, only a few fragments are preserved, some of which are of the epigrammatic kind. *Vossii Poet. Græc. Cumberland's Observer, No. 78.—A.*

PLAUTUS, MARCUS ACCIUS, a celebrated Latin writer of comedy, was a native of Sarsina, a small town in Umbria. He was probably of mean parentage, and some suppose him to have been the son of a slave. Of the circumstances of his life very little is known. He came to Rome, and obtained not only fame

but emolument from his dramatic compositions, which were represented about the middle of the sixth century from the foundation of the city. A. Gellius relates, from the authority of Varro, that Plautus having acquired property was tempted, in order to increase it, to engage in trade; and that his speculations succeeded so ill, that he was reduced, in a time of general scarcity, to hire himself as a labourer to grind at the mill. His mind, however, remained undepressed, for he composed three of his comedies in this toilsome situation. Cicero informs us that he died in the consulate of Claudius Pulcher and L. Porcius Licinius, B. C. 184. A great number of comedies were anciently current under the popular name of Plautus; but of these the chief part were only retouched by him, and the best Roman critics admitted only twenty-five or twenty-six as of his genuine composition. Twenty of these are still extant, but some in a mutilated state. Of the character they bore among his countrymen we have different judgments from high authority. The learned Varro was accustomed to say, that if the Muses were to speak Latin, they would use no other style than that of Plautus. Cicero calls the wit of Plautus elegant, refined, ingenious, and facetious; whilst, on the other hand, Horace censures the preceding generation for their blind admiration of the jests and the numbers of this dramatist, intimating that the former were gross and the latter defective. To a modern reader, the humour of Plautus will often appear strong and genuine, but coarse and indelicate, and intermixed with quibbles and witticisms. His plays, however, are lively, and in general entertaining; and his language is a rich treasury of the Latin tongue. Many of his pieces, like those of the other Roman dramatists, are professed translations from the Greek, and it is probable that all his plots are borrowed from the Grecian theatre. Of the numerous editions of Plautus, some of the most valuable are the Variorum by Gronovius, *Lugd. B.*, 2 vols. 8vo., 1664, 69, 84; the Delphin, by Operarius, *Par.*, 2 vols. 4to., 1679; Caperonier's, *Barbœu Par.*, 3 vols. 12mo., 1759; and Ernesti's, 2 vols. 8vo., *Lips.* 1760, *Bipont.* 1788. *Crusius's Rom. Poets. Tiraboschi. Bibl. Dict.—A.*

PLEMP, (PLEMPIUS,) VOPISCUS FORTUNATUS, a learned physician, was born at Amsterdam in 1601. He studied philosophy at Louvain, and physic at Leyden, and then visited the universities of Padua and Bologna, at the latter of which he took the degree of

doctor. On his return, he practised in his profession at Amsterdam, and acquired a reputation which caused him to be invited by the Infanta Isabella, governess of the Low-Countries, to Louvain, to occupy the chair of Medical Institutes. He went thither in 1633, and publicly adopted the Roman Catholic religion; and, in the following year, he succeeded to the practical chair. Some time afterwards, he was nominated to the presidency of the college of Breugel, which post he resigned on his marriage to a lady of noble family. He died at Louvain in 1671. The first work published by this physician was his "Ophthalmographia," 4to., 1632, composed at an early age, but acute and ingenious. It was twice reprinted in folio. It was followed by "Fundamenta, seu Institutiones Medicinæ," 4to., 1638, being a general and scholastic treatise on the different parts of medical science. In the first edition he opposed Harvey's doctrine of the circulation of the blood, but in a subsequent one he had the candour to admit and defend it. Of his other works, one of the most estimable is "De Togatorum Valetudine tuenda, Commentarius," 4to., 1670. He gave an elegant and learned edition of the two first books of the "Canon of Avicenna," with an improved version and scholia. *Halleri Bibl. Med. & Anat. Eloy Dict.*—A.

PLESSIS, see RICHELIEU.

PLINY THE ELDER. CAIUS PLINIUS SECUNDUS, a distinguished Roman writer, was born, probably at Verona, in the reign of Tiberius, A.D. 23. He was descended of an illustrious family, and served in the army as a commander of cavalry during the wars in Germany. He rose to various public employments, under the Emperors Nero, Vespasian, and Titus; was aggregated to the college of augurs, and made procurator in Spain. There is scarcely an example of a man of business who was also so devoted to study, or comprehended such an extent of literary research. His nephew, the younger Pliny, has given a particular account of his mode of spending his time at Rome when he was possessed of the imperial favour. Before day-break he waited upon Vespasian, who was also an early riser, and then proceeded to execute the Emperor's orders. On returning home, he employed all the rest of the day in study. After taking a light repast, he reclined in the sun, according to the Roman custom, while a book was read to him from which he took notes; for he never perused any work without making extracts, as it was a maxim of his, "that no book was so

bad as not to afford something valuable." He then bathed, slumbered a little, and rising fresh, as if to a new day, studied till supper-time. Even during that repast, a reader was at his side, as likewise upon all his journeys; and a vacant hour never occurred which he did not employ in reading or writing. Of his avarice of time, his nephew gives the following instance. One of his friends having obliged the reader to repeat something that he had pronounced improperly, "Did you understand him?" said Pliny. He confessed that he did. "Why then (he rejoined) did you stop him? We have lost more than ten lines by the interruption." He always went from place to place in a sedan, that he might read the while; and reproved his nephew for walking, as so much loss of time. This was, doubtless, the method to lay in a prodigious stock of facts and ideas, but it precluded all original observation and reflection, as well as all exact judgment on what was read.

Pliny was not, however, an inattentive observer of the great phenomena of nature, and it was to his curiosity in this respect that his premature death was owing. He was commander of the fleet stationed at Misenum, when, in August A.D. 79, a great eruption of Vesuvius broke out. On its first appearance he steered directly to the spot, for the purpose both of giving assistance to the fugitives, and viewing the progress of the eruption. The volcano raged with great fury, and spread alarm through all the vicinity. While others were flying, he ordered his pilot to steer directly across to Stabiae, where his friend Pomponianus had a villa. He there landed, and passed the night in the house. In the meantime showers of ashes almost blocked up the apartments, while the walls were shaken with an earthquake; and towards morning it appeared necessary to quit the place. With pillows tied upon their heads, against the falling stones, they proceeded towards the shore, when a sudden smell of sulphur obliged them to hasten their flight. Pliny, leaning upon two slaves, was overtaken by the vapour, and being corpulent and asthmatic, fell suffocated. He was then in the 56th year of his age, high in reputation and dignity, and in great esteem with the Emperor Titus.

Of the writings of this learned man his nephew has left the following enumeration: On the Use of the Javelin on Horseback, one book, composed when he was a Commander of Cavalry; On the Life of Pomponius Secundus, two books; Of the Wars in Germany, twenty books; On Oratory, three books; On

Grammar, eight books; On the History of his own Times, thirty-one books; On Natural History, thirty-seven books. Of these works, the last alone is extant; and it may rank among the most valuable relics of classical antiquity. It comprehends a vast design; for in addition to what is now termed Natural History, it comprizes an account of almost all human arts and inventions, with a system of geography. The substance of this work is entirely compilation; and by annexing his authorities to each book, the writer has preserved the names of many authors otherwise unknown, and has given a very interesting view of the extent of human research at that period. It cannot be affirmed, that Pliny has exercised much judgment in his collection, for truths and fables are mingled with no distinction, and the Natural History, properly so called, is less accurate than that of Aristotle in the same points. The chapters on the arts are perhaps the most curious and valuable, as replete with things no where else to be met with. The style of Pliny is less pure than that of the preceding age of Latinity, and is frequently strained and obscure; it has, however, great energy, and is often singularly picturesque. The nature of the subjects, and the concise manner in which they are usually touched upon, have rendered the author's meaning in many places very difficult to elicit, and have given much employment to critics and commentators. Indeed, more technical knowledge than usually falls to the share of a philologist is requisite for the elucidation of his obscurities. In philosophy he chiefly inclined to the epicurean doctrines, though occasionally with a turn to scepticism. He substitutes an eternal nature of things to Providence, or a designing cause; and sometimes inconsistently indulges in a strain of declamation against the malignity of this unconscious nature. His views of man and of his destiny are gloomy and querulous, and he denies the immortality of the soul. His moral sentiments, however, are pure.

The editions of Pliny's Natural History were numerous at an early period; and many learned men employed themselves in correcting the text, which was extremely corrupt in the MSS. The celebrated Hardouin was one of the most successful and industrious of these, and his edition in 5 vols. 4to., *Par.* 1685, was much superior to any former one. It has been followed by several later editors; but in 1779 Brotier gave a new edition at Paris, in 6 vols. 12mo., with a great number of additional corrections. *Plinii Epist. Vossii Hist. Lat. Tiraboschi. Brucker.* — A.

PLINY THE YOUNGER. C. PLINIUS CÆCILIVS SECUNDUS, born at Novocomum, the modern Como, in the reign of Nero, A. D. 62, was the son of L. Cæcilius of that place, by a sister of the elder Pliny. He was sent early to Rome for education, and after perfecting himself in the Greek language, was placed under the tuition of the celebrated master in rhetoric, Quintilian, and the sophist Nicetes. His promising disposition and talents caused him to be adopted by his uncle Pliny, and destined to be the heir of his name and fortune. He was in his eighteenth year when the eruption of Vesuvius took place, which proved fatal to his uncle, and the account of that catastrophe is taken from a letter of his, written long after, to his friend Tacitus. It thence appears that he had imbibed his relation's ardour for study, which caused him rather to remain reading Livy, than to accompany his uncle to a nearer view of so interesting a phenomenon. He continued so intensely occupied with his book, that it was with difficulty his mother could prevail upon him to quit Misenum during the subsequent earthquake. This was the affectation of a young man, but it foreboded that kind of ostentation in his character which, amidst many excellencies, was a permanent foible. He began to plead causes at the age of 19; but his forensic labours were interrupted by a campaign in Syria, with the rank of military tribune. He did not, however, intermit his literary pursuits in that situation, but availed himself of the presence of the philosophers Euphrates and Artemidorus, who had been banished from Rome, with the other professors of philosophy, by Vespasian. After his return to Rome he assiduously followed the business of the forum, and undertook many important causes before the centumviri. His reputation for eloquence stood so high, that there was a great confluence of auditors whenever he spoke, and he was greeted with loud applauses, in which the judges themselves sometimes joined. In the early part of Domitian's reign he was much in favour with that Emperor, who raised him successively to the offices of questor, tribune of the people, and prætor. At length his free spirit gave umbrage to the tyrant, and his life would have been endangered if that reign had lasted much longer. This circumstance endeared him to Nerva, and to his adopted successor Trajan; and during the short reign of the former, he was appointed to the office of prefect of the Saturnian treasury. In the third consulate of the Emperor Trajan, Pliny was one of the Donorary consuls termed *suffecti*, of

that year. On that occasion he returned public thanks to the Emperor in an oration which he afterwards enlarged to the panegyric of Trajan, as transmitted to our times. The care of the channel and banks of the Tyber was next conferred upon him, with the augurate. In fine, he was entrusted with the government of Bithynia in quality of pro-prætor, which office he exercised for two years with great credit. He was in this station when he wrote that celebrated epistle to Trajan, in which he consults the Emperor respecting the conduct to be observed towards the Christians of the province who then lay under persecution, and bears an honourable testimony to their principles and morals.

After his return to Rome he seems to have passed his time chiefly in literary retirement at his villas, two of which, the Laurentian and Tuscan, he has particularly described in his letters. He appears to have been highly esteemed by all the most virtuous and distinguished Romans who were his contemporaries; and among his correspondents we meet with the names of Corellius Rufus, Arulenus Rusticus, Junius Mauricus, L. Helvidius, Virginius Rufus, and the celebrated historian Tacitus. He was continually occupied in writing and reading, and maintained an intimacy with all the eminent men of letters of his time, to some of whom, as Quintilian and Martial, he was a munificent patron. To his fellow-citizens of Como he was singularly kind and liberal. He contributed largely to the maintenance of a public professor for the instruction of their youth, assigned an annual revenue for the maintenance of children of both sexes whose parents had been reduced to poverty, and founded a public library. He composed much in prose and verse, and in the Greek and Latin languages, and took extraordinary pains in correcting and polishing his works. None, however, have reached our times except his panegyric above mentioned, and a collection of letters. The time of his death is uncertain, but it is inferred from a passage of Cassiodorus to have been in the 15th year of Trajan, and the 51st or 52d of his age.

Pliny's "Panegyric" is an elaborate piece of eloquence, chiefly of value as containing enlarged views of the duties of a sovereign. As it was composed at the very beginning of Trajan's reign, it has little weight as a testimony to the merits of that excellent Emperor. His "Epistles," in ten books, are much to be prized for the anecdotes with which they

abound of the characters and incidents of those times, and likewise for the purity and elevation of their moral sentiments, which impress a highly favourable idea of the writer. It is obvious, however, that they were written for the purpose of being made public, and of displaying to the world the author's generous actions and literary honours. They strongly mark that love of applause which was his ruling passion, and afford some curious facts relative to the modes of feeding a writer's vanity in those times. They exhibit Pliny as a professed rhetorician, entertaining, and perhaps wearying, his friends with long and laboured orations and recitations, commanding constant plaudits by virtue of his rank, his wealth, and his truly estimable qualities, but probably in some instances the dupe of adulation. The style of his epistles is elegant and highly polished, but without the ease and nature proper to familiar letters, and so conspicuous in those of Cicero. It has much of the pointed conciseness of Tacitus and Seneca. Of the editions of Pliny the Younger some of the most valuable are the Variorum by Veenhusius, *Lugd. B.* 1669; that of Longolius, *Amst.* 1734; Gesner's, *Lips.* 1739, 1770; and Lallemand's, *Par.* 1769. His letters have been translated into English by Lord Orrery and Mr. Melmoth: the version of the latter is singularly elegant. *Vita Plinii Sec. ad edit. Lallemand. Tiraboschi. Bibl. Dict.—A.*

PLOT, ROBERT, LL.D., a natural philosopher and antiquary, was born in 1641, of a good family at Borden, near Sittingbourn, in Kent. He was educated at Magdalen-hall, Oxford, where he took the degree of doctor of laws in 1671. Having distinguished himself as an ingenious enquirer into philosophical subjects, he was made a fellow of the newly constituted Royal Society, of which, in 1682, he was elected one of the secretaries. In 1683 he was appointed by Ashmole the first keeper of his museum at Oxford, and at the same time was made professor of chemistry in the university. His subsequent offices seem to show that antiquities were the leading pursuits of his later years; for in 1687 he was made register to the revived earl-marshal's court; and in 1695 was nominated Mowbray-herald-extraordinary. He died of the stone in the following year, at his house in his native parish.

Dr. Plot is principally known by his two county natural-histories, which were the first of the kind published in England, and were exemplifications of a great plan which he had

formed for a natural history of the whole kingdom. The "Natural History of Oxfordshire" was published first in 1677, fol., and again with additions and corrections, by Mr. Burman, in 1705. That "Of Staffordshire" was first published in 1679, fol., and reprinted in 1686. It was decorated with views of the seats of the nobility and gentry. In these works the author takes a wide compass, including not only all that properly belongs to natural history, but what relates to arts, manners, antiquities, and all other memorabilia. The performance, due allowance being made for the state of science at the time, is very respectable, though the author occasionally displays credulity in his admission of fabulous narrations. As secretary to the Royal Society, he conducted the publication of its Transactions from No. 143. to No. 166. inclusive; and he communicated to it some papers of his own, on chemical and philosophical subjects. Since his death two letters of his have been published relative to antiquities in Kent and at Thetford. He left a number of manuscripts, among which were large collections for a natural history of Kent. *Biogr. Brit. Pulteney's Sketches of Botany.* — A.

PLOTINUS, a celebrated Platonic philosopher of the eclectic school, from whom it afterwards took its name, was a native of Egypt, and born at Lycopolis, in the year 205. We are not furnished with any particulars respecting his parents, family, or early education; and nearly all the information which we have concerning his history or opinions we derive from Porphyry, who was his intimate friend for many years, but whose partiality to his sect, and propensity to the marvellous, render it necessary that we should receive his relations with proper caution. It appears probable, that Plotinus began to apply to the study of philosophy when he was about twenty years of age. For some time he attended the lectures of different famous professors, who then abounded at Alexandria; but, finding himself dissatisfied with their respective systems, he was advised by a friend to frequent the school of Ammonius, who, with the hope of reconciling the different opinions then subsisting among philosophers, founded a distinct eclectic school, in which he taught his select disciples certain sublime doctrines, and mystical practices, which he communicated to them under a solemn injunction of secrecy. With the instructions of such a preceptor, Plotinus, whose mind had a strong tincture of enthusiasm, was highly delighted, and he told his friend, that

he had now met with a tutor in all respects suited to his wishes. Under this master he prosecuted his philosophical studies during eleven years, and became a deep proficient in the abstruse subtleties and mystical flights of his fanciful system. Upon the death of Ammonius, having frequently heard the oriental philosophy commended in his school, and expecting to find in it that kind of doctrine concerning the divine natures which he was most desirous of studying, he determined to travel into Persia and India, to learn wisdom of the Magi and Gymnosophists. In this resolution he was probably encouraged by the example of Apollonius Tyanæus, whose pretensions to magic arts, said to have been derived from these sources, had obtained for him widely-extended fame. As the Emperor Gordian was at this time undertaking an expedition against the Parthians, Plotinus availed himself of such an opportunity of safe conduct into the Eastern regions, and in the year 243 joined the Emperor's army. The unfortunate issue of that expedition, however, in which the army was defeated, and the Emperor killed, compelled the philosopher to seek his safety in flight, and he with difficulty effected his escape to Antioch, whence he afterwards came to Rome.

For some time Plotinus considered himself to be under an obligation not to disclose the doctrines which he had learned in the school of Ammonius, in consequence of the injunction of secrecy to which he had submitted: but two of his fellow-pupils, Herennius, and Origen, who is not to be confounded with the Christian father of the same name, having publicly taught the mysteries of their master, he thought himself absolved from his engagement, and became a lecturer in philosophy upon eclectic principles. During ten years he confined himself to oral discourse; always conversing freely with his disciples, and encouraging them to ask questions, and offer objections, on the subjects of his lectures. At length he found it necessary, both for his own convenience and that of his pupils, to commit the substance of what he delivered to writing. He therefore wrote many volumes of metaphysics, dialectics, and ethics, which were drawn up hastily and inaccurately, in the midst of his various engagements, and in this state were suffered to pass into the hands of his disciples. To this circumstance we may in part ascribe the obscurity and confusion which are still to be found in them, notwithstanding the pains which, at the request of Plotinus, his disciple Porphyry took to correct

them. The novelty of his plan of instruction drew after him a crowd of auditors, among whom are said to have been many senators, and some females of rank; but, owing to the obscurity and subtlety of his doctrine, the number of his real disciples was but small. To the instruction of those who were willing to become his followers, and to spare no labour in order to acquire proficiency in his principles, he devoted himself with the greatest assiduity. Nothing could exceed the ardour with which he applied himself to his philosophical pursuits; and he was frequently accustomed to prepare himself for his sublime contemplations by watching and fasting. It is not to be wondered at, therefore, that his enthusiasm was sometimes raised to the highest pitch, and that he could entertain a belief of his being under the protection of a genius, or familiar spirit, of the most eminent order, who was not merely a demon, but a god. The superiority which he fancied belonged to his tutelar genius, inflated him with a degree of pride which seems to have bordered on impiety. Having been desired by his disciple Amelius, for whom he had a great esteem, to share in his devotions, or the sacrifices to the gods which he was about to offer up at some solemn festival, "It is their business," replied Plotinus, "to come to me, and not for me to go to them." "No one," says Porphyry, "could guess, nor dared to ask the reason of this haughty answer."

Plotinus enjoyed so high a reputation for wisdom and integrity, that many private quarrels were referred to his arbitration, and several persons of both sexes, when on their deathbeds, sent for him, to entrust him with the care of their estates, and the guardianship of their children. Such offices, though troublesome, he never refused, and he discharged them in a manner that gave the highest satisfaction to the parties concerned. Indeed, his whole conduct was so blameless and commendable, that he did not create to himself one enemy during the twenty-six years in which he resided at Rome. His excellent character secured to him the esteem and friendship of many persons of high rank, and particularly of the Emperor Gallienus, and his Empress Salonina. The romantic turn of his mind was sufficiently shewn, by the use which he made of his interest at court. He requested the Emperor to rebuild a city in Campania, which had been formerly destroyed, and to grant it, with the adjoining territory, to a body of philosophers, who should be governed by the laws of Plato's

ideal republic, and should call the city Platopolis; promising, at the same time, that he himself, with his friends, would lay the foundation of this philosophical colony. The Emperor, it is said, was inclined to listen to his application, till he was dissuaded by some of his friends. As a further evidence of Plotinus's singularities in opinion, and fanatical spirit, we may mention, that though well skilled in the medical art, he entertained such a contempt for the body, that he could never be prevailed upon to make use of the means necessary for curing the diseases to which he was subject, or for mitigating the pains which he suffered. To justify such unnatural conduct, he could only plead the opinion which he had learned from Pythagoras and Plato, that the soul is sent into the body for the punishment of its former sins, and must, in this prison, pass through a severe servitude, before it can be sufficiently purified to return to the divine fountain from which it flowed. Such was his contempt of the corporeal vehicle in which his soul was inclosed, that he would never suffer his birth-day to be celebrated, nor his portrait to be drawn by any person, with his knowledge. At length, by his determined neglect of his health, and the very rigorous abstinence which he observed, he reduced himself to such a state of disease and infirmity, that he spent the latter part of his life in great bodily suffering. In this condition, while Porphyry was in Sicily, being forsaken of all his friends, excepting Eustochius, he left Rome and retired into Campania, to the heirs of one of his former disciples, now deceased. Here he was hospitably supported till his death, which took place in the year 270, when he was in the 66th year of his age. When he found his end approaching, he said to Eustochius, "The Divine principle within me is now hastening to unite with that Divine Being which animates the universe:" expressing in those words a leading principle of his philosophy, that the human soul is an emanation from the divine nature, and will return to the source whence it proceeded.

Porphyry, in his life of Plotinus, actuated by an implacable enmity to Christianity, and a desire of depreciating the evidence of the supernatural works by which its truth is attested, represents him as having been possessed of miraculous powers; but the internal marks of falsehood which his stories bear, render it unnecessary to take any further notice of them; we shall therefore close this article with the remarks with which Enfield concludes his account of Plotinus. "From the life and writings of this philoso-

pher it clearly appears, that he belonged to the class of fanatics. His natural temper, his education, his system, all inclined him to fanaticism. Suffering himself to be led astray, by a volatile imagination, from the plain path of good sense, he poured forth crude and confused conceptions, in obscure and incoherent language. Sometimes he soared, in extatic flights, into the regions of mysticism. Porphyry relates, that he ascended through all the Platonic steps of divine contemplation, to the actual vision of the Deity himself, and was admitted to such intercourse with him as no other philosopher ever enjoyed. They who are well acquainted with human nature will easily perceive, in these flights, unequivocal proofs of a feeble or disordered mind, and will not wonder that the system of Plotinus was mystical, and his writings obscure. The truth seems to be, that this philosopher made it the main scope and end of his life to dazzle his own mind, and the minds of others, with the meteors of enthusiasm, rather than to illuminate them with the clear and steady rays of truth. How much is it to be regretted, that such a man should have become, in a great degree, the preceptor of the world, and should, by means of his disciples, have every where disseminated a species of false philosophy, which was compounded of superstition, enthusiasm, and imposture. The muddy waters, sent forth from this polluted spring, were spread through the most celebrated seats of learning, and were even permitted to mingle with the pure stream of Christian doctrine. Not only at Rome, where Plotinus had taught, but first in Alexandria, afterwards in many of the principalities of Asia Minor, and even at Athens, the ancient seat of wisdom, the system of Ammonius and Plotinus was embraced and propagated by men, who, in learning and abilities, were greatly superior to its founders."

The treatises of Plotinus, which are fifty-four in number, were distributed by Porphyry under six classes, called Enneads. Proclus wrote commentaries upon them, and Dexippus defended them against the Peripatetics. At the request of Cosmo de Medici, Marsilius Ficinus made a Latin version of them, which was first published by itself at Florence, under the title of "*Plotini Opera ex Interpret. Marsilii Ficini, cum Commentariis, necnon Vita Plotini a Porphyrio conscripta*," 1492, folio. Afterwards the Greek text was published at Basil, from a manuscript stated by Lambecchi to be in the Imperial library, accompanied with the version of Ficinus, in 1580, folio. In 1787, a treatise was published at

London, "*Concerning the Beautiful: or, a paraphrased Translation from the Greek of Plotinus, Ennead I. Book VI. by Thomas Taylor*," 8vo. *Vita Plotini a Porphyrio. Fabricii Bibl. Græc. Vol. IV. lib. iv. cap. xxvi. Bayle. Enfield's Hist. Phil. Vol. II. book iii. ch. ii. sect. 4.* — M.

PLUCHE, ANTONY, Abbé, an elegant and ingenious writer, was born at Rheims in 1688. His literary reputation caused him to be nominated professor of humanity in that university, and two years afterwards, of rhetoric, at which time he entered into holy orders. The Bishop of Laon then confided to him the direction of the episcopal college in that city, which employment he was obliged to quit on account of some differences of opinion. He next undertook the education of the son of the intendant of Rouen; and when he had completed it, he went to Paris, where he gave lectures in geography and history. In that capital he acquired a name among the men of letters by his popular work, entitled, "*Spectacle de la Nature*," of which the first volume appeared in 1732, and which was carried on to 9 vols. 12mo. It is a view of the most interesting facts in natural history, in the form of dialogue, agreeably written upon the whole, though rendered verbose by its form, and rather superficial in its matter. Few works of the kind have been more read, and it was translated into various languages. His next publication was "*Histoire du Ciel*," 2 vols. 12mo., of which the first volume is chiefly mythological, founded upon some new and ingenious ideas. The second relates to the formation of the world, and concludes with a confirmation of the Mosaic account of creation. This work is reckoned to possess more learning and ingenuity than sound philosophy. The Abbé was a firm believer in revelation, and published, in 1750, "*The Truth of the Gospel demonstrated*;" a learned performance, but calculated chiefly for Roman Catholic readers. He distinguished himself as a philologist by his "*Mecanique des Langues, et l'Art de les Enseigner*," 12mo., 1751; an useful and judicious treatise. On account of a deafness which rendered him unfit for society, he had retired in 1749 to La Varenne St. Maur, where he devoted himself entirely to study and religious exercises. He died in this retreat in 1761, at the age of 73, leaving the character of a truly virtuous and respectable man. After his death, appeared in 1764 two posthumous works of his, entitled, "*Concorde de la Geographie des differens Ages*," and "*Harmonie des Pseaumes et de*

l'Evangile. *Nouv. Dict. Hist. Monthl. Rev.*—A.

PLUKENET, LEONARD, a learned and industrious English botanist, was born in 1642. Of his family and education scarcely any thing is known; but he mentions having been a fellow-pupil of William Courten, Esq., and Dr. Uvedale; and it is conjectured that it might have been at Cambridge, whither he sent his son. He certainly acquired a good knowledge of the learned languages, as his writings prove. He was brought up to physic, and settled in the metropolis; but as his name does not appear in the lists of the college of physicians, it is probable that he was never eminent in practice. His prefaces are dated from Old Palace-yard, Westminster. The collection of specimens of plants from all parts of the world seems to have been his ruling passion; and for this purpose he maintained an extensive correspondence abroad, and searched all the gardens of the curious at home. He passed his life almost without patronage, a disadvantage which he severely felt. Towards the close of it, however, he is said to have obtained some assistance from Queen Mary, and to have been nominated superintendant of the royal garden at Hampton-court, with the title of royal professor of botany. He is supposed not long to have survived his last publication, in 1705. By his assiduity he collected an herbarium of 8000 plants, which, after his death, came into the possession of Sir Hans Sloane, and is now in the British Museum.

The first publication of Dr. Plukenet, entitled, "*Phytographia*," consisted merely of figures of rare and choice plants. It came out in four parts, from 1691 to 1696, containing 328 plates, 4to. In the latter year was published his "*Almagestum Botanicum*," being the *Onomasticon*, or catalogue of the *Phytographia*, disposed in alphabetical order, without any regard to system. Synonyms are added to each species, for the ascertainment of which he had examined the ancient authors with great attention; and he intersperses many critical notes, which prove the accuracy of his botanical erudition. Four years afterwards, in 1700, he published "*Almagesti Botanici Mantissa*," being a continuation of the plates, with numerous additions to the synonyms, and many curious critical observations, to which was added a copious index for both volumes. In the *Mantissa* are several strictures on Sloane and Petiver, made with a degree of acrimony denoting some personal quar-

rel with those naturalists. In 1705, he published his last work, entitled "*Amaltheum Botanicum, s. Stirpium Indicarum alterum Copiæ cornu*," carrying on the tables to the number of 434. This work abounds with new subjects sent from China, the East Indies, and Florida. Plukenet's whole works contain upwards of 2740 figures. Being mostly taken from dried specimens, and many from sprigs devoid of the parts of fructification, several are not to be ascertained. They are also very unequally executed, and upon too small a scale, which circumstance is to be attributed to his want of due encouragement. Many varieties also are given as distinct species, and the descriptions throughout are only specific, without general characters. Yet, with all these imperfections, his work is really valuable, and made a large addition to the stores of botany; for no man before him had ever exhibited such a number of new plants. Plukenet's works were reprinted in 1769 in 4 volumes, with the addition of a few plates. An "*Index Linnæanus*" to his tables was published, in 1779, by Dr. Giseke. *Halleri Bibl. Botan. Pulteney's Sketches of Botany.*—A.

PLUMIER, CHARLES, a distinguished naturalist, was born of obscure parentage at Marseilles, in 1646. He received a classical education, and at the age of sixteen entered into the religious order of Minims. Father Maignan, of the same order, at Toulouse, gave him instructions in mathematics, and taught him several mechanic arts connected with philosophy, among which was that of turning. In this he became so great a proficient that he wrote a curious book on the subject. Being sent by his superiors to Rome, to pursue the studies belonging to his vocation, he applied to them with so much ardour as to injure his health; and for the purpose of relaxation, he indulged a natural propensity to botanical researches, and made himself master of the science under some able teachers in Italy. On his return to Provence, his superiors favoured this inclination, by placing him in a rural and maritime retreat near Hieres. Soon after, he became acquainted with the celebrated Tournefort, whom he accompanied in some of his herborisations. The example of the English Sloane having stimulated the French court to investigate the natural history of their West Indian possessions, Plumier was chosen as the associate of Surian for that purpose, and sailed to the Antilles. He acquitted himself with so much credit, that he made two more voyages at the King's expence, residing a considerable

time in those islands, and in that of St. Domingo, and applying himself with great assiduity to the description and delineation of subjects as well of the animal as of the vegetable kingdom. His labours were rewarded with the title of King's botanist, and a pension augmented each voyage. On his return from the second voyage he procured, by the interest of M. Pontchartrain, the printing at the Louvre of his first botanical work, "*Description des Plantes de l'Amerique*," 1695, fol., with 108 plates, of which 50 belong to the fern tribe. The figures are little more than outlines, but being as large as life, and drawn with accuracy and freedom, they have a fine effect. After his third voyage he published, in 1703, "*Nova Plantarum Genera*," 4to., in which he gives the descriptions and figures of 106 new genera. In more than 50 of these he pays the compliment, since so frequent, to his brother botanists, of framing appellations from their names: several Englishmen are thus honoured by him.

The King's physician, Mons. Fagon, engaged him in 1704 to undertake a fourth voyage for the especial purpose of discovering and delineating the tree which yields the Peruvian bark; but whilst he was waiting to embark at port St. Mary near Cadiz, he was seized with a pleurisy which terminated his life at the age of 58. Before his departure from Paris he had prepared for the press his "*Traité des Fougères de l'Amerique*," which was printed at the royal expence in 1705, fol. with 172 plates: the ferns in his first publication are repeated in this. Plumier left behind him a great number of drawings of subjects in natural history, said to amount to 1400, part of which were deposited in his convent at Paris, and part in the King's library. From the latter, Boerhaave procured copies of 508 species of plants, which came into the hands of professor Burmann at Amsterdam, who published them at his own expence in 1755-60 in ten fasciculi, comprizing 262 plates. Dr. Bloch of Berlin also obtained from this collection many of the figures of fishes in his splendid work on ichthyology. Plumier likewise published two dissertations, one in the "*Journal des Scavans*," the other in the "*Journal de Trevoux*," to prove (what was then disputed) that Cochineal is an insect, feeding on the Nopal, the culture of which plant he describes. His "*Art de Tourner*," above-mentioned, was published first at Lyons in 1701, and was republished at Paris in 1749, fol. with 80 plates. It is reckoned the completest account extant of the turner's

art. *Halleri Bibl. Botan. Pulteney's Sketches. Eloy Dict.* — A.

PLUQUET, FRANCIS-ANDREW, a French abbé of some celebrity in the 18th century, whose writings are frequently quoted by the editors of our authority, was born at Bayeux in Normandy, in the year 1716. Having been educated to the ecclesiastical profession, he obtained a canonry of the cathedral in his native city. This preferment he afterwards resigned, upon being nominated to fill the chair of professor of history in the university of Paris. By his lectures, which were numerous attended, he acquired a considerable share of reputation; his claim to which he is said to have ably supported, by his various useful and well-written works. He died of an apoplexy in 1790, at the age of 74, having maintained through life the character of a truly virtuous and good man, who loved other good men, and was steady in his friendships; but who was such an enemy to flattery and dissimulation, that men of the world accused him of an excess of bluntness and severity towards those who practised them. His works are, "*An Examination of the Doctrine of Fatalism*," 1757, in 3 vols. 12mo.; in which he forcibly combats this ancient error, which was one of the principal dogmas of the religions of the East; "*A Dictionary of Heresies*," 1762, in 2 vols. 8vo.; which is said by his French critics to discover sound logic, an impartial judgment, and profound knowledge; a treatise "*On Sociability*," 1767, in 2 vols. 12mo., designed to oppose the system of Hobbes, and to prove that man is born disposed to benevolence and religion; "*The Classical Books of the Chinese Empire*," 1784, in 4 vols. 12mo., translated from the collection of Father Noel, and preceded by a well-written discourse on the morality of the Chinese; and "*A Philosophical and Political Treatise on Luxury*," 1786, in 2 vols. 12mo. *Nouv. Dict. Hist.* — M.

PLUTARCH, an eminent biographer and moralist, was born at Chæronea in Bœotia of a family which had filled offices of magistracy in that city. The period of his birth is not known, but it was either the latter part of the reign of Claudius, or the commencement of that of Nero. He studied under a philosopher of the name of Ammonius, whose particular sect is not known. After leaving the schools, he is supposed to have travelled for improvement; and some have asserted that he visited Egypt, chiefly from the circumstance of his writing a treatise on Isis and Osiris. His attachment to study did not prevent him from

engaging in public business; for he mentions having been sent, when a very young man, on a deputation to the Roman proconsul. It was probably also in some public capacity that he first visited Rome and Italy; for he says he had not leisure at that time to learn the Latin language; on account of the commissions with which he was charged, and the numbers who resorted to him in order to be instructed in philosophy. This was in the reign of Domitian; and he mentions the illustrious Arulenus Rusticus as one of his particular friends. He either revisited Rome, or made it his continued abode for a considerable time, since we find him in reputation there during the reign of Trajan, who by some is supposed to have been one of his auditors. That Emperor is said by Suidas to have raised Plutarch to the consular dignity, which does not imply that he bore the office of consul, but that the titular honour of it was conferred upon him. It is added, that all the prefects in Illyricum were directed to do nothing without his approbation, whence he is said to have been procurator of Greece. He finally retired to his native place, in which he fixed his residence, giving as a reason, that being born in a little city he would not make it less by deserting it. He was there chosen to the office of archon or chief magistrate, and was afterwards admitted into the college of priests of the Delphic Apollo. The time of his death is not certainly known, but it was probably in the earlier part of Adrian's reign, about A. D. 120. Plutarch was married, and had several children. Two sons survived him, Plutarch and Lamprias: the last probably imitated his father in his studies, as he drew up a catalogue of his works, and is thought to have collected his apophthegms. He had a nephew, named Sextus, who was preceptor in the Greek language to the Emperor Marcus Antoninus.

The name of Plutarch is popularly known by his "Lives" of illustrious men, one of the most interesting remains of Greek literature. Its subjects are distinguished characters of Greece and Rome (with the exception of one Persian) for the most part disposed alternately and compared in a parallel. Though by no means masterpieces of biographical composition, being frequently digressive, confused, and ill-arranged, they are highly entertaining and instructive on account of the touches of characteristic portraiture with which they abound, and their many incidental anecdotes of life and manners. A vein of pure morality runs through them, with a spirit of piety, occasionally deviating

into superstition. The historical narrative is not of the best authority, especially with respect to Roman affairs, in which he is often ill-informed. The style is forcible, but harsh and perplexed. From the list of his writings it appears that several of his lives are lost.

Plutarch's moral treatises are numerous and valuable; for although he does not excel in depth or sagacity, his sentiments are commonly marked with good sense and candour. In kindness of heart and humanity few philosophers have surpassed him. There are likewise many curious and amusing anecdotes in this department of his works, and they display extensive reading. He derived his own philosophical tenets from various sources. In ethics he chiefly followed Aristotle; his psychology is derived from the Egyptians, or from the Pythagoreans; his metaphysics are those of Plato and the old academy. He sometimes asserts with the Dogmatists, and doubts with the Sceptics; and upon the whole is rather to be regarded as a memorialist and interpreter of philosophers, than as himself an eminent philosopher. It appears from his son's catalogue that more of his works of the moral and critical class have been lost, than preserved.

Of the whole works of Plutarch some of the best editions are that of Maussac, 2 vols. fol. Gr. Lat. *Frankf.* 1620, and of Reiske, 12 vols. 8vo. *Lips.* 1774, 1782. Wyttembach's is now in the process of printing at the Clarendon press, and will, when finished, be an excellent and complete one. The "Morals" have already appeared in 11 vols. 8vo. There are numerous editions of the lives and other detached works. *Vossii Hist. Gr. Life of Plutarch prefixed to Langhorne's Transl. of the Lives. Brucker's Hist. Philos.—A.*

POCOCKE, EDWARD, D. D., a celebrated orientalist, was born at Oxford in 1604. He received his early education at the free school of Tame, and in 1618 was entered a commoner of Magdalen-hall, Oxford. In 1620 he removed to Corpus-Christi college, in which he had obtained a scholarship. After he had taken a bachelor's degree, he applied himself to the study of the oriental languages, first under Matthias Pasor, a refugee from the palatinate, and then under the Rev. William Bedwell. His ardour for this branch of learning caused him to make an extraordinary progress; and in 1627 he began to prepare, from a MS. in the Bodleian library, a Syriac version of four epistles which were yet wanting to a complete translation of the New Testament into that language. These were finished

in 1628, in which year he was admitted probationer-fellow of his college; and coming to the knowledge of Gerard John Vossius, who visited Oxford in 1629, they were carried by that learned man to Leyden, where they were printed under the inspection of Lewis de Dieu. Pococke was ordained priest in that year; and having been appointed chaplain to the English factory in Aleppo, he arrived at that city in 1630.

The advantages of such a situation for the pursuit of his favourite studies were not likely to be lost upon him. He immediately engaged a master in the Arabic tongue, and a servant of the nation for the purpose of familiar converse in it; and he undertook the translation of several Arabic books, among which was a collection of 6000 proverbs. Having received a commission from Dr. Laud, then Bishop of London, for the purchase of Greek coins, and Greek and oriental manuscripts, he employed himself in its execution; nor amidst those literary labours did he neglect the proper duties of his office, but discharged them with great fidelity, even when they exposed him to imminent danger from the plague. In 1636, being informed by Laud of his intention of nominating him the first professor of the Arabic lecture founded by that munificent prelate at Oxford, he returned to occupy a place so conformable to his wishes. To this, after taking the degree of B. D., he was formally appointed in August, and he opened his lectures with an eloquent Latin oration on the nature and use of the Arabic tongue. The solicitations and generous offers of his friend Mr. John Greaves (see his article) to procure him as a companion in a journey into the east, induced him, however, after obtaining leave of absence, to embark with that learned mathematician in 1637 for Constantinople. During his stay in that city he employed himself in perfecting his knowledge of the oriental tongues, and in purchasing manuscripts for Archbishop Laud, and also officiated as chaplain to the English ambassador. In 1640 he set out on his return, and passing through Paris had an interview with the illustrious Grotius, who was much gratified on being consulted by him on an Arabic translation of his noted book "*De Veritate Christianæ Religionis*."

On his arrival in England, Pococke had the mortification to find his generous patron Laud a prisoner in the tower. His Arabic professorship, however, had been founded in perpetuity, and he proceeded to discharge its duties, though the political commotions of the times were un-

favourable to new and learned studies. In 1643 he was presented by his college to the rectory of Childrey in Berkshire, and he set himself to perform the functions of a parish priest with all the modesty and simplicity of his character. In his discourses to a rural congregation he judiciously kept down his erudition to such a degree, that one of his parishioners characterised him to an enquiring friend as "a plain honest man, but no *latiner*." In 1644, the salary of his professorship being seized by the sequestrators as part of the Archbishop's estate, Pococke was reduced to his country-living. He thought it now suitable to his situation to marry, and in 1646 formed an union with the daughter of Thomas Burdett, Esq. of Hampshire. Soon after, by the interest of the learned Selden and other friends, he obtained the restoration of his salary, and also a protection under the hand of General Fairfax from the violences of the soldiery. In 1648 he was nominated to the Hebrew professorship at Oxford with the prebend of Christ-church annexed. His steadiness, however, in refusing to subscribe the engagement occasioned some attempts to deprive him both of his prebend and professorships; he actually lost the prebend, but the intercession of a great proportion of the new body of the university placed in it by the parliament preserved the latter to him. In the meantime he calmly pursued his studies and duties, and in 1650 he published his "*Specimen Historiæ Arabum*," being a discourse in Arabic, with a Latin translation, taken from the general history of Gregory Abulpharagius, to which he added many learned and useful notes. In 1652 he engaged to afford his assistance to the editors of the Polyglott Bible, his task being the collation of the Arabic Pentateuch. He likewise, at Dr. Walton's request, gave various directions concerning the plan and execution of the work.

The era of fanaticism was now approaching, in which the sufficiency of parish clergymen was judged, not from their learning and morals, but from their supposed *gifts*. The Berkshire committee for ejecting scandalous and insufficient ministers in 1654 summoned Pococke before them upon a charge from some of his parishioners of Childrey who were not satisfied with his preaching, and thought him deficient in the spirit; and he was in danger of being ejected from his living on account of ignorance and insufficiency. But some of his Oxford friends, particularly the celebrated independent Dr. John Owen, so warmly represented the disgrace which would follow the rejection, upon such grounds, of a man eminent for his

learning throughout Europe, that the prosecution was abandoned. In 1655 he published "*Porta Mosis*," being six prefatory discourses of Moses Maimonides, containing an account of the Talmud of the Jewish doctrine and discipline. They were written in Arabic expressed in Hebrew characters. Pococke added a Latin version, with a large appendix of miscellaneous notes; and this work was the first production of the Hebrew press at Oxford. In 1659, according to his promise to Selden, he published the "*Annals of the Patriarch Eutychius*," in Arabic and Latin, with the preface of Selden, and notes. The restoration of Charles II. was a favourable event to him, in common with other loyalists. He obtained the restitution of his prebend or canonry of Christ-church, and in that year, 1660, took his degree of doctor of divinity. He continued during life to perform the duties of both his professorships, though he had the mortification to find that oriental literature, with most other kinds of serious study, fell into discouragement in the new reign. His further publications were "*Carmen Abu Ismaelis Tograi*," Arab. and Lat.; "*Gregorii Abul Farajii Historia Dynastarum*," Arab. and Lat. 4to. 1663, 1674, with a supplement; "*Commentaries upon Micah, Malachi, Hosea, and Joel*;" in these he is a defender of the purity of the Hebrew text against the objections of several learned men, and particularly labours to set in a strong light the predictions in the Old Testament generally supposed by Christians to relate to Jesus Christ.

Dr. Pococke retained his faculties to a very advanced period, and finally sunk under mere old age in 1691, in his 87th year. To the worth and amiableness of his private character Locke has born an ample testimony. He represents him as free, open, and intelligent in conversation, sincere, modest, humble, and tranquil, singularly charitable and forgetful of injuries. His knowledge of language comprized all the principal oriental tongues, with some European, besides the Greek and Latin. The latter he wrote with purity and considerable elegance. He was the father of a numerous family, of whom the eldest son, *Edward Pococke*, published under his father's direction, in 1671, an Arabic work with a Latin version, entitled "*Philosophus Autodidactus, sive Epistola Abu Jaafir Ebn Tophail de Hai Ebn Yokdhan*." *Biogr. Britan.*—A.

POCOCKE, RICHARD, D. D., a distinguished traveller, and a prelate of the Irish church, was a distant relation of the preceding. His father was a clergyman of Southampton,

and head-master of the free-school there; and in that town Richard was born in 1704. He received his early education in his native place, whence he was removed to Corpus-Christi college in Oxford. In 1731 he took the degree of bachelor of laws, and in 1733, that of doctor, at which time he possessed the precentorship of Lismore. During that and the following year he made a tour on the continent, probably as tutor to some young man of rank. In 1736 he made a second tour, in which he took his way through Holland, Germany, Hungary, and Italy to Leghorn. From this last place he embarked in September 1737 for Egypt, in which country he pursued his travels till the following spring. In March 1738 he embarked at Damietta for Palestine, which district he diligently surveyed, and then took his course through Syria, Mesopotamia, Cyprus, Candia, and Lesser Asia, to Constantinople. He returned by sea from Cephallenia to Messina, whence, through Italy, Germany, and Flanders, he proceeded homewards. He reached London in August 1741, after an absence of five years. The results of his observations and researches were given to the public under the title of "*Description of the East and some other Countries*," of which, the first volume, entitled "*Observations on Egypt*," dedicated to Henry Earl of Pembroke and Montgomery, appeared at London in 1743, folio: and the second, entitled "*Observations on Palestine, Syria, Mesopotamia, Cyprus, and Candia*," dedicated to Philip Earl of Chesterfield, in 1745, folio. These publications were well received, and gave him a place among curious and learned travellers. His remarks chiefly relate to buildings, inscriptions, and other remains of antiquity, but he has likewise many observations respecting manners and customs, and the products of nature and art in the countries which he visited.

The Earl of Chesterfield, when appointed Lord-lieutenant of Ireland in 1745, carried Dr. Pococke with him as one of his domestic chaplains, and made him Archdeacon of Dublin. In 1756, the Duke of Devonshire, then Lord-lieutenant, promoted him to the bishopric of Ossory. He was translated to Meath in 1765, in which year he died of an apoplexy. Besides his foreign travels, he visited various parts of the British dominions, and made a tour in Scotland as far as Dingwall. He gave a description of a basaltic rock in the harbour of Dunbar, resembling the Giant's causeway, printed in the *Philos. Transact.* vol. 52.; and of some antiquities found in Ireland, printed

in the *Archæologia*, Vol. 2. Several manuscripts presented by him to the British Museum, relating to Ireland, are preserved in that repository. *Anecd. of Bowyer. Pococke's Travels.*—A.

POELEMBURG, CORNELIUS, an eminent Dutch painter, was born at Utrecht in 1586. He learned the principles of his art under Abraham Bloemaert, and then went to Rome for improvement. The manner of Elsheimer was the first object of his imitation, but the works of Raphael attracted his admiration, and inspired him with the desire of copying his peculiar grace and sweetness. The result of his studies was a manner of his own, distinguished by singular delicacy of touch, sweetness of colouring, and an elegant choice of objects and situations. His paintings are generally landscapes, caves, and grottoes of small size, with female figures, usually naked, the skies remarkably clear, and the back-grounds often ornamented with the remains of Roman edifices. In softness and harmony of composition he is almost unrivalled, but his outlines are judged to want correctness. His works were extremely admired at Rome, and several cardinals visited him and gave him orders. The Grand-duke of Tuscany also employed his pencil at Florence; and after his return to Utrecht he was honoured by the applause of Rubens, who purchased several pieces from his collection. His fame reached England, and he received an invitation from Charles I., for whom he painted several excellent pictures. He died at Utrecht in 1660, at the age of 64, possessed of affluence, and in general esteem. The genuine works of Poelemburg are rare, and highly prized. Those of his disciple, John Vander Lis, are so good an imitation of the master, that they often pass for his. Poelemburg frequently enriched with his figures the landscapes of other masters, particularly Steenwyck and Kierings. *D'Argenville. Walpole. Pilkington.*—A.

POGGIO, BRACCIOLINI, one of the early promoters of literature in Italy, was born in 1380 at Terranuova, in the Florentine territory. His father, Guccio Bracciolini, was a notary by profession, but on account of the embarrassment of his circumstances was obliged to fly from his creditors. Poggio (who derived his name from his maternal grandfather,) was educated at the public school of Florence, where he learned Latin under the direction of John of Ravenna, and Greek under that of Manuel Chrysoloras. After completing his education he went to Rome, where Pope

Boniface IX. gave him the office of writer of the apostolical letters. That pontiff dying in 1404, Poggio was continued in his post by his successor, Innocent VII. In the following confusions of the papal court he several times changed his abode, but he retained his situation as apostolic scribe. When John XXII., in 1414, convoked a general council at Constance, Poggio accompanied him thither, invested with the confidential office of his secretary. The pontiff soon incurred a deposition well merited by his vices, and his household was dispersed; but Poggio remained at Constance, where for a time he studied the Hebrew language under a converted Jew. Biblical enquiries were, however, little to his taste; and he relieved the anxieties he felt from disappointed hopes of advancement, by a journey to the baths of Baden, of which he has left a lively and entertaining description. On his return to Constance he witnessed the trial and execution of the reformer Jerome of Prague, and the account he has given of the defence and suffering of that injured man sufficiently proves that he regarded with a philosophical spirit the corruptions and cruelties of the Romish clergy.

In 1416 Poggio undertook a task which entitles him to the gratitude of the friends of ancient literature. This was a visit to several monasteries, in which he was informed that various manuscripts were lying concealed from the learned world. At that of St. Gall he found a complete copy of Quintilian's works, with part of the *Argonautics* of Valerius Flaccus, and Asconius Pedianus's Commentary on Cicero's *Orations*. In other religious houses he discovered several of the great Roman orator's harangues which had been considered as lost; and by himself and his friends he obtained copies of the works of Silius, Lactantius, Vegetius, Nonius Marcellus, Ammianus Marcellinus, Lucretius, Columella, and Tertullian, together with parts of other authors. After the termination of the papal schism by the election of Martin V., Poggio returned to Italy; but, probably seeing no favourable prospects in that country, he quitted it in 1418 for a visit to England, whither he had been invited by Beaufort Bishop of Winchester, afterwards Cardinal. At this period, however, England was a country of barbarism, containing nothing to gratify the taste of a man of letters; so that, after being presented with the revenue of a small benefice by the Bishop as a compensation for his trouble, he gladly embarked for Italy, and again took up his resi-

dence in Rome, resuming his post of secretary to the papal chancery. He there applied himself to study, and to the composition and revision of various works; and in 1429 he made public his "Dialogue on Avarice." In this piece he severely satirized some of the clerical order, especially a branch of the Franciscans termed *Fratres Observantiæ*. In the dispute between Eugenius IV. and the council of Basil, Poggio attempted, though without success, to gain over Cardinal Julian to his master's interest; and when, in 1433, the Pope was obliged to fly from Rome, the secretary in attempting to escape to Florence had the misfortune of falling into the hands of Piccinino's soldiers, who made him pay a heavy ransom. At Florence he warmly attached himself to the illustrious Cosmo de' Medici, which was the cause of a furious quarrel between him and the learned Filelfo, carried on by both with that torrent of foul and rancorous abuse, which long defiled the altercations of men of the highest literary distinction. His predilection for the province of which he was a native induced him to purchase a small villa in the pleasant district of Valdarno, which he decorated with some statues procured from the remains of antiquity discovered at Rome. In that capital he had been a very attentive explorer of all the relics of its former magnificence, of which he has given a curious catalogue in the introduction to his dialogue "On the Vicissitudes of Fortune." It was to the honour of the Florentine government, as well as of Poggio, that when he had manifested his intention of passing his old age in its territory, a public act was passed exempting him and his children from all taxes.

Another change in his condition took place in 1435, when he had attained his 55th year. He had hitherto lived in celibacy, with the solace, at that time common among persons attached to the Roman court, of keeping a mistress, who had borne him 14 children, four of whom were living. These he had destined as the heirs of his property by a bull of legitimation; but the attractions of a beautiful girl of 18 induced him to dismiss them and their mother to poverty, and enter into the marriage state with the object of his new passion. It is to be presumed that few casuists will commend an act which, with the appearance of reforming an irregular course of life, was in fact a sacrifice of justice and humanity to a sensual appetite. The union, however, according to his own account, proved a great addition to his happiness, and fully justified him in maintaining the

affirmative on the question "An seni sit uxor ducenda." In 1440 he published one of the most finished of his works, a "Dialogue on Nobility," in which the supposed interlocutors are Niccolo Niccoli, and Lorenzo the brother of Cosmo de' Medici. The latter person, who was Poggio's particular friend and patron, died soon after, and was honoured by him with a funeral eulogy. New works from time to time fell from the pen of this accomplished scholar; but though high in literary reputation, he had not obtained any promotion beyond the secretaryship which he had exercised under seven successive pontiffs. When upon the death of Eugenius IV., in 1447, Tommaso da Sarzana succeeded to the chair, under the name of Nicholas V., Poggio, relying on his past friendship with that patron of learning, addressed a congratulatory oration to him, in which he freely stated the condition in which he was left after 40 years service in the Roman court. Nicholas was not inattentive to his complaints, and bestowed upon him presents so liberal, that Poggio confessed he had no longer any reason to be out of humour with fortune. In this pontificate he was not afraid to publish a "Dialogue on Hypocrisy," in which he most severely lashed the prevailing vices of the clergy. He also gratified the wishes of the Pope for the diffusion of sound literature, by translating into Latin the works of Diodorus Siculus, and Xenophon's *Cyropædia*. In 1450, during a recess from serious business, he amused himself with composing a work which is a striking proof of the little regard paid at that time to consistency of character. In his 70th year, after he had so often appeared as a grave philosopher and moralist, and even a chastiser of indecent writings, he published a "Liber Facietiarum," or collection of jocular tales, many of them such as would have required apology in a narrator of a very different age and station. We are not told that this work injured him in the opinion of his great patron, though some of his enemies made it a subject of reproach; and we need not be surprised that it became popular throughout Europe.

Poggio was now, in the decline of life, to occupy a new and more important office than that which had employed all his best years. The death of Carlo Aretino, in 1453, left a vacancy in the post of chancellor to the Florentine republic, and through the interest of the house of Medici, Poggio was chosen to fill it. He thereupon quitted Rome, and with his family removing to Florence, immediately entered upon the duties of his employment.

Soon after his arrival, his fellow-citizens conferred upon him an additional mark of their esteem, in electing him one of the Priori degli arti, or masters of the trading companies. His civil occupations, however, did not prevent him from prosecuting his habitual literary studies; and it was about this time that he was engaged in a prolix contest with the eminent scholar Lorenzo Valla, maintained on both sides with the utmost licence of calumnious abuse. It is happy for the reputation of both, that their respective charges betray too much anger to obtain full credit. More honourable efforts succeeded; and the work with which he concluded his literary life was one which places him in a rank perhaps superior to that which he had merited by any of his former productions. This was his "History of Florence," derived from sources to which his office gave him peculiar access. It had not received its last polish when death put a period to his labours in 1459, at the mature age of 79. He was interred with great solemnity in the church of Santa Croce, and his grateful fellow-citizens erected a statue to his memory.

Little can be said in praise of the moral character of this author. Besides the licentiousness in which he indulged, he was quarrelsome, and intemperate in his language; and there were few eminent scholars of his time whom he did not occasionally treat with the grossest invectives. No imputation, however, seems to lie against his integrity, and his sentiments are generally liberal and manly. As a writer, he may be reckoned the most elegant composer in Latin (the language used in all his works) of that period; for although he did not attain the purity of the succeeding race of scholars, yet, by a sedulous imitation of the best models, especially Cicero, he greatly surpassed the Latinity of the earlier Italians. In the Greek he was a considerable proficient, if not a master. His writings are numerous, and upon a variety of topics. Many are discussions of moral arguments, which he treats with learning and copiousness, but too much in the rhetorical manner. Some are philological, some controversial, and the rest are chiefly translations, orations, and letters. His "Historia Florentina," however, deserves a separate mention. It comprises the period from 1350 to 1455, and is not a mere chronicle, but aims at the style of composition of which the ancient historians have left examples. It has been charged with partiality towards his countrymen, a reproach which Sannazarius has perpetuated in an epigram, the sense of which is, that Poggius

shews himself a better citizen than historian. It was completed and translated into Italian by his son Jacopo, and the original remained in MS. till 1715, when it was published with notes by Recanati, a noble Venetian; and it has since been admitted into the collections of Grævius and Muratori. *Tiraboschi. Shepherd's Life of Poggio Bracciolini.*—A.

POIRET, PETER, a famous French mystical divine and philosopher in the 17th and early part of the 18th century, was the son of a sword-cutler at Metz, where he was born in the year 1646. He was originally intended by his father for an engraver, and placed when very young with an artist in that line, by whom he was instructed in the art of drawing. He soon discovered, however, a stronger inclination for learning and science than for business; and, being permitted to follow the bent of his mind, applied with great diligence to the study of the Latin language in his native city, and afterwards at Buxoville, near Strasburg, where he became French tutor in the family of the governor of the county of Hanau. In 1664, he went to the university of Basil, where he studied with success the Greek and Hebrew languages. Being interrupted in his attendance upon the schools by ill health, he employed himself, during a long confinement, in the study of the Cartesian philosophy, and as he possessed a bold and penetrating genius, soon became well conversant with it. In 1668, he entered himself a student at the university of Heidelberg, to qualify himself for the profession of a divine by a particular attention to theological studies; and having been admitted to the ministry four years afterwards, he was appointed pastor of the church of Amveil, in the dutchy of Deux Ponts. Here, after a severe illness, he wrote his "Cogitationes rationales de Deo, Anima, et Malo," in which he for the most part followed the principles of Des Cartes. This work attracted considerable notice in the philosophical world, and was afterwards defended by the author against the censures of Bayle. Here his mind is also said to have received its first tincture of fanaticism, from the perusal of the works of John Taulerus, Thomas a Kempis, and other pious contemplative and mystical writers. In 1676, being driven from his clerical cure by the war in which the country was involved, he withdrew into Holland, and from thence to Hamburg, where he met with the celebrated mystic Madame Bourignon, and was so captivated with her opinions, that he became her zealous disciple. From this time he determined to seek for that illumina-

tion from divine contemplation and prayer, which he could not obtain by the exercise of his rational faculties. He also became a violent enemy to the Cartesian philosophy, and took great pains to expose its errors and defects. At the same time, he rejected the light of reason as useless and dangerous, and inveighed against every kind of philosophy which was not the effect of divine illumination. After residing eight years at Hamburg, in 1688 M. Poiret removed to Rheinsburg in Holland, not far from Leyden, where he spent the remainder of his life, employed in solitary contemplation, in writing mystical books, and in editing the reveries of Madame Bourignon, Madame Guyon, and other enthusiasts. He died in 1719, about the age of 73, having "shewn in a striking manner," says Mosheim, "by his own example, that knowledge and ignorance, reason and superstition, are often divided by thin partitions; and that they sometimes not only dwell together in the same person, but also, by an unnatural and unaccountable union, lend each other mutual assistance, and thus engender monstrous productions." Besides enlarged editions of his "*Cogitationes*," which were altered in conformity to his change in sentiment, he was the author of a treatise "*De Oeconomia Divina, &c.*" in 7 vols. 8vo., 1687, in which he dressed out in an ingenious and artful manner, and reduced to a kind of system, the wild and incoherent fancies of Madame Bourignon; "*De Eruditione triplici, solida, superficiali, et falsa, &c.*" 1692, and in 1707 augmented to 2 vols. 4to.; "*The Peace of Good Men in all Parts of Christendom*," 1687, 12mo.; "*The substantial Principles of the Christian Religion, &c.*" 1705, 12mo.; "*De Natura Idearum, ex Origine sua repetita, &c.*" 1715, 12mo.; and other pieces, biographical memoirs, prefaces, translations, &c. which are particularized in *Moreri*. *Enfield's Hist. Phil. Vol. II. book ix. ch. iii. Mosh. Hist. Eccl. sæc. xvii. sect. ii. par. ii. cap. vii. § 4.—M.*

POIS, NICHOLAS LE, (Lat. *Piso*), an eminent physician, was born at Nancy in 1527. He studied, with his elder brother Antony, in the Parisian school, and acquired the esteem of the celebrated professor Jacobus Sylvius. He settled in his native place, and in 1578 succeeded his brother in the post of first physician to Charles Duke of Lorraine. His employment at court, however, did not interrupt the course of his habitual studies, and no man read with more ardour and attention the works of his predecessors from the time of Hippocrates.

The fruit of his application was a work entitled "*De Cognocendis et Curandis præcipue Internis Corporis Humani Affectibus, Lib. iii. ex Clarissimorum Medicorum tam Veterum quam Recentiorum Monumentis collecti*," fol. *Francof.* 1580. This is a vast compilation of medical practice both ancient and modern, which Boerhaave so much valued, on account of the histories and prognostics of diseases, judiciously extracted from Hippocrates and Celsus, that he gave a new edition of the work with a preface of his own, at Leyden, 1736, 4to.; reprinted at Leipsic, 1766, 2 vols. 8vo. *Halleri Bibl. Med. Eloy Dict.—A.*

POIS, CHARLES LE, (CAR. PISO), an eminent physician, son of the preceding, was born at Nancy in 1563. He was sent at the age of 13 to the college of Navarre, in Paris, where he studied the languages and philosophy with the greatest assiduity. In 1581 he took the degree of M.A., and immediately began to attend the medical lectures of Duret, Pietre, and Marescot. He afterwards spent two years at Padua, and returning to Paris, obtained his licence in 1590, but was unable to take a doctor's degree on account of the narrow circumstances in which his father had left him. At Nancy he was appointed consulting physician to Duke Charles III., whom he accompanied to the Spa, and upon other journeys. In 1617 he attended Duke Henry II. to Frankfort. He employed his influence with this sovereign to establish a school of medicine at Pont-a-Mousson, of which, after having graduated at Paris, he was nominated dean and first professor. He distinguished himself by a very extensive erudition, and by an enlightened pursuit of professional improvement, founded on practical observation, and the frequent dissection of morbid bodies. His acknowledged skill, with the simplicity and integrity of his character, raised him to the height of reputation throughout Lorraine, where he enjoyed the confidence of all the principal families. His patriotism was the cause of his death; for in attempting to check the ravages of a pestilence at Nancy, he fell a victim to the contagion in 1633. The name of this physician is preserved by the two following works: "*Selectionum Observationum et Consiliorum de præteritis hactenus Morbis, affectibusque præter Naturam, ab aqua seu serosa colluvie et diluvie ortis, Liber singularis*;" *Pont-a-Mousson*, 1618, 4to., re-edited by Boerhaave at *Leyden*, 1733, 4to., and *Amst.* 1768, 4to.: it is the object of this work to point out all the diseases which arise from superabundance of

watery or serous humour, and like other reasoners upon a particular morbid cause, he ascribes effects to it which a sounder theory would not admit. There are, however, many valuable observations in this work derived from long and accurate experience. "Discours de la Nature, Causes et Remedes des Maladies populaires, accompagnées de Dyssenterie et autres Fluxes de Ventre," 1623, 12mo.; in this work there is much good practice derived from the author's own observation; he particularly considers the febrile nature of dysentery, and adapts his curative method to that idea. He likewise published a work on comets, the result of his mathematical studies. *Halleri Bibl. Med. Eloy Dict.*—A.

POISSON, NICHOLAS-JOSEPH, a learned French priest of the congregation of the Oratory, who flourished in the 17th century, was a native of Paris, the year of whose birth was not known to his biographers. He entered the celebrated community above mentioned in 1660, and some years afterwards travelled into Italy, where he resided a considerable time. His genius and erudition secured him a ready introduction to the most distinguished literary characters in the different cities which he visited, particularly at Rome, Venice, and Padua; and he employed himself in writing an account of their talents, pursuits, and learned labours, the result of his own knowledge and observation, as well as of the information which he was enabled to collect in his intercourse with other men of learning. This account he afterwards methodized and retouched, and in 1678, sent it to one of his friends at Rome. It is to be regretted that it was never published, as it could not fail to furnish many interesting particulars relating to his learned contemporaries, which would have proved peculiarly acceptable to biographers, as well as to the historians of the literature of his time. After his return to France, he was chosen superior of the house belonging to his congregation at Vendôme. His principal production was published at Lyons, in 1706, under the title of "Delectus Actorum Ecclesiæ Universalis, seu nova Summa Conciliorum, Epistolarum, Decretorum Sanctorum Pontificum, Capitularum et quibus Ecclesiæ Fides et Disciplina niti solent," in 2 vols. folio; the greatest part of the second volume consisting of notes on the councils. Father Poisson's studies, however, were not confined to ecclesiastical affairs, but were extended likewise to the mathematical sciences. He lived in habits of friendship with Des Cartes, and was intimately

conversant with his writings. In 1668, he printed Des Cartes' treatises "On Mechanics," and "On Music," with a commentary; and in 1670, he published some highly esteemed remarks on that philosopher's "Dissertatio de Methodo recte regendæ Rationis," &c. After the death of Des Cartes, Queen Christina of Sweden, and M. Clerselier, a disciple of that great man, were desirous of engaging him to undertake the composition of his life, offering to furnish him with all necessary materials; but he declined that task, upon the plea that it would interfere too much with his other labours, immediately connected with his clerical profession. He died at Lyons in 1710, at an advanced age. He left behind him a treatise "On Benefices," and another "On the Usages and Ceremonies of the Church," neither of which has been committed to the press. *Moreri. Nouv. Dict. Hist.*—M.

POIVRE, N., a traveller, and intendant of the isles of France and Bourbon, was born in 1715 at Lyons. He entered into a congregation of foreign missionaries, by whom he was sent to China, a great part of which empire he traversed as a philosophical observer. Having been thrown into prison in consequence of a mistake, he defended himself so well before a Mandarin in the Chinese language that he was honourably discharged. On his return to Europe he had the misfortune to lose an arm in an engagement with an English vessel, and his first observation on the accident was, that he was disabled for a painter. He was also obliged to renounce the ecclesiastical profession; but the India company, to whom he was known as an active and intelligent person, employed him in 1749 to establish a new branch of commerce in Cochin-china. In this undertaking he displayed great talents for business, with the most scrupulous integrity. His success caused him in 1766 to be sent by the Duke de Choiseul as intendant to the isles of France and Bourbon, for the purpose of introducing improvements into those colonies. M. Poivre fully answered the ends of his mission. He imported a vast number of sheep from Madagascar, formed a nursery of all kinds of useful trees proper for the climate, and after many efforts naturalized the bread-fruit, clove, and nutmeg. On his return to France he went to breathe his last at his native city, Lyons, where he died of a dropsy of the chest in 1786. This able and estimable man was the author of the following works: "Voyage d'un Philosophe," 12mo. 1768, containing a brief account of his observations on

Asia, Africa, and America, chiefly relative to agriculture, in which art he was a kind of enthusiast. His sentiments are those of a friend to the liberty and happiness of mankind. "A Memoir on the preparation and dying of Silk;" "Remarks on the History and Manners of China;" "Discourses addressed to the Inhabitants of the Isles of France and Bourbon." He left some manuscripts to the Academy of Sciences at Lyons, of which he was a member. Government had granted him a pension with the order of St. Michael. *Nouv. Dict. Hist. Monthly Rev.*—A.

POLE, REGINALD, Cardinal, an eminent statesman and ecclesiastic, born in 1500, was a younger son of Sir Richard Pole, or de la Pole, Lord Montacute, and cousin to Henry VII. by Margaret, daughter of the Duke of Clarence, younger brother of Edward IV. He received his grammatical education under the Carthusians of the monastery at Shene, and was thence removed to Magdalen-college, Oxford, where his preceptors in Greek and Latin were Linacre and W. Latimer. He entered into deacon's orders, and at an early age had several benefices conferred upon him through the favour of Henry VIII. In 1519 he quitted Oxford and going to Italy with an attendance suitable to his quality, took up his abode at Padua, then in high reputation for polite literature. He had there for masters Leonico and Longolius, and he contracted an intimacy with Bembo, Sadolet, and other distinguished characters. His progress in learning was proportionate to the opportunities he enjoyed, and he was universally beloved and esteemed for the amiableness of his disposition and the correctness of his morals. He returned to England in 1525, and was received at court in such a manner as might inspire him with the highest expectations in the career of preferment. He chose, however, for the present rather to indulge his taste for studious and pious retirement, and withdrew to an apartment among his first tutors, the Carthusians of Shene. He had spent two years in this retreat, when Henry began to manifest those scruples concerning his union with Catharine of Arragon, his brother's widow, which eventually produced so many important consequences. Pole, foreseeing the commotions this circumstance would excite, and the difficulties in which he might personally be involved on account of it, obtained the King's permission to go Paris on the pretext of pursuing his studies. After he had passed some time in that capital, a requisition followed him to concur with the King's agents in procuring

the decision of the university of Paris in favour of the illegitimacy of his marriage, and the propriety of a divorce. As this opinion was contrary to Pole's sentiments, he was thrown into a perplexity, from which he endeavoured to extricate himself by pleading his unfitness for such a business; but he could not thereby escape the King's displeasure. After his return, therefore, he thought it advisable again to retire to Shene, where he spent two years more, unmolested. But Henry's impatience under the delays he met with respecting the divorce having brought him to the final resolution of throwing himself upon the support of his own subjects, it became a step of importance to gain over a person of Pole's rank and reputation. Both hopes and menaces were therefore employed to shake him, and he was persuaded to wait upon the King in order to give him all the satisfaction in his power. Conscience, however, prevented him from concurring in the arguments for the divorce; and though he was dismissed with tokens of regard, yet he thought it prudent again to withdraw to the continent. He took up his abode successively at Avignon, Padua, and Venice, applying assiduously to the study of divinity, and cultivating friendships with the most eminent characters for learning and piety.

In the meantime Henry had proceeded to extremities in his favourite plans. He had divorced Catharine, married Anne Boleyn, and retaliated the hostility of the Roman see, by declaring himself head of the English church. He procured a book to be written in defence of this title by Dr. Sampson, Bishop of Chichester, which he caused to be transmitted to Pole, perhaps hoping that he might be convinced by its arguments. This, however, was so far from taking place, that Pole, now thoroughly imbued with the maxims of Rome, forgot all the moderation of his character, and drew up a treatise "De Unitate Ecclesiastica," in which he used very harsh language both to Sampson and the King, comparing the latter to Nebuchadnezzar, and even exciting the Emperor to revenge the injury offered to his aunt. He sent this work to Henry, who could not fail to be much displeased with its contents, as were indeed some of the writer's friends in England. Henry dissembled his resentment, and invited Pole to come over in order to explain some passages in his treatise for his satisfaction; but his kinsman was too wary to expose himself to the fate of More and Fisher. The King now kept no measures with him, but withdrew his pension, alienated his preferments, and caused a bill of

attainder to be passed against him. On the other hand, the Pope, Paul III., who had already shewn his esteem for Pole by nominating him in 1536 one of the ten eminent persons who were to form a congregation preparatory to a general council, raised him to the cardinalate about the close of that year, and soon after, sent him as nuncio to France and Flanders. His presence in the latter country was so suspicious to Henry, that he strongly remonstrated against it with the Queen of Hungary, Regent of the Low-Countries, who was obliged to dismiss him without allowing him to exercise his functions, and for some time he took refuge with the Bishop of Liege. He retaliated the King of England's enmity, by endeavouring to form a conspiracy among the malcontents in his kingdom, which proved fatal to his own brother Lord Montacute, and finally to his aged mother the Countess of Salisbury. He was afterwards employed by the Pope in negotiating a peace between the Emperor and the King of France, and endeavouring to engage them in a religious war against England. Upon the failure of these designs, he was sent as legate to Viterbo, where he remained till 1543. In that year he was appointed one of the three papal legates to the council of Trent; and when it was actually assembled, he attended upon its deliberations as long as his health would permit. In this celebrated council he is said to have maintained the doctrine of justification by faith, which was so prominent a feature in the opinions of the reformers; whence he incurred some suspicion of being too favourable to protestantism. His friendship for that elegant scholar and amiable man Flaminio, who was an inmate with him and died in his house (see his life), and the lenity he showed to some heretics at Viterbo, were alleged as further grounds for suspecting his faith; yet of his attachment to the interests of the papal see he had given such valid proofs as would not suffer it to be doubted. He was therefore confidentially employed in the political affairs of the Roman court during the life of Paul, and at that pontiff's death in 1549 he was seriously thought of as his successor. Indeed, during the cabals of the conclave, he was twice actually nominated; and at the second time was waited upon late at night by the Cardinals to perform the ceremony of adoration. But his scrupulosity in objecting to the unseasonable hour, and insisting upon a delay till morning, gave them time to change their minds, and he thus missed the tiara, which, perhaps, he had not ambition enough to desire.

During the following popedom, the Cardinal spent his time in retirement at a monastery of Benedictines till the death of Edward VI. in 1553. That event, and the accession of Mary, immediately excited hopes of the restoration of the Romish religion in England, and Pole was regarded by the court of Rome as the person most likely to concur with efficacy in producing the change. Among the projects of the popish party in England, one was that of marrying the Cardinal (who was only in deacon's orders) to the Queen; but he was now in the decline of life, and Mary was more disposed to listen to the proposals of Philip of Spain, whose power might forward her zealous wishes for the re-establishment of popery. She, however, invited the Cardinal to return to England, and he was invested by the Pope with the office of legate to the holy see; but the jealousy of the Emperor caused obstacles to be thrown in his way, so that he should not arrive till after the marriage of his son Philip with the Queen. As a preparatory step to his reception, an act of parliament was passed to reverse the attainder laid upon him by Henry VIII., and in November 1554 he landed at Dover, and was brought in great ceremony to London, where he appeared in his legantine capacity. Two different plans of policy were now under consideration before Mary's council, for that extirpation of heresy which was the ultimate object of the whole popish party. That of a rigorous persecution was urged chiefly by Gardiner Bishop of Winchester (see his article), and was most conformable to the temper of the Queen; while Cardinal Pole, either from natural humanity, timidity, or a more refined policy, was the advocate of more lenient measures, commencing with such a reform of the Catholic clergy themselves as might conciliate the nation's esteem and affection to them. It is well known that in fact a most inhuman persecution disgraced the reign in which he exercised his high function of legate, and instances are not wanting to show that his zeal occasionally overcame his principles of lenity; for he was as much persuaded of the church's right and obligation to make use of the sword in exterminating heresy, if necessary, as the violent party were. He was invested with the spoils of the deposed and martyred Cranmer; and in 1556, having been first ordained priest, was consecrated Archbishop of Canterbury. In the same year he was elected Chancellor of the universities of Oxford and Cambridge, both which he visited by his commissioners, and purged from all stains of heresy. His love for learning, how-

ever, led him to make some statutes for the regulation of these seminaries, under which they increased in reputation. He had the patriotism to oppose, though in vain, Mary's design of involving the nation in a war with France in order to oblige her husband, Philip; yet the haughty pontiff, Paul IV., who was Pole's personal enemy, doubtless imputing partly to him a measure which was adverse to his own system of politics, showed his displeasure by depriving the Cardinal of his legantine power, and conferring it upon Peyto, a Franciscan friar. Mary's spirit, however, would not submit to this indignity, and the quarrel was compromised. The death of the Queen, which soon followed, with the prospect of impending ruin to the Catholic cause, so much affected the Cardinal, who was lying ill of an intermittent fever, that he expired a few hours after her, in November 1558, at the age of 58. Few men in an age of religious and political rancour have enjoyed more general esteem, which he merited by the modesty, mildness, and generosity of his disposition, his integrity, elegant literature, and sincere piety. He does not, however, appear to have been a man of commanding talents or decision of character, and his reputation has been considerably indebted to his noble birth and rank. The works which he published were almost entirely theological and controversial, and require no particular notice. *Biogr. Britan. Hume's Hist.*—A.

POLEMO, an eminent Platonic philosopher, and the third director of the academy after the death of its founder, was descended from a family of distinction, and born at Oeëte in the Athenian territory. In his youth he led a dissipated and debauched life, from which he was suddenly reclaimed, in a manner which, at the same time that it affords a memorable example of the powerful energy of truth and eloquence, reflects honour on the ingenuousness of his mind. Returning home from his revels one morning soon after sun-rise, in a loose rich dress, crowned with garlands, strongly perfumed, and intoxicated with wine, as he passed by the school of Xenocrates he saw him surrounded with his disciples. Such an opportunity of indulging his sportive humour at the expence of men of gravity and decorum, he could not resist; and therefore rushed without ceremony into the school, and took his place among the philosophers. Astonished at his rude and indecent intrusion, all the assembly shewed signs of resentment, excepting Xenocrates, who preserved the most

perfect command of countenance, and went on discoursing to his audience. With the greatest presence of mind, however, he changed the subject on which he was treating to those of temperance and modesty, which he recommended with such force of argument and persuasive eloquence, as produced immediate conviction in Polemo's mind. Instead, therefore, of attempting to expose the philosopher and his doctrine to ridicule, as he at first intended, he became sensible of the folly and criminality of his own conduct, and ashamed of the figure which he cut in the midst of so respectable an assembly. He then took the garlands from his head and threw them away, drew his cloak about him in a more decent manner, assumed a sedate and thoughtful aspect, and from that moment resolved to renounce his licentious pleasures, and devote himself to the study of philosophy. Persevering in this resolution, he ever afterwards practised the severest austerity, and the most hardy fortitude. From the 30th year of his age to his death, he drank nothing but water. When he suffered violent pain, he shewed no external sign of anguish; and having been bitten by a mad dog, while all about him discovered great alarm and apprehension, he alone seemed insensible and unconcerned. On all occasions he preserved a steady and unmoved gravity of countenance; and that he might keep his mind undisturbed by passion, he accustomed himself to speak in an uniform tone of voice, without elevation or depression. With all his severity of manners, however, he possessed a gentle, obliging, and generous temper. Such was the progress which he made in his philosophical studies, that he surpassed all his fellow-disciples in the school of Xenocrates, and on the death of that philosopher, succeeded him in the chair of the academy, in the 4th year of the 116th Olympiad, or 313 B. C. He took great delight in solitude, and passed much of his time in a garden near his school. He died of a consumption, at an advanced age, in the third year of the 127th Olympiad, or 270 B. C., highly respected for his great integrity by the Athenians. Little is said respecting his tenets by the ancients, excepting that he strictly adhered to the doctrine of Plato. *Diogen. Laert. lib. iv. § 16. Suidas. Stanley's Hist. Phil. par. v. Enfield's Hist. Phil. Vol. I. book ii. ch. viii. § 2. Blair's Chron. Tables.*—M.

POLENI, THE MARQUIS JOHN, a learned Italian mathematician and antiquary who flourished in the 18th century, was born at Padua, in the year 1683. He was appointed pro-

fessor of astronomy and the mathematics in the university of his native city, and filled that post with great reputation. Three times he gained prizes from the Royal Academy of Sciences at Paris, and in the year 1739, was chosen an associate of that body. He was also a member of the Academies of Berlin, and of the *Ricovrati* at Padua, of the Royal Society of London, and of the Institute at Bologna. As he was admirably well skilled in hydraulic architecture, the Venetian government nominated him superintendant of the rivers and waters throughout the republic; and other states applied to him for advice, in business belonging to the same science. He had also paid particular attention to the study of civil architecture. When, therefore, fears were entertained concerning the safe state of St. Peter's Church at Rome, during the pontificate of Benedict XIV., His Holiness sent for him to take a survey of that noble building, and to suggest such measures as he might deem necessary for its security. Accordingly, after a minute examination, he drew up a memoir on the damages which the church had sustained, and the repairs which were proper to be undertaken. The Marquis died at Padua in 1761, when about 78 years of age. He was distinguished by a lively penetrating genius, profound scientific knowledge, and a very excellent memory; and he was highly respected, not only for his talents, but for his probity, benevolence, affability, modesty, and amiable manners. Among the celebrated mathematicians of Europe with whom he maintained a correspondence, were Newton, Leibnitz, the Bernoulli's, Wolff, Cassini, Manfredi, Gravesande, Muschenbroek, Fontenelle, Mairan, Zanotti, Maraldi, and Nollet. The Marquis's studies, however, were not confined to the mathematical sciences. He was a zealous, intelligent, and industrious antiquary; and the learned world is indebted to him for a valuable "Supplement" to the grand collections of Grævius and Gronovius in this department, consisting of five large folio volumes. *Nouv. Dict. Hist.*—M.

POLHEM, CHRISTOPHER, a celebrated Swedish engineer, descended from an Hungarian family, who being obliged to emigrate on account of their religion, established themselves in Pomerania, was born at the town of Visby, in 1661. By the death of his father, who carried on trade at that place, he was left, at an early age, without any other resource than what he might derive from his own genius and talents. For some years he found employ-

ment as a clerk or collector of rents; but having a strong turn for mechanics, he employed all his leisure time in studying the principles of that science. After many fruitless attempts, he at length succeeded in establishing a carpenter's, turner's, and smith's shop, and constructed various articles of mechanism, such as jacks, clocks, and other things of the same kind, all of his own invention. The more however he considered these contrivances the more he was convinced that there must be some general theory or invariable principles applicable, in all cases, to machinery. Desirous of becoming acquainted with these principles, he soon found that it would be necessary for this purpose to acquire some knowledge of geometry and algebra, which, at that time, were confined chiefly to books published in Latin. He determined, therefore, to learn that language, and with this view he proposed to give up his situation that he might place himself at school; but his mistress, who did not wish to lose his service, ridiculed his passion for study, and prevailed on him to continue with her some time longer. He did not, however, abandon his favourite pursuit. Having borrowed from a clergyman in the neighbourhood a Latin and Swedish dictionary, he began to study the Latin without any assistance; but finding that by this method he could make very little progress, he communicated his difficulty to another clergyman who came to bespeak from him a clock. Polhem promised to make him one which should strike the hours, halves, and quarters, exhibit the day of the month and the different phases of the moon, provided he would in return teach him Latin. The clergyman agreed; and having procured for his pupil a grammar, the latter renewed his study. He afterwards placed himself under the care of another clergyman, named Dryselius, who lived at Sorunda, four or five miles distant from the place where he resided. For several months, Polhem went every day, on foot, over dirty roads and in rainy weather, to receive the instruction of his new preceptor, though he was often obliged to return disappointed when his tutor was otherwise engaged. At length, by close and laborious application, he made so much progress that he was fit to be admitted at the University of Upsal. After remaining there some time he proceeded to Stockholm, with a view of getting employment as a surveyor; but when he read the questions which all candidates were obliged, on their examination, to answer, and which were suspended on

the wall, his courage failed him, and he immediately returned to Upsal, where he renewed his studies with so great diligence, and improved himself so much, that he was soon qualified to overcome every obstacle to his wishes. He now ventured to undertake a task which may be considered as the foundation of his future good fortune. Behind the altar, in the cathedral of Upsal, stood an old clock, the workmanship of a monk belonging to the monastery of Vadstena, which for a century had been left in a deranged state, without any artist attempting to repair it. Polhem undertook this labour; and having employed on it two years, not only repaired but considerably improved it; so that it afterwards continued going, till it was destroyed, along with the church, by a great fire, which took place in the year 1702. In 1690 he constructed for the royal college of mines the model of an ingenious machine, applicable to mining purposes; which afforded a new proof of his extraordinary genius and talents. As a reward for this service, Charles XI. gave him a pension of five hundred silver dollars per annum, and appointed him an engineer of mines. In 1694 he set out on a foreign tour, for the purpose of improving himself in mechanical knowledge; and, at Paris, constructed a clock no less complex and ingenious than that which he had repaired at Upsal, and which indicated the Turkish, Jewish, Babylonian, and other hours, according to the mode of reckoning time adopted by the different nations in Europe. On his return to Sweden, he made another of the like kind, which served as a model for one afterwards constructed at Paris, and sent by the French court as a present to the Grand Signior at Constantinople. After this, he invented various machines, all exceedingly useful, which did credit to his genius and talents. In 1707, he was invited by the Elector of Hanover, afterwards George I., to visit that country, that he might improve the machinery in the mines of the Hartz forest; and he was requested to remain in the service of that prince, but a strong attachment to his native land induced him to decline this offer. In 1712 he began, at Carlsrona, those celebrated docks, hollowed out with immense labour in the solid rock, which, in their present enlarged state, are so much the admiration of travellers; and about the same time undertook the canal of Trolhetta, which formed part of a plan, long projected by the Swedes, of uniting the Baltic and German Ocean by an inland navigation, not only to improve the interior trade, but to prevent that interruption to their

foreign commerce which is always the consequence of a war with Denmark. An account of both these grand national works, and the additions since made to them, may be seen in Coxe's *Travels through Russia and Sweden*. In 1716, Polhem was ennobled, and the same year was appointed a member of the council of commerce; for his patriotic views were directed also to the improvement of the Swedish manufactures, and every thing connected with that branch of industry. So early as 1700, he had, in conjunction with Stierncrona, established works for the making of iron, steel, copper, and brass; and he introduced into them machinery of his own construction which excited general admiration. He improved also, in a considerable degree, the Swedish woollen manufactures; and enriched every part of domestic economy with new and useful inventions. His sowing implement, his plough for levelling land, his threshing machine, and the improvement he made in water-mills, all bear honourable testimony to his talents and industry. At first he had to struggle with many of those obstacles which too often retard the progress of genius, and damp its exertions; but in the latter period of his life he met with the rewards due to his merit. In 1748, he was appointed a knight and commander of the order of the Polar Star. He was also one of the most distinguished members of the Royal Academy of Sciences at Stockholm, and contributed to its transactions a great many valuable papers on mechanical, commercial, and other subjects, some of which have been published separately. He left, likewise, several curious dissertations in manuscript. This eminent Swede, who was an ornament to his country, died in 1751, in the ninetieth year of his age. A description of some of Polhem's machines may be seen in the following works: "A short Description of the principal mechanical Inventions of C. Polhem, with Cuts," *Stockholm*, 1729, 4to.; "Swedenborg's Dædalus Hyperboreus." *Upsal*, 1716-1717. *Gezelii Biographiska Lexicon*. *Coxe's Travels in Russia and Sweden*. — J.

POLIDORO DA CARAVAGGIO, a painter of original genius, was born in 1495 at Caravaggio in the Milanese, of an obscure family named CALDARA, by which name he is also sometimes known. He left his native place at 18, and for a subsistence went to Rome, and hired himself as a labourer to the painters who were employed in the Vatican. He caught the flame of emulation from seeing Raphael and other great artists at work, and soon rendered

himself able to assist in their performances. By a most attentive study of the antique he acquired unequalled skill in imitating the ancient basso relievos, which he executed in chiaroscuro in a style peculiar to himself, which rose and perished with him. "Rome (says Mr. Fuseli) once abounded in friezes, façades, and sopra-portas painted by him and Maturino of Florence, his companion, of which, to the irreparable detriment of art, scarcely a fragment remains, if we except the fable of Niobe, left in ruins by time and the rage of barbarians." Some of his great works were the loggios of Raphael, executed under the eye of that master, and the halls of the Vatican. At the sack of Rome in 1527, he withdrew to Naples, where he came into general notice, and had begun to form a school, when he determined to pass into Sicily. At Messina he was employed to paint the triumphal arches erected on occasion of the passage of the Emperor Charles V., through that city; and he executed in colours a grand composition of Christ led to Calvary. Soon after, being desirous of returning to Rome, he drew his money from the bank, the temptation of which incited his valet with other assassins to murder him in his bed. They laid his body at the door of his mistress, in order to render her suspected of the crime, but the real perpetrators were discovered and duly punished. He died in 1543, at the age of 48. Several of his designs are preserved in engravings and etchings. *D'Argenville. Pilkington's Dict. by Fuseli.* —A.

POLIGNAC, MELCHIOR DE, Cardinal, a statesman and man of letters, born in 1661 at Puy-en-Velay in Languedoc, was second son of the Viscount de Polignac, a branch of one of the most illustrious families in that province. Being destined for the church, he was sent at an early age to Paris, and placed in the college of Clermont. He studied philosophy in the college of Harcourt under a professor devoted to the Aristotelian doctrines, but the young student secretly attached himself to the Cartesian opinions, which then began to force their way, though rigorously prohibited in the schools. So quick and ductile were his powers of comprehension, aided by a retentive memory, that he made himself master of both these adverse systems, and maintained each with great applause in two theses which he publicly defended on two successive days. He obtained equal reputation in his theological exercises at the Sorbonne. These scholastic pursuits by no means precluded the acquisition of the manners and talents proper for society. He was

received in the politest circles in Paris, and Mad. de Sevigné thus expresses her feelings with respect to this accomplished young man. "Of all the men I know, he appears to me one of the most agreeable. He knows every thing, he talks of every thing, he has all the softness, the vivacity, the complaisance, that can be desired in social intercourse." The Cardinal de Bouillon was so much charmed with him, that on his mission to Rome on the death of Innocent XI., in 1689, he took with him the Abbé de Polignac, and employed him not only in the election of the new Pope, Alexander VIII., but in the accommodation of the differences which had arisen between the courts of France and Rome. On these occasions he displayed a talent for negotiation that equally obtained the applause of the pontiff and of his own sovereign, Lewis XIV. On his return in 1692 the Abbé passed some time in a religious seminary; but in the following year he was appointed by the King ambassador to Poland, where the declining health of John Sobiesky rendered it necessary that measures should be taken for the support of the French interest in the approaching election to that crown. When the vacancy took place, in 1696, Polignac had with so much address employed his talents for persuasion and intrigue, that a large party was prepared to elect the Prince of Conti of the royal family of France. After the usual confusion and manœuvres on such an occasion, the prince was actually nominated to the Polish crown by an apparent majority, whilst Augustus, Elector of Saxony, was also returned by another powerful party. The delays of the Prince of Conti, and the money and arms of Augustus, eventually defeated the plan of the French court and its ambassador, and Polignac found some difficulty in getting back to his own country in 1698, after having been pillaged of his equipages and effects by the Dantzickers. His want of success obliged Lewis to appear dissatisfied with his conduct, and he was ordered to his abbey of Bon Port, where he occupied himself with literature. It was there that he composed his "Anti-Lucretius," which is said to have been the result of several conferences held with the celebrated sceptical philosopher Bayle, on the Abbé's return through Holland.

In the meantime he was not inattentive to the recovery of the royal favour; and upon the succession of the Duke of Anjou to the crown of Spain, he wrote to Lewis in the following courtly terms: "Sire, if your Majesty's prosperity does not put an end to my misfortunes, at least it makes me forget them." He was

soon after recalled to court, where he was received very graciously, and appeared with more splendour than before. In 1706 he again went to Rome to occupy the post of auditor of the Rota conferred upon him by the King. At that capital he was entrusted with a share in various negotiations, and rendered himself highly agreeable to the Pope. On his return to France he was nominated one of the plenipotentiaries at the conferences for peace held at Gertruydenberg in 1710. The allies were at this time so elevated by success, that no accommodation could be effected. The Dutch ministers, in particular, took so high a tone, that Polignac could not help saying, "Gentlemen, you speak like persons not accustomed to victory." At the congress of Utrecht in 1712, circumstances were so much changed, that when the Dutch, perceiving that some of the conditions of peace were concealed from them, acquainted the French ministers that they might prepare to quit their country, Polignac replied, "No, Gentlemen, we shall not depart—we shall treat on your ground, about you, and without you." Having obtained a nomination to the cardinalate by the pretender, son of James II., he received the hat on his return to France in 1713, and was made master of the chapel-royal. After the death of Lewis XIV., the Cardinal Polignac connected himself with the enemies of the regent, and was exiled in 1718 to his abbey of Anchin, whence he was not recalled till 1721. The monks of his abbey, who had been intimidated on his coming among them, were so captivated by his affability and generosity, that they wept at his departure. In 1724, he went to Rome to assist in the election of Benedict XIII., and remained eight years in that capital as minister of France. During this interval he was nominated to the archbishopric of Auch, and made a commander of the order of the Holy Ghost. He died at Paris in 1741 at the age of 80.

The Cardinal de Polignac is chiefly remembered as the author of the Latin poem of "Anti-Lucretius," first published in 1747 by the Abbé de Rothelin. It has been frequently reprinted, and has been translated into French and other modern languages. This work occupies a distinguished rank among modern Latin poems, from the purity and elegance of its diction, and the happy turn of its expressions. It, however, has little of the true spirit of poetry, and less, perhaps, of sound philosophy; for though it is successful in confuting the absurdities of the Epicurean system, which had frequently been done before, yet it puts in

their place the reveries of Descartes, and attempts to refute the principles of Newton. The Cardinal was possessed of a general taste for science, literature, and the fine arts; and was a member of the French Academy, that of Sciences, and that of Inscriptions and Belles-Lettres. Among his manuscripts were many compositions in Latin and French on various topics, and a great number of letters and dispatches, some of them models of eloquence. He had a large collection of antiquities dug up from the ruins of Rome; and had formed a project of diverting the course of the Tyber in order to search for the relics contained in its bed, but his finances did not enable him to put it in execution. He suffered his private affairs to fall into great disorder, and died much in debt. *Moreri. Nouv. Dict. Hist.—A.*

POLINIÈRE, PETER, a French mathematician and experimental philosopher who flourished in the 18th century, was born at Coulouce near Vire in Lower Normandy, in the year 1671. Having been instructed in classical literature and rhetoric at the University of Caen, he removed to the college of Harcourt at Paris, where he went through his philosophical course, and applied particularly to the study of the mathematics. Here he published a work, entitled, "Elements of the Mathematics," which has been long superseded by other publications of superior merit. Afterwards his attention was directed with ardour to the study of natural philosophy, geography, natural history, medicine, and chemistry; and he took his different degrees to that of doctor, in the medical line. In the year 1709, he sent into the world a physical treatise, entitled, "Experiments in Natural Philosophy;" which met with such success, that translations of it appeared in several languages, and the author was encouraged to republish it, with considerable enlargements, in 1734, in 2 vols. 12mo. He was the first person who was appointed to deliver lectures on experimental philosophy in the University of Paris; on which account he is entitled to the notice which we have taken of him. He had the honour of delivering one course before the King. The office of lecturer to the University he retained with great credit for upwards of thirty years; and his labours were terminated by a sudden death, at his country-house at Coulouce, in 1734, when he was about the age of 63. He was a man of close and indefatigable application, who lived a very retired life both at Paris and in the country, and had scarcely any acquaintance excepting men of literature or science. For many

years he resided principally at Coulonce, and came annually to Paris, where he staid no longer than till he had gone through his course of lectures, when he immediately returned to his books and instruments at his rural solitude. *Moreri. Nouv. Dict. Hist.*—M.

POLITI, ALEXANDER, a learned Italian, was born at Florence in 1679. He received his classical education at the Jesuit's seminary, and distinguished himself by his uncommon ardour in literary pursuits. At the age of 15, he entered into the college of the pious schools (*Scuole Pie*) where he completed his philosophical studies. He repaired to Rome for the study of theology, and on his return in 1700, was appointed professor of rhetoric in the same college (of which he was one of the clerks-regular) and afterwards of philosophy. For the use of his class he published in 1708 a compendium of Peripatetic philosophy; and he meditated a copious work on the same subject, which he was prevented from completing by a change to the professorship of theology, which devolved upon him in 1712. He did not, however, confine himself to professional studies, but entered extensively into philological pursuits, and even deviated into topics of jurisprudence, in which science he published a book "*De Patria in Testamentis condendis Potestate.*" His particular passion was Greek literature, and the author to whom he devoted the labour of many years of his life was Eustathius the commentator on Homer. Having determined to illustrate and translate his works into Latin, he began to execute his design in 1716, when he was sent by his order to teach theology at Genoa. It was not till 1730 that he was able to publish the first volume folio of his version of Eustathius's commentary on the *Iliad*, dedicated to John Gaston, Duke of Tuscany. A second volume, inscribed to Pope Clement XII., followed in 1732; and a third, inscribed to Lewis XV. in 1735. This performance acquired for him a high reputation among the learned, in consequence of which he was appointed to the chair of Greek in the university of Pisa, in 1733. Not long after, he succeeded to the chair of eloquence in the same seminary. In this office he was attended by a great confluence of auditors, who were attracted by the fame of his Latin orations on various occasions, many of which he published separately and collectively. Six of these were well calculated for popularity, being eulogies of as many towns in the Tuscan territory. His style in oratory, though not entirely Ciceronian, is copious, fluent, warm, and enriched

with a variety of erudition. He continued his researches into classical antiquity, and from time to time published upon these topics. His attachment to Eustathius led him to publish in 1741 a Latin version of that author's commentary upon Dionysius Periegetes, followed by two books of animadversions upon Dionysius and Eustathius. He finally undertook the laborious task of a new edition of the Roman Martyrology, of which he published the first volume fol. containing the month of January, in 1751. An accidental fall having at this time so injured his right hand and arm that he was deprived of their use, he was so much chagrined at this interruption to his pursuits, that he sunk under an apoplectic attack at Florence in August 1752, having completed his 72d year. He possessed a strong constitution, which enabled him to undergo his learned labours with facility. He past his time much in solitude, among his books, which he was constantly augmenting, and never chose to lend. He was not one of those scholars who are careless in their private concerns; on the contrary, he well understood the modes of acquiring money, and could ill brook being disappointed in what he thought his due. He was regular in performing the duties of religion and of his order, and kept himself apart from literary contentions, except when his own works were censured. Besides the writings above mentioned, and some other orations and treatises, he published "*Epistola de Curribus Antiquorum*" in the preface to the works of Meursius printed at Florence. *Fabroni Vit. Italor.*—A.

POLITIANO, ANGELO, a very eminent Italian man of letters, was born in 1454 at Monte Pulciano in the Florentine territory, called in Latin, Mons Politianus, whence he derived the appellation by which he is usually known. Proper names were at that time assumed at pleasure by scholars, and it appears that ANGELUS BASSUS was another name adopted by him in his youth. His father was Benedetto Ambrogini (called by contraction Cini) a doctor of laws, but in indigent circumstances. Angelo was sent for education at an early age to Florence, where he obtained the patronage of the family of Medici, and particularly of Lorenzo, who admitted him as an inmate of his palace. He had the advantage of the ablest instructors of the time; he learnt Latin under Landino, Greek under Andronicus, the principles of the Platonic philosophy under Ficino, and those of the Aristotelian under Argyropulus. His progress

was rapid, and he especially distinguished himself in classical literature and poetry. His Latin epigrams written at 13, and his Greek at 17, caused him to be regarded as the wonder of his school; and his Italian *stanze* on the tournament of Giuliano de' Medici, one of the best pieces of vernacular poetry in that age, procured to him general fame, and the particular regard of that powerful house. He soon began to distinguish himself both as a critic, and an original writer in prose and verse; and his reputation stood so high, that at the age of 29 he was placed in the chair of Greek and Latin eloquence at Florence. In this situation he formed many scholars who became eminent in literature; and his lectures were not only frequented by natives, but his fame attracted several foreigners to Florence, among whom may be mentioned Grocyn afterwards professor at Oxford, and the learned physician Linacre. Various honours and emoluments were conferred upon him. He was enrolled among the citizens of Florence, made secular prior of the college of St. Paul, and at length canon of the cathedral of Florence, on which occasion he entered into holy orders, and took his degrees in canon law. He was one of the ambassadors sent by the Florentines to do homage to Pope Innocent VIII. at his election in 1485, who received him with great honour. He was in habits of correspondence with several sovereigns and men of rank, as well as with the principal literary characters of the age. Above all, he was honoured with the perpetual friendship and patronage of Lorenzo de' Medici, who entrusted him with the education of his children and the care of his library and museum, and assigned him a constant residence under his roof. The erudition of Politiano was of the highest class. He wrote elegantly in the Italian, Latin, and Greek, and was also versed in the Hebrew. As a Latin writer he may be reckoned one of the first who introduced that age of revived classical Latinity, which forms so distinguished an object in modern literary history. He composed with equal facility and purity in prose and verse, and in the dignified and familiar styles. He was an industrious and skilful collator of ancient manuscripts, and gave great assistance to the editors in the early period of typography. Nor was polite literature alone indebted to his labours of this kind; he extended his researches to jurisprudence, and contributed greatly to the correction and illustration of the Pandects. In Italian poetry he may claim the rank of an inventor; for his "*Orfeo*," a dramatic compo-

sition represented at Mantua, and written in two days at the desire of Cardinal Francesco Gonzaga, was undoubtedly the earliest example of that combination of music and lyric poetry with tragic action, which has since become so famous under the name of the Italian opera. In this piece, although slight in its plan, and unartful in its dialogue, are some very elegant specimens of the dithyrambic strain or lofty ode, which, considering the short time in which it was composed, display extraordinary poetic powers.

But all these titles to admiration and esteem were depreciated in Politiano by moral defects, which have stained his memory, and furnished matter of severe invective to his rivals and enemies. He has been openly accused of those infamous propensities which were imputed, probably with too much truth, to many of the polite scholars of those days. The charge of irreligion, still more frequently brought against the revivers, and almost the idolaters, of classical literature, was also fixed upon him. Both these accusations were willingly repeated and calumniously exaggerated, in consequence of that arrogant and intractable disposition which involved him in quarrels with several of his cotemporaries, and seem to have rendered him unamiable in society. It is not worth while to enter into the particulars of his contests with Merula, Scala, Marullo, Sannazaro, and others. Literary history is but too replete with such unpleasant matter. Some of their disputes related to charges of plagiarism preferred against Politiano, but for the most part satisfactorily refuted. The effects of his ill temper pursued him into domestic life. When Lorenzo, after the conspiracy of the Pazzi, thought it prudent to remove his family to Pistoia, Politiano accompanied them as preceptor to the children. He bore so ill the interference of their mother, Madonna Clarice, in their education, that he wrote querulous letters on that account to Lorenzo, and at length behaved so insolently to her, that she was obliged to turn him out of the house. Lorenzo, however, who really esteemed him, suffered him to occupy apartments in his house at Fiesole, where, being freed from scenes of dissension, he composed his elegant rural poem entitled "*Rusticus*." He retained the kindness of his great patron as long as the latter lived, and he has given a relation of the last illness of Lorenzo, by which it appears that he was an attendant at his dying bed. Politiano himself did not long survive. A fever, probably occasioned or exasperated by the declining state of

the house of Medici to which he was so much attached, carried him off in September 1494, at the immature age of 40. The story, first propagated by Paul Jovius, that his disease was owing to disappointment in a criminal passion, appears to have been a calumny, though it denotes the unfavourable opinion entertained of his morals. He is said to have died like a good Christian, of which the chief proof seems to be, that he requested to be buried in the habit of a monk.

The works of Politiano are translations of various Greek writers, Greek epigrams, Latin epistles, poems, and philosophical treatises, a history of the conspiracy of the Pazzi in Latin, Italian poems, and a volume of "Miscellanea," containing explanations and corrections of a great number of passages in the Latin classics, displaying profound erudition. His Latin poems are printed in several collections. *Tiraboschi. Roscoe's Lorenzo de' Medici.*—A.

POLLIO, C. ASINIUS, an eminent Roman, born about B. C. 76, was of an obscure family, but raised himself by his merit to the highest offices in the state. He was consul with Domitius Calvinus, B. C. 40, triumphed over the Dalmatians, and performed good service to Antony in the civil wars. He afterwards lived on terms of familiarity with Augustus, and was regarded as one of the most illustrious characters of his time. It was principally, however, on account of his literary merits that he obtained celebrity. He stood very high as an orator, and likewise composed a history of his own times, which is frequently referred to by the ancient writers. Horace addresses to Pollio the first ode of his second book, and begins it with alluding to his intended history of the civil wars. In the same passage he calls him the distinguished advocate of distressed culprits; and there, and in another place, he speaks of his tragic compositions. Virgil, in his third eclogue, records his gratitude to Pollio, as the favourer of his muse; and to him he inscribes his famous fourth eclogue. Pollio appears to have been a severe and jealous critic of those who could rival him in the characters of orator and historian, and some of his strictures are recorded upon the writings of Livy, Sallust, Cæsar, and Cicero. To the glory of the latter great man he was particularly inimical; yet, in a passage of his history preserved by Seneca the rhetorician, he has spoken of him with due commendation. His own style is represented by Quintilian as carefully studied, weighty, and expressive, but hard and abrupt, and approaching more to

that of the earlier writers, than to the polish and sweetness of Cicero and his contemporaries. He was certainly a man of extensive erudition and great industry: besides his narrative of Roman affairs, he wrote a Grecian history, and also composed tragedies in the Greek language. He deserves particular praise for having been the first who founded a library in Rome for the public use, to which purpose he devoted the spoils he had taken in war. Of his writings nothing remains except a few passages quoted by other authors. Pollio died, according to the Eusebian chronicle, A. D. 4, at the age of 80. *Suetonius. Seneca. Quintilian. Pliny. Vossii Hist. Lat.*—A.

POLLUX, JULIUS, a grammarian, born at Naucratis in Egypt, flourished in the reign of Commodus, about A. D. 180. He wrote an epithalamium for that Emperor, and opened a school for rhetoric at Athens. He was the author of a dictionary or "Onomasticon" which is extant, and is a valuable aid to the study of the Greek language and the elucidation of its writers. Of the editions of this work the best is that of Hemsterhuys, 2 vols. fol. Gr. & Lat. *Amst.* 1706.

Another author of the same name, but much posterior, wrote a "Chronicon" in Greek, from the creation to the reign of the Emperor Valens. Of this an edition was given by Hardt, Gr. & Lat. 8vo. *Lips.* 1792. *Vossii Hist. Græc. Moreri. Bibliogr. Dict.*—A.

POLO, MARCO, was a celebrated Venetian traveller of the 13th century. Niccolo, the father, and Matteo or Maffio, the uncle, of Marco, were two citizens of Venice, who sailed to Constantinople in the reign of the Emperor Baldwin II. probably about the year 1250. Niccolo left his wife pregnant, who, some months after, brought into the world our Marco. The two brothers crossed the Euxine sea to Armenia, whence they travelled by land to the court of a great Tartarian lord named Barka. By him they were favourably received; but, after a year spent at his capital, a war breaking out between him and a neighbouring chieftain, they took a circuitous course to the river Tigris, and thence reached Bochara in Persia. After an abode there of three years, they accompanied a messenger going to the court of Kublai, Grand Khan of the Tartars, where they arrived after a year's journey. This potent monarch gave them a gracious reception, and was curious in his enquiries concerning the affairs of Europe, and the Christian religion. In the end, he determined to dispatch them as his ambassadors to

the Pope, with the request that he would send persons to instruct his people in the true faith. They set out, and in three years reached a port in Lesser Armenia, whence they returned to Italy about 1269. At this time there was a vacancy in the popedom, and the brothers remained in Venice two years before it was filled. At length they obtained letters for Kublai from Gregory X., and taking with them young Marco, now grown to man's estate, and accompanied by two friars of the order of Preachers, they again departed for the east.

On their arrival in Armenia, they found that the Sultan of Babylon was at war with that province, on which account the two friars were intimidated from proceeding. The three Venetians, however, pursued their way; and after travelling for three years and a half in the midst of perils and disasters, came to a city in which Kublai then resided. He was greatly pleased with their return, and received with profound respect the letters of the Pope, and some oil from the lamp burning before the holy sepulchre at Jerusalem. He showed great favour to Marco, who in a short time acquired four different languages of that country, and made himself so acceptable to the Khan, that he was employed in various important missions to distant provinces. In these journeys he diligently noticed the situations and customs of the countries through which he passed, and made memorandums, whence he afterwards composed his book of travels.

After a residence of 17 years at the court of Kublai, the three Venetians were extremely desirous of returning to their native land, and at length obtained permission to accompany the ambassadors of a King of India who had come to demand a princess of the Khan's family in marriage for their sovereign. It was a voyage of a year and a half through the Indian seas before they arrived at the court of this King, named Argon. Thence they travelled to Constantinople, and finally reached Venice in 1295. Such is the very extraordinary narrative of the travels and foreign residence of the three Polos, as related by Marco. They returned rich in jewels and valuable effects after an absence of 26 years, which had so altered them, that nothing less than a display of their wealth was necessary to procure their recognition by their kindred. Not long afterwards, news came to Venice that the Genoese were approaching with a powerful armament, on which account a number of galleys were immediately fitted out to oppose them, and Marco Polo was made *sopracomito* of one of

them. In an engagement that ensued he was taken prisoner and carried to Genoa. His adventures caused him to be courteously treated, and at the desire of his Genoese friends he sent for his papers from Venice, and employed himself in writing an account of his travels. He afterwards regained his liberty, but of his subsequent history nothing is known.

It has been a matter of controversy in what language Marco Polo composed his work, but it seems at length decided that it was in the Venetian dialect of his time. From this several versions were made into Latin and Italian. One of the latter was first printed at Venice in 1496, was afterwards inserted in the 2d volume of Ramusio's Collection of Voyages and Travels in 1559, and has undergone other editions. The best edition of a Latin version is that of Andrew Muller at Berlin, 1675. It has also been translated into several modern languages. Of the veracity of his relations very different opinions have been given. Some have accounted him almost entirely a romancer; and it is certain that he often displays at least much credulity, and that there are numerous errors and misrepresentations in his work. But in the main, the native histories of the countries he visited, confirm his accounts of their political state at that period; and since those parts of the world have become better known, many things regarded as fabulous in his narrations have been found to be true. Upon the whole, in what he asserts from his own knowledge, he seems in general deserving of credit; and it may justly be said, that to him the Europeans owe the first clear and distinct account of the remotest parts of Asia. *Univers. Hist. Tiraboschi.*—A.

POLYÆNUS, a native of Macedon, by profession a rhetorician, flourished about the year 180, and wrote in Greek a work "On Military Stratagems," which he dedicated to the Emperors M. Antoninus and Verus. It is an entertaining performance, in an easy and elegant style, and though in many respects trifling, it contains some curious information. The "Stratagemata" of Polyænus were first published in 1589 by Casaubon with a version by Vulteius. An improved edition was given by Masvicius, *L. Bat.* 8vo. 1690; and another by Mursinna, *Berol.* 8vo. 1756. *Vossii Hist. Græc. Bayle. Bibliogr. Dict.*—A.

POLYBIUS, an eminent Greek historian, was born at Megalopolis in Arcadia about 203 B. C. His father, Lycortas, was prætor of the Achæan republic, and an intimate friend of Philopœmen. He was brought up to arms and public affairs, and at the age of 24 he was

one of the deputies sent by the state to negotiate with Ptolemy Epiphanes. When the war broke out between Perses King of Macedon and the Romans, he was sent to Marcius, the Roman consul, to acquaint him with the determination of the Achæans to join him with their forces. He remained some time in the Roman camp, and then returned with instructions from Marcius to oppose a demand made by the commander Appius, of additional auxiliaries to be sent into Epirus. At this time it was manifest that the Romans intended to reduce all the free states of Greece to a dependence on their will, and the patriotism of Polybius led him to concur in all measures for supporting the independence of his country. On this account, after the defeat of Perses, when the Romans no longer found it necessary to preserve appearances with the Greeks, he was one of the thousand suspicious persons demanded of the Achæans as hostages to be detained under custody in Italy. Polybius was kept in close confinement at Rome, and not suffered to plead before the senate in favour of his countrymen. His reputation, however, had preceded him to that capital; and by his learning, virtue, and talents he ingratiated himself with many of the most eminent senators, especially with the two sons of Paulus Æmilius, who had been adopted into the families of the Fabiuses and Scipios. Through the interest of the latter, the exiles, after 17 years absence from their country, were permitted to return to Greece; but only 300 survived to enjoy that liberty. Polybius himself, not wishing to see his native land in its humiliated state, chose to remain at Rome, and attach himself to the service of Scipio Æmilianus, whom he accompanied in his expedition to Africa, and materially aided by his counsel. When the Achæans were involved in a war with the Romans, he quitted Africa, and hastened to the army of the consul Mummius, that by his mediation he might alleviate the fate of his countrymen. He was there a witness of the sack and destruction of Corinth, and of the reduction of Achaia to the condition of a Roman province. Amidst these calamitous scenes he, however, displayed his patriotism and disinterestedness. A proposal having been made to Mummius for the abolition of all the monuments to the memory of the brave Philopœmen, as having been a foe to the Romans, Polybius pleaded the cause of that hero with success; and when the Roman commissioners offered him what he might please to take of the effects of the last unfortunate prætor, he refused to be enriched out of the spoils of his fellow-citizens. The credit

he obtained by this noble behaviour caused him to be entrusted with the care of settling the new form of government in the cities of Greece, which delicate office he performed to the satisfaction both of the Romans and the Greeks. The people of Achaia erected several statues to his honour, one of which bore this inscription: "To the memory of Polybius, whose counsels, if followed, would have saved Achaia, and who comforted her in her distress." He afterwards accompanied Scipio to the siege of Numantia; and upon the subsequent death of his great friend and benefactor, he retired to his native country, where he died in consequence of a fall from his horse, in the 82d year of his age, B. C. 121.

Polybius employed his leisure and opportunities in composing a history from the beginning of the second Punic war, to the subversion of the Macedonian kingdom, a period of 53 years. It was comprised in 38 books, besides two introductory ones, containing an abridgment of Roman history from the taking of Rome by the Gauls. The history of Polybius, though principally devoted to Roman affairs, yet relates the contemporary transactions in several other countries, whence he entitled it *Catholic* or universal. Of this great work no more is extant than the five first books entire, and considerable fragments of the 12 following, with the embassies and examples of virtue and vice extracted from the history by Constantine Porphyrogenitus. The loss of the rest is much to be regretted; for there is no historian of antiquity more valuable for the accuracy and fidelity of his narrations, and the abundance of his political and military information. His style indeed is totally without attraction, and he is one of those authors who are read exclusively for their matter. He has been closely copied in many parts by Livy, who does not acknowledge his obligations, and only mentions him as "a writer by no means to be despised." Marcus Brutus was fully sensible of his value, and studied him even in the midst of his most anxious engagements. From one of Cicero's letters it appears that Polybius wrote a separate work on the Numantine war; and a treatise of his is likewise mentioned "Concerning Equinoctial Inhabitation." Of the editions of this writer, the most esteemed are Casaubon's, fol. Paris, 1609; Gronovius's, Amst. 8vo. 3 vols. 1670; and Schweighauser's, Lips. 8vo. 9 vols. 1789—93. *Vossii Hist. Græc. Univers. Hist. Bibliogr. Dict.* — A.

POLYCARP, Saint, an illustrious apostle-

lical Christian father and martyr, was probably a native of Smyrna in Asia Minor, and born during the reign of Nero, though neither the place nor time of his birth can be precisely ascertained. He was a disciple of the Apostle John, by whom he was instructed in the truths of the Christian religion, and appointed Bishop of Smyrna. Some expressions used by the ancients favour the opinion, that he also enjoyed the opportunity of hearing others of our Lord's apostles, who united with the evangelist in ordaining him to the pastoral office in Smyrna: but be that as it may, it is certain that he conversed with several who had heard and seen Christ, and that he used to take great delight in relating his conversations with them, as well as the Apostle, concerning the miracles, and the doctrine of our Saviour. By many also he is thought to have been the angel of the church of Smyrna, to whom the epistle in the second chapter of the book of Revelation was directed to be sent; and it must be acknowledged, that the character and circumstances which St. John ascribes to the angel of that church, seem to agree very exactly with those of Polycarp. There are but few circumstances related by ecclesiastical writers, during a long period, in which the name of this father occurs. Not many years after the death of St. John, Ignatius, who had been condemned to suffer death at Rome, having in the course of his voyage from Syria been permitted to land at Smyrna, was visited by Polycarp, who comforted and encouraged him under his sufferings, as we have seen in his life. Several years afterwards, a controversy having arisen between the Eastern and Western churches respecting the proper time for celebrating Easter, both parties strenuously maintaining, that the different rules which they followed were received from apostolical tradition, Polycarp undertook a journey to Rome, to confer with Anicetus, Bishop of that see, upon the subject, with a view to terminate the warm disputes which it had occasioned. But this conference, though conducted with great decency and moderation, was without effect. Polycarp and Anicetus only agreed in this, that the bonds of charity were not to be broken on account of such a controversy; but they continued, at the same time, each in his former sentiments. As a token of their mutual forbearance and Christian affection, they communicated together on the Eucharist; and Anicetus, to shew his respect for Polycarp, yielded to him the honour of officiating on the occasion. The

different spirit which the successors of these bishops displayed in relation to this trivial point, and the mischiefs which the debates about it occasioned to the Christian world, form the subjects of many a gloomy page in ecclesiastical history.

While Polycarp continued at Rome, Irenæus informs us that he converted many of the followers of Valentinus and Marcion, and other propagators of heretical opinions, to the simplicity of Christian doctrine which he had learned from the Apostles. Of the warmth with which he bore his testimony against the corruptions of Marcion, the same father relates this anecdote: that having once accidentally met Marcion in the street, and being asked by him whether he owned him, or acknowledged him for a Christian brother? Polycarp answered, "I acknowledge thee to be the first born of satan." Irenæus also, in a letter of remonstrance to one who had embraced the errors of Valentinus, so opposite to the opinions delivered by those presbyters who had conversed with the Apostles, and particularly by Polycarp, observes, "I can affirm in the presence of God, that if this blessed and apostolic presbyter had heard any such thing, he would have cried out, and stopped his ears, and, according to his custom, would have said, 'Good God, to what times hast thou reserved me, that I should hear such things!' and he would have fled from the place in which he was sitting or standing, when he heard such words." Some years after the return of Polycarp from Rome, and under the reign of the Emperor Marcus Aurelius, the Christians were persecuted in all parts of the Roman empire with unrelenting rigour; and many were called upon at Smyrna, among other places, to seal their profession with their blood. In this persecution Polycarp suffered martyrdom, under circumstances which are minutely described in an epistle from the Christians at Smyrna to their brethren at Philadelphia, and other places. The greatest part of this epistle is inserted by Eusebius, in his "Ecclesiastical History;" and it is preserved entire in the 2d vol. of Cotelarius's "Patr. Apost." and other collections. An English version of it may be seen in Archbishop Wake's "Genuine Epistles of all the Apostolical Fathers," &c. If we except the marvellous parts, which there is good reason for attributing to interpolation, even before the epistle came into the hands of Eusebius, the rest of the narration carries with it all the appearance of truth and fact, and re-

flects great honour on the fortitude and constancy with which the venerable martyr could meet death in its most terrible form, sooner than consent to prolong his life by renouncing his faith.

From this epistle we learn, that the persecution of the Christians at Smyrna was promoted by the superstitious rage of the populace, who had been taught to regard them as Atheists, and joined in the outcry, "Away with the impious, let Polycarp be sought for." When informed that their fury was now directed against him, he was far from being disturbed, and calmly prepared his mind for whatever might happen, without entertaining any thoughts of flying from the storm. His friends, however, who knew the great value of his life, prevailed upon him to withdraw privately to a neighbouring village, where he continued with a few companions who would not quit him, engaged night and day in prayer for the peace of the church. Here one night he had a dream that his pillow took fire, and burnt to ashes; which led him to tell his friends, that he considered it as a presage of his own approaching death by fire. Three days afterwards, to escape the search that was narrowly made after him, his friends persuaded him to retire to another village; but being traced thither, he refused to go any further, saying, "The will of the Lord be done." He then delivered himself up to those who were sent to apprehend him, with whom he cheerfully conversed, and, having directed refreshments to be set before them, obtained their permission to pray undisturbed for one hour. After his devotions were over, he was conducted on an ass towards the city; and being met on the way by Herod the Irenarch and his father Nicetas, both active persecutors, they took him into their chariot, and endeavoured by friendly professions and plausible insinuations to undermine his constancy, and to persuade him to save his life by the simple ceremonies of swearing by the genius of Cæsar, and offering sacrifice. When they found him resolute in his refusal, they inhumanly thrust the old man out of the chariot, with such violence, that his thigh was bruised with the fall. As soon as he had recovered himself, he proceeded with great cheerfulness, under the conduct of his guard, towards the public tribunal, where the proconsul of Asia had taken his seat. That magistrate, having received his confession that he was Polycarp, began to persuade him to recant: "Regard thy great age," said he, "swear by the genius of Cæsar, and say with us, Away with the im-

pious!" Upon this the venerable prelate, surveying the assembled crowd with a steady countenance, beckoned to them with his hand, sighed, and, looking up to Heaven, said, though in quite a different sense from what they meant by the words, "Away with the impious!" The proconsul still urged him to swear, and called upon him to blaspheme Christ. To this demand he replied, with a holy indignation, "Fourscore years and six have I served him, and he has never done me any injury; how then can I blaspheme my King and my Saviour?" Having thus openly professed himself a Christian, the proconsul importuned him to recant, threatening him, upon his refusal, with being thrown to the wild beasts. When it was found that this menace produced no effect, the proconsul threatened, that if he persisted in his obstinacy he should be burnt alive. Continuing still undaunted, Polycarp answered, "Thou threatenest me with fire, which burns for an hour, and is then extinguished; but thou art ignorant of the judgment to come, and of the fire of everlasting punishment, reserved for the wicked in the other world: but why dost thou delay? appoint which punishment thou plearest." Finding him immovable, the proconsul ordered proclamation to be made three times, according to the practice of the Romans in all capital trials, that Polycarp had persisted in professing himself a Christian; after which, on the unanimous demand of the multitude, he was sentenced to be immediately committed to the flames. Eager to gratify their savage minds with such a horrid spectacle, the people soon brought sufficient wood to form a pile; and when it was ready, after Polycarp had undressed himself, the officers were preparing, as usual, to nail him to the stake. At his own request, however, he was only tied to it; and as soon as he had concluded a short prayer which his executioners permitted him to offer up, the pile was set on fire. When it was observed that he survived calm and unmoved much longer than was expected, at the request of the people he was dispatched with a sword; and after his body had been burnt to ashes his bones were collected and decently interred by the Christians.

The learned differ widely in opinion concerning the year when the martyrdom of this venerable bishop took place; but, in the judgment of the dispassionate Lardner, their opinion seems to be best founded, who suppose that he suffered in or about the year 169. Equally various are the hypotheses entertained concerning

Polycarp's age: some understanding his declaration before the proconsul, "Fourscore years and six have I served Christ," intended to point out the entire duration of his life; others the number of years from the date of his conversion to Christianity; and others understanding it to state the period during which he had served Christ in the ministry. The hypothesis last mentioned, would make him at least 106 or 107 years of age at the time of his death. Irenæus informs us, in the fragment of his letter to Florinus, preserved by Eusebius, that Polycarp wrote several epistles to the neighbouring churches, to confirm them in the Christian faith, and others to some of his brethren, to encourage and exhort them to persevere in the truth. These pieces, however, are all lost, excepting his short "Epistle to the Philippians," which is generally supposed to have been written soon after the death of Ignatius, and consists of admirable precepts, counsels, and exhortations, intermixed with numerous quotations from the books of the New Testament, and written with great elegance and simplicity. Concerning the genuineness of this epistle, there is scarcely any doubt or question among learned men, notwithstanding that one or two passages in it have been suspected by some critics to be additions and interpolations. The former and larger part of this valuable remain of antiquity has reached modern times in the original Greek; but of the 13 sections of which the whole consists, the tenth, eleventh, and twelfth, are now extant, only in an ancient Latin version, which is entire, and contains the whole epistle. Feu-ardent, in his edition of Irenæus's work "Against Heresies," published some fragments, called *Responsiones*, ascribed to Polycarp, taken from Victor of Capua, a writer of the sixth century, and which have been since frequently republished by others. There are the strongest reasons, however, for concluding, with the most sagacious and best informed critics, that they are supposititious. The epistle of Polycarp was first published in Latin, by James Le Fevre of Etaples, in 1498, with the epistles of Clement, &c., and it afterwards appeared in various collections printed at Basil, Cologne, Ingoldstadt, and Paris. It was published in Greek and Latin at Oxford, by Archbishop Usher, in 1648, 4to.; and it is inserted in the 2d vol. of Cotelerius's collection of the "Patr. Apostol." English versions of it are given in Archbishop Wake's "Genuine Epistles, &c.," and in the last of Cave's works quoted below. *Irenæi advers.*

Heres. lib. iii. cap. 3. Eusebii Hist. Eccles. lib. iv. cap. 14. and lib. v. cap. 20. Cave's Hist. Lit. Vol. I. sub sac. Gnost. et Apostolici. Dupin. Mosb. Hist. Eccl. sac. ii. par. ii. cap. iv. sect. 10. Lardner's Cred. part ii. Vol. I. ch. vi. and vii.—M.

POLYCLETUS, a famous sculptor of antiquity, was a native of Sicyon, and flourished about 430 B. C. He was judged to have carried the art to the highest degree of perfection, at least as far as the excellence of single figures could go. One of his figures, representing a life-guard of the King of Persia, was in such exact proportion, that it was called *canon* or *the rule*, and artists came to study it as a model. He made the statue of a boy, which was estimated at 100 talents. The Emperor Titus had two naked boys playing at a game, by his hand, which was considered as a perfect performance. It was peculiar to him that he made almost all his figures supported on one thigh, which attitude he copied so often as to appear deficient in variety. *Plinii Hist. Nat.—A.*

POLYCRATES, a celebrated bishop of Ephesus towards the close of the second century, was the eighth Christian bishop of his family, and is spoken of by Jerome as a person of considerable abilities and authority, who flourished under the reign of the Emperor Severus. In his time the controversy about the time of celebrating Easter was warmly agitated between the Eastern and Western churches; the former maintaining that it should be observed on the fourteenth day after the new moon in March, on which ever day of the week it happened, and the latter on the Sunday following. To such lengths were the disputes on this subject carried, that Victor, Bishop of Rome, required the oriental churches to conform to the practice of their Western brethren, threatening them with excommunication on their refusal. Upon this, Polycrates convened a numerous synod of the bishops of Asia; who, after taking the lordly requisition of Victor into consideration, determined to adhere to their own rule. With their approbation, Polycrates wrote to Victor, informing him of their resolution, and expressing their indifference with respect to the steps which he might take on the occasion. Exasperated at their resolute answer, Victor broke off communion with them, and excluded them from all fellowship with the church of Rome. In our life of Irenæus, Bishop of Lyons, we have seen that his wise and moderate remonstrances, addressed to the Roman prelate, put a stop for a time to the progress of this violent dissention.

The letter which Polycrates sent to Victor is no longer extant; but there are two fragments of it preserved by Eusebius, containing allusions to passages in the New Testament writings, or quotations from them, which serve to confirm the authenticity of the Christian Scriptures. A treatise ascribed to Polycrates, entitled, "Passio S. Timothei," was published by James Le Fevre of Etaples, and is inserted, in Greek and Latin, in the collections of Bollandus, under January 24.; but no mention of it occurs in any ancient writer, and it is generally allowed to be spurious. *Eusebii Hist. Eccl. lib. iii. cap. 81. and lib. v. cap. 24. Fabricii Bibl. Eccl. sub Hieron. cap. xlv. Cave's Hist. Lit. Vol. I. sub sec. Gnost. Dupin. Lardner's Cred. part ii. Vol. II. ch. xxiii.*—M.

POLYGNOTUS, an ancient Greek painter, was a native of the Isle of Thasos, and flourished about B. C. 420. He was a great improver of his art; for he was the first who painted women in thin and lucid garments, decorated their heads, made them separate the lips so as to disclose the teeth, and departing from the antique hardness, gave the moral beauty of expression which was imprinted upon his own mind. He painted the temple of Delphi, and part of the portico at Athens called Pœcile gratuitously, whilst Micon undertook the other part for money. In return, the Amphictyons decreed to Polygnotus the right of being entertained at the public expence. *Plinii Hist. Nat.*—A.

POMBAL, SEBASTIAN JOSEPH DE CARVALHO, MARQUIS OF, a celebrated Portuguese statesman, who ruled perhaps with more absolute power than any other minister ever did in Europe, was born in 1699, as some say, at Lisbon, but according to others, at Coimbra. Respecting the condition of his father little seems to be known. Some assert that he was merely a citizen, and of the humblest class; while others state that he was of noble extraction, and held the rank of captain in a regiment of horse. It is, however, certain, that his mother was related to the family of Mendoza, one of the first in the kingdom; and his paternal uncle, an ecclesiastic of some eminence in the capital, enjoyed, in a considerable degree, the favour of his sovereign, John V. Young Carvalho received a good education; and, being destined for the study of the law, was sent to the University of Coimbra, where he remained some time; but the dryness of the pursuits which this destination rendered necessary being little suited to the vivacity of his genius, he abandoned the law, and turning his thoughts to

the army, obtained by the interest of his uncle a commission in the royal guards. Carvalho was tall and well made. He possessed also an uncommon degree of bodily strength, added to the most determined courage; but, being under the dominion of his passions, he abandoned himself to pleasure; and displayed a disposition highly revengeful. At the same time he was a most agreeable companion, and ardent in every thing which he undertook. At this period, the young Portuguese nobility were distinguished for the dissoluteness of their manners. Almost every night violent quarrels took place between some of them and the officers of police; and these desperate frays seldom terminated without bloodshed. At the head of these profligates was a brother of the King, whose boldest and most zealous supporter was Carvalho. Scarcely any nocturnal adventure took place in which the latter was not engaged; and his presence, for the most part, rendered the attempt, whatever it might be, successful. These exploits, however, which gained him the praise of his royal friend and other associates, excited the displeasure of his uncle, and even of the King. In every complaint made respecting disturbances of the public peace his name was included; and finding that on this account he was treated with great coolness, and that his conduct was narrowly watched by his superiors, he requested and obtained leave to resign his commission. Carvalho then retired to Soure, where he resided several years, much esteemed for his social qualities, and where he became acquainted with, and afterwards married much against the will of her relations, Theresa de Noronha Almada, a lady related to the family of Arcos, and widow of a nobleman who had left her a considerable property. Conscious of his own abilities, and anxious to act a distinguished part on the theatre of the public, he now communicated his wish to his uncle, requested his support, and returned with his spouse to Lisbon. At this time he was forty years of age; of accomplished manners; engaging in his address, and capable by his talents of filling some important office. Having therefore solicited for a place in the department of foreign affairs, his uncle recommended him to Cardinal de Motta; by whose means he was formally introduced at court, where he obtained the favour and protection of the Queen. In 1739 he was appointed ambassador to the court of London: a situation which gave him an opportunity of displaying his diplomatic talents; of collecting

much valuable information, and improving himself in more branches of knowledge necessary to a statesman. His residence in England had undoubtedly a most decisive influence on his future administration. It was here that he became acquainted with the reciprocal interests of England and Portugal, and acquired a proper idea of the power and prosperity to which a nation may attain by industry. Here also he obtained a just notion of the mercantile system, and of the measures best calculated to support it; and these he afterwards endeavoured, with indefatigable zeal, and by the most despotic regulations, to put in practice in his own country.

In 1745, on the death of Cardinal de Motta, Carvalho was recalled by the new minister, Peter de Motta, who succeeded him; but he did not remain long unemployed. The King and the premier were his declared enemies; but he was patronised by the Queen, who had assumed a decisive influence in the council, in consequence of the weak state of mind into which, as is well known, John V. had fallen, and in which he continued during the latter years of his life. About this time, Benedict XIV. had requested the mediation of the Queen, to adjust a difference which had arisen between him and the Empress Maria Theresa. Carvalho was selected as a proper person to conduct this business; and was, accordingly, sent as negotiator to Vienna. Here he was received with every mark of distinction, and his lady having died soon after, he paid his addresses to a young Countess, Von Daun, a relation of the celebrated general of that name, and again entered into the marriage state; but much against the inclination of the Countess's family, who considered themselves disgraced by the alliance. They afterwards indeed became reconciled to the match. The enmity of the King and his prime minister, at length, proceeded so far that he was recalled, and remained some time unemployed, though he still retained the favour of the Queen, and the protection of the King's confessor, Father della Incarnazione. John V., in his character and manner of life, had much more of the monk than of the sovereign. He was guided in all his actions by the will of the clergy, and paid attention only to those things which they recommended. Though his confessor was a Franciscan, the Jesuits also had acquired over him a very decisive influence; and those who wished to obtain any promotion were obliged to court the patronage of this order. Carvalho, whose aim now was to be appointed a secretary in the department of

foreign affairs, left no means unemployed to secure their favour; and he acted his part so well that he induced them to believe that they had gained a proselyte. Carvalho thus not only obtained the advantage of their protection, but acquired an intimate knowledge of the principles, secret views, and influence of this intriguing and formidable society; and there is reason to think that at this time he had formed a resolution to restrain their activity, and even to dissolve them as soon as he should attain to sufficient power to accomplish that important end. The King, however, had conceived an irreconcilable hatred against him: he believed him to be a dangerous man; and he was strengthened in this opinion by the higher nobility who daily surrounded him, and who could not forgive Carvalho for having, as it were, forced himself into an alliance with one of the first families in the kingdom. On the other hand, this conduct inspired Carvalho with a rooted hatred against the nobility, which he afterwards gratified by their almost total extirpation. The death of the King, which took place on the 31st of July 1750, removed every obstacle to his fortune. The Queen-dowager, even before the deceased monarch was deposited in his grave, recommended him to her son, Joseph I., and soon after he was appointed secretary of state for foreign affairs. Carvalho had already gained the friendship of Father Moreira, the King's confessor; and by flattering this Jesuit, he was admitted, through his means, into the full favour of his sovereign. He now encouraged the belief, generally prevalent, that he was devoted to the cause of the society; and to strengthen this opinion he styled himself the *Great Jesuit*; an appellation which was given to him even in public. Joseph I. was a prince who possessed neither strength of mind nor firmness of character. His talents were weak; and having few resources within himself, he found no enjoyment but in sensual gratification. Such was the monarch who wished to become the reformer of his states; and who ventured to undertake nothing less than the expulsion of the Jesuits, and the subversion of the power of the nobility. At the time, indeed, when Carvalho entered on his office, as minister, a reform in the whole administration had become highly necessary. The government was without activity; and the offices of state were either unoccupied, or filled by the higher nobility and creatures of the clergy; selfish and interested men, incapable of discharging their duties with honour to themselves, or advantage to their

country. The public revenues were in a state also of the utmost derangement. The treasury was empty; and the sources from which it had been supplied were entirely exhausted. The whole trade of the kingdom was in the hands of the English, and the people possessed neither public spirit nor industry. The situation of the country, in regard to its foreign relations, was no less wretched and contemptible. Neither by land nor by sea, was it in a condition to provide for its internal safety. Its military forces scarcely deserved the name of an army; and the few troops it had were in a state of complete disorganization. The soldiers were miserable beings, collected from the dregs of the people; and the officers, for the most part, were servants in the houses of the nobility, while the latter were in exclusive possession of the higher commissions, which they looked upon as their hereditary right. Still worse was the state of the navy, and of the strong places on the coast. The Algerine pirates not only approached them without fear, but even landed and plundered the inhabitants. Such an aspect of things could not fail to excite the attention of an active and vigilant minister; but whatever desire Carvalho might have to apply a remedy to these evils, his exertions were limited by the nature of his office, as minister of foreign affairs. The place of prime minister or secretary for the interior was still held by the old Don Pedro de Motta, who conducted also the department of the marine and foreign possessions, in conjunction with Don Diego de Corte Real; but the former, through the infirmities of age, had become unfit for business; and the latter was a man of inferior talents, who possessed neither firmness nor energy of character. Carvalho, therefore, soon found an opportunity of extending his activity beyond the bounds of his department. To enter into a minute detail of the various measures which this minister pursued in accomplishing his object, would be inconsistent with the nature of this work. It may suffice to observe in general, that his exertions inspired new life into those of his colleagues. Measures were established for a more regular collection of the revenues, and for managing the finances in a manner more economical and advantageous to the country. Some ships were fitted out to cruise against the Barbary corsairs, and the inhabitants of the sea-coast were secured from their sudden incursions. The necessity also of a reform in the army excited his attention, and afforded employment to his talents during the

first years of his administration. But the principal object of his ministerial labours was to awaken a spirit of industry among the people, and to render the Portuguese trade more independent. In England, he had made himself acquainted with the principles of the mercantile system of that country, and he endeavoured to introduce them into his own. Various regulations, therefore, were made for promoting industry and encouraging manufactures and trade; but he soon saw that little beneficial effect could be produced while England was in exclusive possession of those branches of trade and industry to which his views were more particularly directed. As existing treaties, however, prevented him from attempting any change in this respect, he contented himself with prohibiting the exportation of Portugal coin; great quantities of which were at that time conveyed from the kingdom to England. But, notwithstanding the strictness with which this measure was enforced, the exportation continued; so that till the time of the great earthquake, in 1755, from six to eight millions of dollars were annually sent out of the country. The attempts which Carvalho made for the encouragement of national industry were attended with little better success, being counteracted by the natural indolence of the people, and other causes, which time only, aided by a fortunate concurrence of circumstances, can remove. One branch of trade which particularly engaged Carvalho's attention was that carried on by Portugal with its colonies, and with other nations. Brought up in the English school, he considered the establishment of companies as the best means of giving it activity. His first experiment of this kind was with the trade to China and India which, in 1754, he assigned to the management of a company, having at its head the house of Oldenburg at Lisbon; and this was followed, the same year, by two others, for managing the trade to Maranhon. These measures gave rise, however, to much clamour and discontent, but particularly the establishment of the companies last mentioned, by which the interest of the Jesuits seemed to be very much affected. These ecclesiastics, therefore, did every thing in their power to increase the discontent which had been excited; and some of them even proceeded so far as to employ their pulpits for that purpose. But Carvalho was not to be deterred. Some of the most considerable merchants, who had been loudest in exclaiming against his measures, were banished from the

country ; and the refractory ecclesiastics were dragged from their convents by the military, and ordered to remove from the city. These violent measures, while they excited astonishment, occasioned no little ferment ; and formed the first step to that formal and open war against the Jesuits with which this minister was occupied during the greater part of his administration, and which was one of its most remarkable events. A misunderstanding had taken place, some years before, between him and them, in consequence of a proposition made to exchange the Portuguese colony of San Sacramento for a certain district in Paraguay. The Jesuits, under the name of a mission, had formed here a very large establishment, which the order considered as their exclusive property, and from which, by mines and commercial advantages, they derived immense sums. This whole settlement was nominally subject to the government of Spain, but in reality was entirely governed by the Jesuits. Before the administration of Carvalho, the Viceroy of Rio Janeiro, on account of the rich gold mines which were found there, had suggested to the Portuguese government that it would be desirable to obtain from Spain seven of the missions belonging to the Jesuits, known under the name of the missions of Uruguay, the most flourishing then known, in exchange for the larger but little cultivated district forming the colony del Sacramento. This plan was at first approved, and negotiations were begun for carrying it into execution ; but they were not brought to a successful termination. As soon as Carvalho came into office the business was resumed ; and to hasten and facilitate the accomplishment of it, it was proposed that the inhabitants of these missions should be transferred to San Sacramento, and more of that colony to Paraguay : a measure which threatened the complete downfall of the Jesuits in that quarter. To give more effect to the execution of the plan, an united corps of Portuguese and Spanish troops was sent to Paraguay ; but they met with a formidable resistance from the Indians, headed by the Jesuits. The consequence was, that the troops were so much reduced by this petty warfare, and disease, the effects of fatigue and the climate, that the Jesuits remained in the quiet possession of their missions. When Carvalho received intelligence of the failure of this expedition, and of the part which the Jesuits had taken in exciting the Indians to take up arms, he dispatched, in 1753, his brother, Francis Xavier Mendoza, with a considerable

body of troops, giving him orders, should the Jesuits continue refractory, to employ force against them, and even to expel them from their missions. Soon after, a proclamation was issued in Portugal, as well as in South America, by which the Indians of Paraguay were declared totally independent of the Jesuits, and in all temporal affairs subject and amenable only to the viceroy. This measure was connected with the establishment of the company for carrying on trade to Maranhon, and like the latter, its chief object was to weaken the power of the Jesuits in that quarter of the world. It may be readily conceived that the society no longer considered Carvalho as one of its members. Their hatred against him was excited : they endeavoured to ruin him with the King ; and in this they were powerfully supported by the nobility, who considered themselves excluded, by his means, from many high offices, and from all participation in the government. Not only were the great families completely neglected, in an extensive military promotion which took place, but all the fiefs belonging to the crown, in Africa and America, which had been long suffered to remain in the hands of the nobility, were taken from them, and again annexed to the royal domains. Carvalho's situation as minister became now exceedingly critical : an host of foes were in arms against him ; and he could expect no support from the higher clergy, as he had already shewn that one of his objects was to confine their power within narrower boundaries. By a royal edict the auto-da-fe had been suppressed ; and the proceedings of the inquisition subjected to the authority of the council of state.

In the mean time, an event took place which turned Carvalho's attention to objects of a different nature, and afforded him an opportunity of exhibiting his character in a very favourable point of view. On the 1st of Nov. 1755, a great part of Lisbon was destroyed by a most dreadful earthquake ; and thousands of its inhabitants were either crushed under the ruins of their houses, or buried in the bowels of the earth. On this melancholy occasion, Carvalho displayed the most humane and active attention to the wants of the unhappy sufferers, and in repairing as far as possible the misfortunes which had occurred. He ordered the dead to be buried ; caused provisions to be procured for the starving survivors ; established wise regulations to prevent robbery and pillage, and employed persons to dig in the ruins for lost property, that it might be restored to the lawful owners. Regardless of rest or refresh-

ment, he sought no other lodging than his carriage; and in the course of forty-eight hours his only nourishment was a little soup, which his lady carried to him in his coach. The service which Carvalho rendered on this occasion procured him almost universal respect. The King, to convince the whole kingdom that the conduct of his minister met with his full approbation, raised him to the rank of nobleman, under the title of Count de Oeyras, after the name of an estate which he possessed, and treated him, at the same time, with every mark of esteem.

In the year 1756, on the death of the prime minister, Don Pedro de Motta, Count de Oeyras was appointed his successor. In this new office, which afforded a wider range for his activity, he assumed an unlimited power in every thing that related to the government. On this account, as may be readily supposed, great clamour was excited against him, and his measures were arraigned as arbitrary and severe; but some of these perhaps were rendered necessary by the licentiousness of the time; for when he authorized the officers of the police to hang upon the spot disturbers of the public peace, whom they might find in the night time in the streets, murder and robbery had become so common in the capital, that the inhabitants could not stir from their houses in safety after it was dark. None of his measures, however, created so much discontent as the establishment of a company at Oporto for the exclusive sale of Portuguese wine. Loud complaints were made against this monopoly by the English merchants, the peasants who cultivated wines, and particularly the Jesuits, whose interests were more or less affected by it; and the ferment at length became so violent, that the populace committed the most unwarrantable acts of violence. They surrounded the house belonging to the company, which they plundered and destroyed. The commandant of the garrison therefore was obliged to order out some of the troops, but they were received with a volley of stones; and as it was not thought advisable to irritate the popular feelings any further, the military were recalled, and recourse had to a solemn procession of the Franciscans, whose appearance overawed the rioters, and restored tranquillity and order. The minister, however, thought that to punish this first attempt would be the best means of preventing any thing of the like kind in future. Several of the offenders therefore suffered death, others were condemned to the galleys, and a great number were banished from the country. After these

events the minister's enemies increased; and succeeding measures were not calculated to lessen them. A reward of twenty thousand crusadoes was offered by him, in name of the King, to the person who should inform against those who abused the government, or spoke against the conduct of His Majesty's ministers. This publication was followed by another, which declared those who should oppose any order of the King, or ordinance of the minister in the royal name, guilty of treason. In the meantime the war carried on by government against the Indians, or rather the Jesuits in America, was continued, and had already occasioned a considerable effusion of blood. The Jesuits, through the medium of the King's confessor, transmitted complaints against the minister's brother, who commanded the Portuguese troops in Maranhaon; but their attempts were fruitless: the minister was informed of them, as well as of every thing conveyed to the King's ear, and immediately dispatched fresh orders to his brother to expel the Jesuits and their missions entirely from Paraguay, and to send to Portugal under a proper guard, those who possessed most influence, or who had been most active in encouraging the Indians to resist. This order was duly executed; and the transported Jesuits were distributed in some of the small towns of the kingdom, where their conduct was carefully watched. Count de Oeyras now exerted himself to lower the Jesuits in the estimation, not only of the King, but of the public. For this purpose he laid before His Majesty documents, obtained from his brother, which exposed the whole views of these ecclesiastics, in regard to the acquirement of power and commercial advantages in their missionary establishments; and which proved, beyond all doubt, their determined opposition to the proposed plan of exchange. The King's fear and suspicions were thus aroused, and the Jesuits began to be considered as dangerous men who deserved no confidence. To excite the prejudices of the public against them, means of the like kind were employed; and though these documents were not officially published, copies of them were transmitted to all the foreign ministers, and even to the Pope, and the whole college of the cardinals at Rome. The Jesuits were highly incensed at this proceeding, and boldly asserted that every thing contained in these papers was calumny and falsehood. In Paraguay, they caused them to be declared scandalous libels; and exerted their influence so much in Spain, that they were publicly burnt by the order of government. At length

the King became persuaded that he could not live in safety unless the Jesuits were removed from the court; and, on the 16th of September 1757, the confessor, and all the rest of his brethren, about the hour of bed-time, were ordered to step into carriages which were ready in waiting, and to retire to their colleges. They attempted to remonstrate, but in vain: the only alternative was compliance; and they were thus banished from the court, never more to return. The minister, however, soon saw that his triumph was still incomplete; and that nothing but the authority of the Pope could destroy the attachment of the people in general to the Jesuits, and the odium which they had excited against his administration. He therefore sent a memorial on the corruption of that body to Benedict XIV., the consequence of which was that Cardinal Saldanha was appointed apostolic visitor, to enquire into the truth of the circumstances alledged. By this inquiry it appeared, that the Jesuits, in order to enrich themselves, had not only deviated from their original destination, but disgraced the sacred character by embarking in commerce and trade; and they were, on that account, interdicted from preaching or confessing in any part of the kingdom. After this victory over the Jesuits, Count de Oeyras was involved in a no less dangerous contest with the nobility, who employed every means in their power to ridicule his character, and even made representations against him to the King. He found himself, therefore, under the necessity of pursuing some bold measures in order to inspire them with awe. Don Juan de Braganza, a prince of the blood, who had thrown out some reflections on the Count's conduct during the disturbance at Oporto, received the King's permission to travel, which was merely a milder kind of banishment from the country; and the Marquis of Marialva, who refused to acknowledge the authority of the Marquis de Tancos as inspector-general of the Portuguese troops, was cashiered, and ordered to absent himself from court. Others, accustomed to live on an intimate footing with the King, were treated with great coolness, and excluded from all share in the government.

Count de Oeyras, now finding himself more at liberty to pursue the natural bent of his genius, again turned his thoughts to the improvement of agriculture; and to accomplish this purpose he did not hesitate to adopt the most violent and arbitrary measures. He caused the vine stocks to be rooted up, that the owners of vineyards might be compelled

to cultivate corn in their stead; but the beneficial effects which this regulation was intended to produce were prevented by the clamour and opposition of his enemies. A like fate attended many of his useful projects, which were ridiculed, in order to render the minister contemptible.

While Count de Oeyras was employed in these and similar pursuits, the resentment of the Jesuits and nobility broke out in a sudden explosion; the object of which was nothing less than the murder of the King. This attempt, the particulars of which are well known, took place on the night between the 3d and 4th of September 1758. The principal actors in the plot were Father Malagrida, an Italian Jesuit, Joseph Mascarenhas Duke of Aveiro, Francis d'Assise Marquis of Tavora, and his two sons. The attempt, however, proved abortive, and the conspirators, being arrested, were tried and subjected to capital punishment. After this affair, in which the Jesuits were so deeply implicated, Count de Oeyras resolved to put an entire end to the power of that body in Portugal. In the month of April 1759, he transmitted to the Pope a letter from the King, in which it was stated, that if the Jesuits were any longer suffered to carry on their secret intrigues, the government must soon be overturned; and that it was therefore necessary to banish them completely from the kingdom. This measure was strongly opposed by Clement XIII. and his minister Cardinal Torrigiani; but the Count adhered firmly to his plan, and was determined, at all events, to carry it into execution. On the 3d of September, in the same year, Saldanha, the cardinal visitor, announced, in a pastoral letter, a decree of the King's cabinet, by which the Jesuits, after being declared rebels and traitors, enemies to the King, and disturbers of the peace and safety of his states, were interdicted from remaining as a body in Portugal, or ever returning to it under any pretence whatever. At first they attempted to set the royal authority at defiance; but by the assistance of the military they were sent on board different transports, to the number of one thousand eight hundred and fifty-four, and conveyed to the states of the church. An offer was made to the younger brethren, that they might remain at liberty in Portugal, provided they would renounce all connection with their order; but they had already imbibed so much of the spirit of their body, that they chose rather to share in the fate of their superiors, than comply with the terms of the minister.

During the war which broke out, in the year 1760, between Portugal and Spain, Count de Oeyras exerted himself to introduce a reform in the Portuguese army and navy, which at that time were in a most wretched state, both as to discipline and strength. The soldiers, who were neither paid, clothed, nor exercised, had abandoned themselves to robbery, plundering, and murder. The officers, for the most part, were domestics in the houses of the nobility; even the captains and majors were of this description, and the colonels and generals, who were all noblemen, caused these officers in their uniforms to wait on them at table. To remedy these evils, the ministers at the different courts of Europe were ordered to invite foreign officers to enter into the Portuguese service; and the celebrated Count de Lippe being appointed commander in chief, such regulations were made, that the army was soon placed on a more respectable footing.

Count de Oeyras now turned his attention to the encouragement of trade and industry. To increase the number of useful citizens, he interdicted all the monastic orders from receiving novices during the term of ten years; but this prohibition was afterwards modified in regard to some orders, who were only limited to a certain number. To improve the revenue, without throwing additional burdens on the people, he established a board, the business of which was to enquire what estates belonging to private persons had formerly been crown lands; and, if the possessors of them could not produce proper titles, to sell them for the benefit of the state. With a view of exciting the national industry, all foreign manufactures were prohibited; but the domiciliary visits, and other severities with which this regulation was attended, gave rise to much discontent. All vagrants and beggars found at large were seized, and the greater part of them conveyed to the arsenal, where a school of industry was established, in which they were instructed in various useful arts. The Count founded, at the same time, a school of commerce, where two hundred pupils were admitted and taught the various branches of knowledge suited to their future destination. But in regard to public instruction in general, the Count extended his views much farther; and, after the expulsion of the Jesuits, introduced a thorough reform in all the seminaries of the kingdom. A new institute was established for the education of the young nobility. He caused a considerable number of schools to be opened also for the children of citizens; and was particularly care-

ful that these, as well as those called Latin schools, should be furnished with able masters. That he might with more effect reform the University of Coimbra, he obtained from the King a particular commission for that purpose; and being thus armed with the royal authority, he went boldly to work, making several useful regulations. A second attempt made upon the life of the King, in the month of December 1768, by a disappointed mule-driver, who had served in the artillery, though he declared in his confession that he had no accomplices, so much alarmed him, and increased his suspicions, that he conceived a stronger attachment to his minister, and more and more looked up to him as his best protector. To the great disappointment of his enemies, His Majesty gave him several valuable estates, as well as considerable pensions; and, at length, in the month of September 1770, conferred on him the title of Marquis de Pombal. These marks of royal favour, however, did not contribute to allay the fears of the minister, or to lessen his distrust. On the contrary, his solicitude seems to have increased in proportion as he rose in his master's esteem; and he was induced, from the weak character of the King, to believe, that he could not be in safety unless he kept him entirely under his own power, and that this power could retain its effect only as long as he had him in his view. The Queen and the infant Don Pedro he knew to be his enemies. He assumed, therefore, the most absolute authority over the Prince of Beira, son of the latter, and uncle of the Queen. If the court went to the country, and the Marquis of Pombal staid in the capital, the Prince of Beira was obliged to remain behind. If the minister retired to any of his estates, he carried the prince with him as an hostage, without paying the smallest regard to the remonstrances of his parents, or tutor, or even to the violent displeasure of the Queen. By the means of this prince, he endeavoured to lay a foundation for the extension of his power beyond the death of the King; and for this purpose he formed a plan, though the King was much younger than himself, of placing the prince on the throne after his decease. The King's daughter was of an amiable character, but bigotted and weak. Don Pedro possessed a very limited understanding, and was entirely in the hands of the nobility and clergy. Pombal, therefore, foresaw that if they succeeded to the government, his plans would be overturned, and the whole effects of his long labour destroyed. This scheme, however, he was not able to carry

into execution. The secret, which he had disclosed only to the King, and to Siebra, his colleague in the home department, was communicated by the latter to the Queen; and on the death of the King, in the month of February 1777, Pombal was dismissed from his office, but suffered to retain his titles and his income. His papers were sealed up; and an intimation was sent to him, that he had permission to retire to his estate. By the immediate order of the Queen, all those persons confined under the denomination of state prisoners, amounting in Lisbon alone to eight hundred, and in the whole kingdom to nine thousand, after being consigned for years to oblivion, were set at liberty; and several of his favourites, for whom he had made ample provision, were deprived of their employments. Such was the downfall of a minister who for twenty-six years had ruled in Portugal with the most unlimited sway; and who, on his quitting office, delivered into the hands of the young Queen a treasure of seventy-eight millions of crusadoes, and a state, the inhabitants of which had been excited to a greater degree of industry, and where a foundation was laid for the establishment of good order, and for the preservation of security and peace. It must however be observed, that in the choice of the means for obtaining these advantages, the Marquis was not always fortunate. The arbitrary measures which he pursued during his whole administration, and the severity of the regulations which he adopted, cannot be excused, and in many situations exhibit him as a violent, ambitious, and revengeful despot. While he laboured for the public, he did not neglect his own personal advantage; but it cannot be denied that his administration was, in many respects, highly beneficial to his country. After his disgrace, Pombal had the mortification to see the system which he had laboured with so much zeal to establish, completely overturned. He, however, lived quiet and retired in the village of that name, where he had hired a small mansion, and endeavoured by his conduct and mode of life to exhibit externally a spirit of resignation and philosophical tranquillity which was far, perhaps, from his heart. A very lively picture is given of his behaviour in his banishment, by the Duke de Chatelet, in his account of the visit which he paid to him when on a tour through Portugal in the year 1779. "I arrived," says this traveller, "at the village from which he takes his title; and wrote to him from the inn where I halted, requesting to know at what hour I could deliver person-

ally to him a letter of which I was the bearer. I waited upon him about ten o'clock, and was conducted into the cottage of this great man. At present he is somewhat better lodged; but at the time when I visited him he lived in a very small house, and slept in an apartment, the walls of which had been newly white-washed. — Nothing could be more agreeable than the reception I met with from the Marquis of Pombal: nothing freer from restraint. He asked me a hundred questions, and appeared to be completely ignorant of what was taking place in Europe. He begged me to introduce him to the theatre of events. Portugal was the object of many of his enquiries; and he desired to know what was the situation of Lisbon. He seemed anxious to learn the motive or accident which had brought me to so distant a corner of the earth. The Marquis of Pombal carried with him an extensive library. He constantly reads, or causes some one to read to him. He speaks the French language like a native. He speaks also good German, English, and Italian." In another place he remarks, "When I came out from the Marquis, I found at his door above two hundred persons, to whom bread and soup were distributed. He has thus acquired a great number of dependants, who afford him some consolation under his misfortunes; and it appeared to me that he was beloved by all the inhabitants of the place." Towards the close of his life, the Marquis obtained permission to repair to the baths of Calvados for the benefit of his health; but his constitution was so much shattered by the effects of age and chagrin, that no resources of this kind could be of much avail. He returned, therefore, to Pombal, in a very infirm state, and expired there in the month of May 1782, in the eighty-third year of his age. *Unser Jahrhundert Von D. H. Stövers, forgestzt Von C. D. Voss.* — J.

POMERIUS, JULIAN, a philosophical and moral writer of some celebrity in the fifth century, was a native of Mauritania, who removed into France, where for some time he kept a rhetorical school at the city of Arles, and was afterwards ordained priest. He wrote a treatise "De Anima, Lib. VIII.," in which he maintained, with Tertullian, that the soul was corporeal. From the subjects of these books, as detailed by Gennadius and Isidore of Seville, Cave is of opinion that they were an abridgment of Nemesius's very curious work "On the Nature of Man." Pomerius was also the author of treatises, "De Contemptu Mundi ac Rerum Transitarum," and "De Virginibus

Instituendis," which, as well as the preceding, are no longer extant. The only production of his still remaining, is entitled "De Vita Contemplativa, sive de futuræ Vitæ Contemplatione, vel de actuali Conversatione," lib. iii.; which was printed with the works of St. Prosper, and attributed to him when published in a separate form, at Cologne in 1487 and 1536, and at Paris in 1711. However, the testimony of Gennadius and Isidore, which is confirmed by several ancient manuscripts since discovered, obliges us to attribute it to Pomerius. In Dupin the reader may meet with an ample analysis of this work, which, in the judgment of that critic, abounds in acute and just remarks, and very useful maxims, but is not recommended by excellence and beauty of style. This author is sometimes confounded with Julian Pomerius, Bishop of Toledo in the seventh century, who acquired some reputation by confutations of the Jews, and other writings; but who met with little success when he attempted to reconcile the seeming contradictions which are to be found in the sacred writings, and to explain the prophecy of Nahum. *Fabricii Bibl. Eccl. sub. Gennad. cap. xcvi. et Isidor. cap. xii. Cave's Hist. Lit. Vol. I. sub sæc. Nest. Dupin. Mosh. Hist. Eccl. sæc. vii. par. ii. cap. ii. § iii. — M.*

POMET, PETER, born in 1658, was an eminent druggist in Paris, and obtained celebrity by a very complete collection of drugs, on which he gave demonstrations at the royal garden, and which he made the subject of the following work: "Histoire generale des Drogues, traitant des Plantes, des Animaux, et des Mineraux, &c." Paris, 1694, fol. It contained more than 400 engravings after nature, and was an useful work for the time, though, for want of learning, the author had not always resorted to the best authorities, and the figures were not all equally good. His descriptions show him to be well versed in the druggist's business. Pomet likewise published a "Catalogue of the simple and compound Drugs" in his collection. He had intended to give a description of all the rarities in his cabinet, but before he could complete it he died in 1699, at the age of 41, on the very day on which the King had granted him a pension.

His son, JOSEPH POMET, gave a new edition of the "Histoire generale des Drogues," in 2 vols. 4to., 1735, with additions; but the plates in this edition are inferior to those of the former. *Halleri Bibl. Botan. Eloy Dict. Hist. Med. — A.*

POMMERAYE, JOHN-FRANCIS, a French monk of the congregation of St. Maur, and able

writer in ecclesiastical antiquities, was born at Rouen, in the year 1617. When he was twenty-one years of age he took the vows in the abbey of St. Peter at Jumieges, and renounced all employments in his order, that he might devote himself wholly to religious exercises and study. Ecclesiastical history and antiquities were the subjects which particularly engaged his attention; and in these departments of science he has produced several works, which, though heavily written, and too frequently wanting in correctness, abound in laborious and curious researches. He died of a stroke of apoplexy in 1687, at the age of 70, when on a visit to his friend the learned M. Bulteau, at the abbey of St. Germain des Prez near Paris. His principal works are, "The History of the Abbey of St. Owen at Rouen, and those of St. Amand and St. Catherine in the same City," 1662, folio; "The History of the Archbishops of Rouen," 1667, folio, which is the best of his works, and contains the celebrated remonstrance which Francis de Harlay, the third of that name, delivered to the King in 1658, on behalf of the three estates of Normandy; notes to the "Collection of Councils and Synods of the Church of Rouen," 4to., which he edited in 1677, from the manuscript of Father John-Anger Goden, and which was afterwards superseded by the larger and more perfect collection of Father Bessin, in folio; and "The History of the Cathedral of Rouen," 1686, 4to. *Moreri. Nouv. Dict. Hist. — M.*

POMPEI, GIROLAMO, an Italian poet and man of letters, was born of a noble family at Verona in 1731. He became an early proficient in classical literature; and then, turning his studies to his native language, collected all the best forms of elocution in the writers of the 14th and 16th centuries, for the purpose of attaining to a perfect purity of style. At this time the Marquis Maffei and other eminent literary characters were resident at Verona, in whose society the talents of Pompei received the most advantageous cultivation. His first efforts as a writer were in lyric poetry, and in 1764 he published "Canzoni Pastoral," in 2 vols. 8vo. These pieces obtained high applause from the best judges, and in point of sensibility, sweetness, and elegance, were thought to be surpassed by no productions of the kind. He next gave a beautiful translation in verse of some "Idylls of Theocritus and Moschus," in which he exhibited a very happy selection of Italian words corresponding with the Greek. Dramatic poetry, in the higher kinds of which the Italians were at that time

deficient, was the next object of his attention; and he published in 1768 and 1770 his tragedies of "Hypermetra" and "Callirhoe," which were represented with great success in several cities of the Venetian state. During five years he employed himself assiduously on a translation of "Plutarch's Lives," which appeared in 1774, in 4 vols. 4to. This laborious performance placed him high as a prose writer and a scholar, and it ranks among the best classical versions in the Italian language. In 1778 he gave to the public two volumes of "Nuove Canzoni Pastorali;" after which his exertions were almost entirely in translation, to which task his talents were peculiarly adapted. He published poetical versions of the "Hero and Leander of Musæus;" two of the "Hymns of Callimachus;" "A hundred Greek Epigrams;" and the "Epistles of Ovid;" all of which were favourably received. His last publication consisted of "Original and translated Poetry," printed at Verona in 1781.

Pompei was a member of the academies of the *Aletofili* and the *Filarmonici*; and he served his native city in the capacities of secretary to the tribunal of public safety and to the academy of painting. He was highly respected and esteemed, as well for his morals as his literature, and his fame was not limited to the confines of Italy. He received invitations from the Duke of Parma, to occupy the chair of eloquence in the University of that capital; and from the Emperor Joseph II. to take what chair he should chuse in the University of Pavia: but his attachment to his birth-place induced him to decline both offers. He died at Verona in 1790, at the age of 59; and his memory was honoured by various public testimonies, and by the erection of his bust in one of the squares of the city. An edition of all his original works was published, after his death, in 6 vols. 8vo. *Memoir of Pompei in Athenæum*, N. 22.—A.

POMPEY THE GREAT. CNEIUS POMPEIUS MAGNUS, an illustrious Roman, born B. C. 107, was the son of Cn. Pompeius Strabo, an able commander, but extremely unpopular on account of his severity and avarice. Young Pompey was distinguished for a fine expression of countenance, and a dignified grace of manner, and he early displayed talents fitted as well for the forum as the camp. His first military service was under his father, who commanded an army in the neighbourhood of Rome, against Cinna in the Marian civil wars. On this occasion he narrowly escaped assassination from Terentius,

a young patrician, his tent-fellow, who had been engaged by Cinna to kill both the father and son. Pompey was timely informed of the design, and retiring in the night from his tent, secured his father's life by setting a guard round the prætorium. Soon after, a mutiny broke out in the camp, and the soldiers were determined to abandon their detested general. His son, at this time about 19 years of age, begged them with tears to remain; and when they disregarded his entreaties, he threw himself upon the ground before the principal gate, and declared that they should not pass without treading upon him. This resolution had the desired effect, and by his winning words and manners he afterwards reconciled them to his father.

Pompeius Strabo was soon after killed by lightning: the party of Marius and Cinna became predominant, and filled Rome with blood. Young Pompey, who had retired to the territory of Picenum, where he possessed lands and a great family interest, on the approach of Sylla, raised a body of troops by his own authority, and obliged most of the neighbouring towns to declare for that leader. His popularity enabled him to levy three whole legions, with which he advanced to join Sylla in Campania. Three commanders of the opposite party agreed to obstruct his march by different attacks. He routed the first, killing with his own hand the commander of a formidable body of Gallic horse. He was next opposed by an army under the consul Scipio, but the consular soldiers deserted their leader, and joined Pompey's standard. Carbo afterwards attacked him with his cavalry, but was repulsed, and the young hero joined Sylla in safety. That party chief received him with great respect, and saluted him by the title of *Imperator*, though he was not yet of senatorial age. A series of bloody contests followed, terminating in the destruction of the Marian party in Italy, and Sylla's possession of Rome as its absolute master. In order more firmly to attach Pompey to his interest, he induced him to divorce his wife Antistia, the daughter of a senator to whom he lay under obligations, and to marry Æmilia, daughter of Metella, Sylla's wife, although she was pregnant by another husband: so loose was the marriage tie become in Rome.

It was fortunate for Pompey's reputation, that whilst Sylla was exercising his cruelties in the capital, Pompey was employed in reducing Sicily, then occupied by Perpenna, a Marian commander. He soon succeeded in

expelling that leader, and in bringing the island to submission. Carbo, another distinguished Marian, having fled to the island of Cossura, with several of his party, Pompey sent a squadron to invest the place, to the commander of which Carbo surrendered, in hope that Pompey would recollect the kindness he had done him in saving his estate from forfeiture. But Pompey, unmoved by gratitude, and by the former dignity of a man who had been thrice consul, received him with great harshness, and ordered him to be led to execution. Carbo deserved his fate by his cruelties; but Pompey lost some credit by his unfeeling rigour; he however dismissed most of the other Romans, and won the affections of the Sicilians by his clemency. Of this quality he gave an example in the case of one Sthenis, a citizen of Himera, which city had entered with peculiar zeal into the party of Marius. When Pompey expressed an intention of punishing the inhabitants with great severity, Sthenis, who had been chief magistrate, nobly took the blame upon himself; and the Roman, struck with his patriotism, not only pardoned him and his fellow-citizens, but admitted him to his friendship. The Marian faction had now revived in considerable force in Africa under Domitius Ahenobarbus, joined by one of the Numidian kings. Sylla therefore procured a decree of the senate, ordering Pompey to pass over to that continent. He took with him five legions, and immediately marching against Domitius, destroyed the greatest part of his army in an unexpected attack. He then forced his camp, slew him, and took prisoner the Numidian king, whose territories he immediately reduced, and bestowed upon a friend of his party. This complete success, obtained within forty days from his landing, excited so much jealousy in Sylla, that he was ordered to disband his army and return to Rome. The soldiers, disappointed in their expectations of plunder, broke out into a mutiny on the intelligence; and it was not till Pompey, finding his persuasions ineffectual, had threatened to kill himself should they persist in disobedience, that they returned to their duty. On his arrival at Rome, he was received with every mark of favour by Sylla, who, according to Plutarch, publicly saluted him with the appellation of Magnus (the Great) which thenceforth adhered to his name; but Livy attributes his acquisition of this surname to the adulation of his friends. The dictator's jealousy was, however, excited by Pompey's demand of a triumph, and he

assured the young general that he would use all his influence with the people to refuse him an honour to which he had no right, since he had as yet served none of the great offices of the state. Pompey did not hesitate to remind him "that more people adored the rising than the setting sun;" and Sylla, struck with the observation, and probably not chusing to hazard a contest, gave up his opposition. Pompey, therefore, though as yet only a Roman knight, and not of the age requisite for entering the senate, enjoyed triumphal honours; but it was at a period in which the ancient discipline of Rome had been subverted by party violence. Sylla soon after resigned the dictatorship; and Pompey, in a consular election, mortified him by a proof that his own interest with the people was superior to that of the late master of the commonwealth. Sylla resented this insult by omitting his name alone, among all his friends, as a legatee in his will; but Pompey had sufficient greatness of mind to overlook the slight, and to exert all his influence in obtaining a splendid public funeral for his remains.

New disturbances soon after arose, principally fomented by the consul Lepidus, who hoped to raise himself to the supreme power by reviving the contentions between the noble and popular parties. He withdrew from Rome, and placed himself at the head of an army, which was defeated by the united forces of the other consul Catulus, and Pompey. The latter general was ordered by the senate to march against M. Junius Brutus (father of the celebrated M. Brutus), who commanded a detachment in the interest of Lepidus, in Cisalpine Gaul. Pompey forced him to take shelter in Mutina, where, after having brought him to a surrender, he put him to death, in violation, it is said, of a safe conduct granted him; a severity never forgotten by his son. An interval of public tranquillity ensued, in which Catulus used his authority to compel Pompey to disband his forces. This measure he avoided on various pretexts, till the progress of the Marian leader, Sertorius, in Spain, produced a decree of the senate to send him to the assistance of Metellus, who was carrying on an unequal war against that able commander. His appointment took place B. C. 77, when he was thirty years of age, and he immediately proceeded with his troops to the seat of war. He was entrusted with a proconsular command separate from that of Metellus; but no jealousy seems to have existed between them, and they acted in concert. They were foiled by the ac-

tivity and intelligence of Sertorius, and Pompey was twice defeated, and brought into great personal danger. Sertorius, however, would gladly have made his peace, but his terms were not acceded to, and he strengthened himself by an alliance with Mithridates. The war continued with little advantage to the senatorian commanders, till Sertorius was basely assassinated by his own officers. Perpenna, who betrayed and succeeded him, was easily subdued by Pompey, and the war was brought to a conclusion. On his return, the *servile war*, under Spartacus, was raging in Italy, and he arrived in time to extinguish the relics of it, after Crassus had destroyed the leader and the greatest part of his army. Pompey, on this occasion, arrogated to himself an undue share of the glory; and, indeed, he bore his popularity and good fortune with so little moderation, that he was strongly suspected of designing to tread in the steps of Sylla. A second triumph was decreed him, followed by an election to the consulship, B. C. 70, although he had not filled any of the usually preceding subordinate offices. His colleague was Crassus, and each of them endeavoured to conciliate the favour of the people; Crassus by his largesses, and Pompey by the restoration of the tribunitial authority, which had been for some time abolished, and by other popular acts. In the same year the censorial office was renewed, on which occasion Pompey presented a striking scene to the Roman people. When the censors were seated in the forum, to grant, according to custom, exemptions to those knights who had served for the enjoined period, Pompey, invested with the consular insignia, was seen to approach leading his horse by the bridle: way being made by his lictors to the foot of the tribunal, the question was put to him, "Pompey the Great, I demand of you whether you have served all the campaigns required by law?" "I have, (he replied) and all under myself, as general." These words, pronounced with a loud voice, excited universal acclamations; and the censors, rising from their seats, accompanied him to his house, attended by the whole applauding multitude.

Two years after the expiration of his consulship, the predominance of the pirates in the Mediterranean sea, excited great complaints in Rome. This marine confederacy for robbery, originating in Cilicia, and favoured by the Mithridatic war, had risen to such a formidable height, that it embraced a great extent of coast, and assumed the form of a regular power, which at length possessed a thousand

gallies, and four hundred towns. Every temple near the sea-coast had been subject to their depredations, commerce was entirely at their mercy, many Roman magistrates in the provinces had been carried away by them into captivity, and the usual supply of necessaries to the capital was intercepted. In this state of things, the tribune Gabinus, a man devoted to Pompey, proposed a law to invest a person, whom he did not name, with very extraordinary powers for three years, by land and sea, for the purpose of putting an end to this piratical system. On the day appointed for the discussion a great concourse assembled, all fully expecting that Pompey would be the person nominated. Several friends of the constitution, alarmed at the design of vesting an uncontrolled authority in a single man, spoke against the law; it, however, passed by a great majority; and Pompey, with the title of proconsul, was empowered to employ, at his pleasure, almost the whole force of the state. It was to his honour that he fully justified the trust placed as well in his abilities as in his integrity. Instead of three years, he occupied only four months in completely fulfilling the object of his commission. He entirely cleared the seas of the piratical vessels, made himself master of all their towns and castles, liberated a vast number of captives, and took 20,000 of the pirates prisoners, whom, with equal humanity and policy, he settled in the deserted inland cities of Cilicia, and other provinces, thus freeing them from the necessity of resuming their former vocation.

Pompey's success in this enterprise emboldened his partizans to place him in a still higher command. The war against Mithridates had now continued many years with various fortune; and although the present Roman commander, Lucullus, had reduced him to great difficulties, yet he still found resources, and no termination appeared to his capacity for resistance. The tribune Manilius, therefore, proposed a law for commissioning Pompey to supersede Lucullus in the conduct of the war against Mithridates and Tigranes, and the other Roman commanders, in their government of the Asiatic provinces, and placing under his absolute disposal all the armies of the republic in those quarters, whilst he should retain the naval command granted him for the piratical war. This was putting into his hands a greater power than ever was before possessed by a Roman citizen, and was viewed by some of the most distinguished of the nobility as so fatal a blow to liberty that they

resolved to oppose it with all their influence. So strong, however, was the tide of popularity in Pompey's favour, that when the day of determination arrived, only Hortensius and Catulus had the courage to speak against the law, whilst it was supported by all the eloquence of Cicero, who hoped to obtain the consulate through the favour of the Pompeian party, and by all the influence of Cæsar, who was pleased with such a precedent of unconstitutional authority. Cicero's speech on this occasion, (*pro lege Manilia*), presents a summary of Pompey's public life in the most splendid eulogy that perhaps was ever pronounced on an individual. The law passed by the suffrages of all the tribes, and Pompey practised the unnecessary dissimulation of pretending great unwillingness to engage in this new scene of toil. He, however, B. C. 67, proceeded to Asia, and took the command from Lucullus, who could not forbear to manifest some displeasure on the occasion, especially as Pompey studiously annulled all his acts. The measures pursued by the new general have been stated in the life of Mithridates, and it will be sufficient here to mention their final result. That King was driven from his strong posts, defeated with the loss of his camp, and obliged to take refuge in the countries about the Caspian sea. Pompey, who in the mean time had compelled Tigranes King of Armenia to desert his ally, and submit his kingdom to the Roman disposal, pursued Mithridates as far as Scythia, and spent two years in contending with the barbarous nations in that part of Asia, the Albanians, Iberians, &c. Returning into Pontus, he completed the conquest of that kingdom, and then proceeding to Syria, converted it into a Roman province. Having received an embassy from the two brothers, Aristobulus and Hyrcan, who were contending for the throne of Judea, he entered that country in order to decide the dispute, and laid siege to Jerusalem, which held out in favour of Aristobulus, whom he had thrown into chains. He took the city by storm after lying before it three months, made a great slaughter of the opposing faction, and gave Hyrcan possession of the pontifical dignity. Before his departure he paid a visit to the temple, and with his attendants entered the holy of holies, but paid so much respect to the place as not to touch any of the sacred utensils. Mithridates, during this interval, had been reduced by despair to poison himself, and thus the war was terminated.

After Pompey had settled the affairs of

Asia, he made a progress through Greece, where he heard the recitations of the poets and rhetoricians, and showed his respect to philosophy by a munificent present to the city of Athens. His victorious return to Italy excited great apprehensions in many, who feared a renewal of the scenes acted by Marius and Sylla; but he took care to quiet men's minds by disbanding his army the instant of his landing at Brundisium, B. C. 61, and proceeding with the train of a private person to Rome. He was met by the whole body of citizens, who welcomed him with loud acclamations. His demand of a triumph was granted without hesitation, and Rome had never witnessed so splendid a spectacle as his triumphal procession for two days afforded. Many captive kings and persons of high rank walked before his chariot; and the spoils of Asia, delivered to the public treasury, amounted to an immense sum. He displayed his humanity by liberating all his captives after the triumph, and sending them back to their own country, with the exception of Aristobulus and Tigranes. This public felicity was allayed by the domestic misfortune of finding that his wife Mucia, of the Metellan family, had been false to his bed, and a divorce was the consequence. It was now his plan, under the appearance of a retired private citizen, to maintain the first place in the state by means of his reputation and influence; but in this design he found a strong opposition from various quarters. Crassus and Lucullus surpassed him in wealth; the zealous republicans regarded him with suspicion; and Cæsar was laying the foundation of his future greatness. Pompey was therefore obliged to descend to party manoeuvres, and he gained over to his interest the turbulent and infamous Clodius. Cæsar, now returning from his government in Spain, was earnestly desirous of obtaining the consulate; and for this purpose he planned a reconciliation between the two rivals, Crassus and Pompey. This he effected, and associating himself with them, formed what is called the first triumvirate. He was elected consul B. C. 59, and by the marriage of Pompey to his daughter Julia, an apparently firm union was cemented between them.

It is painful to follow the steps of this great leader after he was converted into a party chief, aiding measures which, as a good citizen, he could not approve, and acting a subaltern part in oppressing the liberty of his country, when he might have taken the first station as its defender. His ingratitude to his great encomiast Cicero, whom he suffered to be

driven into exile by the fury of the tribune Clodius, stamps an indelible stain on his character, although a subsequent quarrel with Clodius induced him to be a promoter of Cicero's recal. He gave Cæsar all his interest in procuring the illegal appointment to the command in Gaul for five successive years—a subserviency which in the event proved fatal to himself. For the maintenance of their power, Crassus and Pompey thought proper to stand candidates for the consulship a second time, which they obtained, not without some acts of violence, B. C. 55. At the expiration of the year Crassus departed for his extensive government in the East, while Pompey, who had been nominated to the government of Spain, remaining at Rome, ingratiated himself with the people by opening the new theatre which he had built, and exhibiting games with unusual splendour. He did not, however, wholly trust to the popular favour, but kept Rome in awe by an army levied on his own authority, and stationed at its gates. The slaughter of Crassus in Parthia left only two chiefs of the Roman world; and the death of Julia in child-bed, which soon followed, dissolved their bond of union, and rendered them rather competitors than colleagues. Pompey, however, retained so much friendship for Cæsar as to spare him two legions as a supply for the losses of his campaigns. The disturbances in the capital increasing, a party was desirous of nominating Pompey dictator; but Cato, as the more constitutional measure, proposed electing him sole consul, which unprecedented circumstance took place B. C. 52. He now began to be fully sensible of the danger of Cæsar's superiority, who was every year adding to his military reputation, and advancing in popularity. In order, therefore, to improve his interest with the great families, he married Cornelia, widow of the younger Crassus, and daughter of Metellus Scipio, and he made her father his partner in the consulate.

The crisis now drew on apace. Pompey by his influence caused Cæsar's application for the prolongation of his command in Gaul to be rejected by the senate, and he filled the principal magistracies with the open enemies of that general. He also recalled the legions which he had lent Cæsar, and which were restored without hesitation. Proposals were made that they should both resign their commands; but Pompey's partizans remonstrated that the legal term of Cæsar's was already expired, which was not the case with his. It appeared, in short, that they were mutually apprehensive of each other,

and that neither was willing to sink into the condition of a private citizen. In the estimate of the comparative justice of the pretensions of each, Lucan, though by principle a Pompeian, has said that Pompey could not bear an equal, nor Cæsar a superior; the former, indeed, had been too long accustomed to be the first man in Rome, readily to admit the idea of a younger competitor. He had, however, the forms of the constitution on his side; for the senate, while it superseded Cæsar in his province, allowed Pompey to retain his command. In real power to sustain the appeal to arms, the two rivals were very unequal. Pompey, never in vigour and capacity a match for Cæsar, and now habituated to the indulgences of a civic life, was become "*magni nominis umbra*"—the shadow of a great name. He was not, however sensible of any decline of his authority; and when Cicero, finding him deaf to proposals of accommodation, and at the same time negligent in his preparations, asked him with what forces he intended to oppose Cæsar, he vauntingly replied, "When I stamp with my foot, an army will start out of the ground."

Cæsar at length crossed the Alps, and encamped at Ravenna, B. C. 49. A decree of the senate proclaimed him a public enemy, and Pompey was required to take upon himself the defence of the state. He began to prepare in earnest for war, but too late for the rapidity of his rival. Cæsar passed the Rubicon, and approached Rome, and Pompey fled. Of the events of the subsequent war a sketch has been presented in the life of the victor, and a few lines will serve to bring Pompey to the unhappy close of his career.

Invested by Cæsar in Brundisium, he escaped by sea to Greece, where he assembled a numerous army: Cæsar followed him, and having in vain proposed an accommodation, offered him battle. This Pompey declined, and encamped before Dyrrachium. Cæsar then adopted the arduous measure of besieging him in his camp, and drew strong lines of circumvallation; but these were forced with great slaughter by Pompey, who afterwards followed Cæsar into Macedon. There, at Pharsalia, B. C. 48, the decisive battle was fought between the two great rivals. Pompey, who was compelled to engage against his will by his own officers, did little worthy of his former fame; and as soon as he saw his army thrown into disorder, losing all presence of mind, he withdrew to his tent. There he remained silent, like one overpowered by calamity, till the approach of the victors urged him

to a hasty flight. He passed Larissa, which he refused to enter out of consideration to the inhabitants, and proceeding to the sea coast, embarked for Lesbos. In that island he had a most affecting interview with his faithful Cornelia, with whom, and a few friends, he sailed away to the coast of Asia. Touching at Cyprus, a consultation was entered upon respecting further proceedings. Pompey himself proposed retiring to Parthia as the safest place of refuge, but objections were justly raised against a measure so desperate and disgraceful as that of entrusting the fate of Romans to the most inveterate foe of Rome. Theophanes, a Greek, then proposed withdrawing to Egypt, where a friendly reception might be expected from the young King Ptolemy, whose father had been favoured by Pompey. This advice was adopted, and the fugitives soon after arrived on the Egyptian coast. When Pompey's approach was made known, a council was held respecting the conduct proper to be observed on so delicate an occasion; and it is remarked as an aggravation of the great Pompey's misfortunes, that his fate should be finally determined by the base ministers of a puerile court. It was at length resolved as the safest course, that he should be enticed into their power, and then murdered. A barge was sent from the shore, with the Egyptian general Achillas, and some refugee Roman officers, and Pompey was desired to come on board in order to be landed. From some appearances he suspected treachery, but it was too late to hesitate. Taking leave of his wife and son, he stepped into the barge, repeating a couplet from Sophocles, of which the sense is, "that he who puts himself in a tyrant's power has lost his freedom." As soon as the boat touched the land a crowd ran to meet it; and as Pompey was rising to go on shore, one of the Romans ran him through the back, and other assassins helped to dispatch him, while wrapping up his head in his toga, he received their strokes without a groan or struggle. His head was cut off, and his naked body exposed on the shore. His faithful freedman staid by it, till being left alone, he got together some planks from a wreck, and made a funeral pile. An old Roman soldier, who had served under Pompey in his youth, assisted him in performing the funeral rites. Such were the obsequies of the late master of Rome! When Cæsar arrived in Egypt, the head of his rival was presented to him, but he turned away from the spectacle and burst into tears. He avenged his death by that of the perpetrators, and burying the head with

great solemnity, erected over it a temple to Nemesis.

Pompey perished in the 59th year of his age, and left behind him a name among the most illustrious of antiquity: "Clarum et venerabile nomen gentibus." His private virtues were many: he was moderate in his pleasures, temperate and free from dissolute or ostentatious luxury in the highest fortune, kind-hearted, mild and humane when not under the influence of party violence. His talents were great and various, if not of the highest class, and his mind was cultured by letters and philosophy. As a citizen he cannot rank among pure patriots, yet his ambition tended only to be the chief of a free state, not to be the subverter of that freedom. He wished to be, says Lucan, "Rector senatus, sed regnantis,"—ruler of the senate, but of a senate in authority. He preferred (proceeds the poet) arms to the toga, but in arms he was a lover of peace. In his ambitious pursuits he was occasionally guilty of violence and ingratitude; but this was a consequence of his commencing life under the auspices of party, from which baneful influence he was never freed. He finally rose to a station to which he was unequal, and forfeited in the last act of the eventful drama of his life much of the reputation he had gained in the preceding acts.

Pompey left two sons, *Cneius* and *Sextus*, the first of whom lost his life soon after the battle of Munda; the second after having rendered himself formidable by sea to the triumvirs, was reduced to take refuge in Armenia, where he was killed. *Plutarchi Vit. Pompeii. Lucani Pharsal. Univers. Hist.—A.*

POMPIGNAN, JEAN-JACQUES LE FRANC, Marquis de, an estimable man of letters, was born of a noble family at Montauban in 1709. He was brought up to the law, and became, first, advocate general, and afterwards first-president of the court of Aides at Montauban. At an early age he displayed a talent for poetry, and in 1734 brought upon the stage his tragedy of "Didon," in which he attempted, and not unsuccessfully, to imitate Racine. Being well acquainted with the learned languages and some modern ones, he continued to employ himself in original composition and translation, and in a residence at Paris formed extensive connexions in the literary circles. In 1760 he was admitted into the French academy. At this time the encyclopædists and their associates were become a numerous and powerful party, and attacks upon the established opinions were frequent and undisguised. M. de Pompig-

man was avowedly enlisted in the opposite party, and in his academical harangue on reception he made an open attack upon the principles which then exclusively assumed the name of philosophy. Such a declaration of hostility in a place where the antagonists were strong, was perhaps more bold than prudent. It drew upon him a shower of satirical shafts from Voltaire and others, in which not only his literary talents were ridiculed, but the imputation of hypocrisy, and the interested pursuit of court favour, was attempted to be fastened upon him. It is, however, certain, that he was by no means a contemptible writer, and the whole tenor of his life gave evidence of real and sincere piety. He retired from the contentions of the metropolis to his estate of Pompignan, where he died in 1784, esteemed by the public, and regretted by his tenants, to whom he was a father and protector. His works were published collectively in 6 vols. 8vo., 1784. They consist of dramatic pieces, devotional odes, discourses, harangues, an imitation of Virgil's Georgics, and translations from Æschylus and Lucian. His style is pure and elegant, but not highly animated; his sentiments are laudable, and his remarks judicious. *Nouv. Dict. Hist.*—A.

POMPIGNAN, JOHN-GEORGE LE FRANC DE, brother of the preceding, and a prelate of high rank and distinguished merit, was born at Montauban in the year 1715. Having been educated for the clerical profession, he was ordained priest at the proper age, and in 1744, before he had reached his thirtieth year, was presented to the valuable bishopric of Puy in Languedoc. After the accession of Lewis XVI., he was made first almoner to His Majesty, and translated from Puy to the archiepiscopal see of Vienne in Dauphiné. In both these sees he discharged the duties of his episcopal function with the greatest assiduity, and displayed unwearied zeal, in his personal labours as well as the productions of his pen, for the purpose of combating the objections and prejudices of unbelievers, and of converting heretics to the Catholic faith. In the year 1789, he was one of the clerical deputies sent by the province of Dauphiné to the meeting of states-general; and when it was deliberated in the chamber of the clergy, in what manner they should verify their powers, he was one of the members of that order who voted that such verification should take place in the general assembly of the three orders. This point having been carried, after much discussion, on the 20th of June, the Archbishop went at the head of the

majority, and formed a junction with the deputies of the Commons. Soon afterwards he was made a member of the royal council, and became minister of the department which had the superintendency of ecclesiastical benefices. He now had a letter addressed to him by the Pope, in which he was strongly conjured to resist, with all his influence and power, any encroachments on the rights of the church, and all innovations in the condition and appointments of the clergy. With all his efforts, however, he could oppose but a feeble barrier to the revolutionary torrent, and he died on the 29th of December 1790, at the age of 75, overcome by his labours, and the painful reflections which the events of the times produced in his mind. His merits as a writer, say his French biographers, have been too highly extolled by his friends, at the same time that they are greatly under-rated by his enemies. He certainly had no pretensions, as the former injudiciously maintain, to be set up as the rival of Bossuet; neither in the pulpit, nor in the productions of his studious hours, was he distinguished by the fascinating eloquence of the Bishop of Meaux; but he wrote always with purity, and often with elegance. To an enlightened genius he united a candid, liberal mind; and though he was zealous for the interests of religion, and spent his life in combating the new philosophy, as it is called, he was by no means chargeable with the intolerance which his enemies have taken great pains to ascribe to him. Mallet du Pan, while he blames with severity the want of firmness which he discovered, under circumstances considered by him to be imperious, when he influenced his order to unite with the *tiers état*, renders justice, nevertheless, to his personal qualities, and bears testimony to the evangelical virtues of which this prelate was a model for forty years. "No minister of the church," says he, "was more exemplary and irreproachable in his manners, or more exempt from worldly-mindedness. No one was more devoted to the duties of his station, possessed more knowledge, or greater simplicity, or was better entitled to the veneration in which he was universally held by the Catholic clergy." His principal works are, "A Critical Essay on the present State of the Republic of Letters," 1743; "Pastoral Instructions of the Bishop of Puy, for the Benefit of the new Converts within his Diocese," 1751; "The proper Use of secular Authority in Matters of Religion," 1753; "Several Questions discussed on the Subject of Incredulity,"

1753; *Devotion not at Enmity with Wit and Genius*, 1753; "The Question relating to the Authority of the Church dispassionately examined," 1758; "The Unbeliever convinced from the Prophecies," 1759, 4to.; and another edition in 3 vols. 12mo.; "Pastoral Instructions, intended as a Preservative against the pretended Philosophy of modern Unbelievers," 1763; "Pastoral Instructions on the Subject of Heresy," 1766, 4to.; "Religion avenged on Incredulity, by Incredulity itself," 1772; "A Defence of the Acts of the Clergy of France on the Subject of Religion," 4to.; "A Mandate against the Works of Voltaire," 1781, 8vo.; "A Mandate prohibiting the Reading of the Works of Rousseau and the Abbé Raynal," 1781, 8vo.; "A Funeral Oration on Mary Leczinsky, Queen of France, pronounced at St. Dennis;" and "Letters to a Bishop, relating to several Points of Morality and Discipline," in 2 vols. 8vo., a posthumous publication, which did not make its appearance before the year 1802. *Nouv. Dict. Hist.*—M.

POMPONAZZI, PETER, in Latin POMPNATIUS, a celebrated Italian Peripatetic philosopher in the 15th and early part of the 16th century, was a gentleman by descent, and born at Mantua, in the year 1462. He pursued his studies at the university of Padua, where he became a professor of philosophy, and taught the doctrines of Aristotle and Averroës with great reputation. During the war in which the republic of Venice was engaged against the league of Cambray, the university being for a time dispersed, he retired to Bologna, where he occupied the philosophical chair till his death, which was occasioned by a strangury in 1625, when he was in the 63d year of his age. His remains were afterwards conveyed to Mantua, where they were honourably interred, by the directions of Cardinal Hercules Gonzaga, in a magnificent tomb, on which a statue in bronze was erected to his memory. In person he was so diminutive as to be almost a dwarf; but his mental powers were of no common order. Though much addicted to superstition and fanaticism, and a zealous advocate for judicial astrology, as appears from his book "*De Naturalium Effectuum admirandorum Causis, seu de Incantationibus*," he had an understanding capable of penetrating into the depths of the Peripatetic system, in the study of which he chiefly followed the "*Commentaries of Aphrodisæus*;" and his writings, though barbarous and inelegant in style, discover great acuteness and subtlety of thought. He publicly taught, that the na-

tural reasons asserted for the doctrine of the immortality of the soul, are not solid and satisfactory; that Aristotle did not believe it; and that the whole proof of a future existence depends upon revelation, on which ground he was firmly convinced of its truth. What he delivered in his lectures on this subject, he published in a treatise "*De Immortalitate Animæ*;" and the doctrine became so popular, that Pope Leo X. thought it necessary to issue a bull to suppress it. Pomponazzi's book met with some able opponents, particularly in Agostino Nifo, as we have seen in his life, who, by order of Pope Leo X., undertook to prove that the doctrine of the immortality of the soul is not contrary to the principles of the Aristotelian philosophy. The monks, however, were not satisfied with reasoning against it, but were so clamorous in denouncing it as an impious production, that the book was condemned to be publicly burnt at Venice; and it is said, that the author himself would not have escaped the flames, had he not been preserved through the influence of Cardinal Bembo. Pomponazzi also wrote a treatise, "*De Fato, libero Arbitrio, Prædestinatione, et Providentia*;" but this work, as well as his treatise "*De Incantationibus*," were not published till some years after his death, when they made their appearance at Basil, in 1567. Though in all his treatises he pretended great reverence for the doctrines of the church, yet there can be little doubt but that he had more respect for the authority of Aristotle, than for that of Jesus Christ. *Bayle. Moreri. Landi's Hist. de la Liter. de l'Italie, Vol. IV. liv. xi. art. ii. § 46. Enfield's Hist. Phil. Vol. II. b. viii. ch. iii. sect. ii.*—M.

POMPONIO-LETO, GIULIO, (Lat. POMPONIUS LÆTUS) one of the Italian literati of the 15th century, was born about 1428 at Amendola in Upper Calabria. He was the illegitimate son of one of the noble Neapolitan family of Sanseverino, but of this descent he was so far from boasting, that he never would bear questioning on the subject; and he rejected the invitations of some nobles of that house to take up his abode with them. It is not well known what was his baptismal name: that of POMPONIUS he assumed from the love of antiquity, and subjoined that of LÆTUS, which he sometimes changed into INFORTUNATUS. He also occasionally called himself JULIUS POMPONIUS SABINUS. He went to Rome at an early age, where he was initiated in classical literature, first by Pietro da Monopoli, and then by Lorenzo Valla. On the death of

the latter in 1457, Leto was appointed to succeed him in his school. The noble remains of antiquity in that city, and the memory of its past grandeur, so inflamed his imagination, that the study of its topography and relics became his ruling passion. There was not a corner in Rome which possessed any vestiges of ancient times, with which he was not well acquainted. He was frequently seen wandering pensive and alone among these scenes; and when any object before unnoticed struck his eye, he would stand in a kind of extacy, and weep with tenderness. His fixed attitude, with his wild looks, and mean apparel, made him almost pass for a spectre haunting the ruined walls and caverns.

In order to promote studies of this kind, Pomponio was the founder of an academy in Rome devoted to classical literature and antiquarian researches. With a pardonable degree of pedantry the members gave each other Roman or Grecian names; and at their meetings they discussed questions of history and antiquity, and sometimes of philosophy. Their freedom in the latter point was probably the cause of a terrible storm that fell upon them in 1468, during the pontificate of Paul II. To a charge of impiety and heresy, was added that of a conspiracy against the Pope, a man of a severe and suspicious character, who caused all of them who were within his reach to be apprehended and put to the torture to force confession. Leto, who was at that time in Venice, was brought in chains to Rome, and subjected to a rigorous examination. That nothing of consequence was proved against him, appears from his being allowed again to open his school in Rome, which he continued for about 28 years longer. Such was his assiduity in his employment, that he was accustomed every morning, at break of day, sometimes with a candle in his hand, to go to his school, and there explain the Roman authors to a great crowd of auditors, many of whom, on account of the smallness of the room, were obliged to stand in the street: so great was the ardour for literature in those days! He had furnished his house on the Quirinal with marbles and other monuments of antiquity, some of which were sent to him by that great patron of learning, Lorenzo de' Medici. In 1484 he had the misfortune of having his house plundered of his books and other few goods during a sedition, but the loss was amply made up to him by presents from his friends. He was in high esteem with all who cultivated letters, but had little commerce with the great, whom he rather avoided. In aspect he was

stern and rustic, and had little readiness in common conversation; but as a public speaker few possessed a more happy elocution. A suspicion of irreligion adhered to him, as it did to many of the Italian scholars of that time, who appeared better heathens than Christians; but it is affirmed that he died in sentiments of profound devotion. This event took place in 1498, when he was about 70 years of age. He was interred with considerable funeral pomp, probably from the contributions of his friends, for he died poor, if not in absolute indigence.

Pomponio Leto was the author of various works, principally relative to Roman history and antiquities. Of these are, "A Compendium of the History of the Roman Empire from the Death of Gordian the younger to the Exile of Justin III.;" "Treatises on the Magistracies, Priesthoods, and Laws of Rome;" "De Antiquitatibus Urbis Romæ," (but it is doubted whether this be really his). He wrote a short piece "De Exortu Machometis;" an "Abridgment of Grammar;" and commentaries on various Latin authors. He made great collections of ancient inscriptions, but is charged with having offered some fictitious ones to the learned world: perhaps he was himself imposed upon with respect to them, a circumstance not unlikely to happen to such an enthusiastic admirer of antiquity. *Tiraboschi.*—A.

PONCE, PEDRO, a Spanish Benedictine at the close of the 16th century, is probably the first person who taught the dumb to speak, and it may be doubted whether the Abbé L'Epée and Mr. Thelwall have yet carried this art of instruction to greater perfection. Among his pupils were two brothers and sisters of the constable of Castille. Don Pedro, then one of them, lived only to be twenty; he spoke and wrote Latin as well as his mother tongue, and was learning Greek. Ambrosio de Morales has given an account of this pupil in his own words. "Know, Sir," he says, "that when I was a child, and knew nothing, *ut lapis*, even as a stone, I began first to write down the things which my master showed me; and afterwards I wrote down all the Spanish words in a book which was made for that purpose. Afterwards, *adjuvante Deo*, with God's help, I began to spell, and then to pronounce with all the force I could, though much *saliva* came from me. After this I began to read history, and in ten years have read histories of all the world, and then I learnt Latin. All this was by the great mercy of God, without which no dumb person can thus get on."

Another of Ponce's pupils became a Benedictine, and was able to make confession and explain his creed by word of mouth. Juan de Castañiza says that Ponce left a treatise upon this art, but no such treatise has ever been published. *Ambrosio de Morales. Antonio de Yepes. Nicolas Antonio. Feyjoo.* — R. S.

PONTANO, GIOVANNI, (Lat. JOVIANUS PONTANUS) one of the most distinguished modern Latinists of Italy, was born in 1426 at Cereto in the diocese of Spoleto. He received his grammatical education in his native place, and at Perugia, but the disorders of that part of Italy obliged him to quit his studies, and for a time to adopt a military life. He was in the camp of King Alfonso during his war against the Florentines in 1447, and accompanied that prince to Naples, where he renewed his literary pursuits under Antonio Panormitano, who was much delighted with his progress. Ferdinand I. entrusted him with the education of his son Alfonso, and procured him a wealthy marriage. On the death of Panormita, Pontano succeeded him as secretary to Ferdinand, in which capacity he afterwards served Alfonso II. and Ferdinand II. He attended these princes in their journeys and campaigns, and was treated by them with great respect. In 1486 he was sent ambassador by Ferdinand I. to Pope Innocent VIII. for the purpose of negotiating a peace, on which occasion he received singular tokens of the pontiff's esteem. The disappointment of his high expectations of promotion through the influence of his pupil prince Alfonso, induced him to write a satirical dialogue entitled "Asinus," in which he complained with little reserve of royal ingratitude. That he was in fact little attached to the house of Arragon by the favours he had received, appeared from the public harangue he made to Charles VIII. on his acquisition of the crown of Naples by the expulsion of that house, in which he lavished his adulation upon the new sovereign, and severely censured the conduct of the former ones. This compliance with the times seems, however, to have been pardoned, since he was continued in his post of secretary by Alfonso II. after he had expelled the house of Anjou. Pontano died in 1503, at the age of 77. His morals appear to have been infected with the licentiousness of the times; for in one of his dialogues he has not scrupled to introduce his young son Lucio as telling, with puerile simplicity, that he had overheard his mother at confession, relating to the priest, not her own sins, but the infidelities of her husband.

Among the obligations of literature to Pontano, may first be mentioned his services to the celebrated Academy of Naples, founded by Panormita, but augmented and firmly established by him. He was long at its head; and it was probably as an academician that he changed his baptismal name of JOHN to the more classical one of JOVIAN, an example followed by the other members. As a writer he appeared in various capacities, but he acquired his fame principally in that of a poet. He is reckoned among the first who revived the elegance, grace, and harmony of the best Latin poets, and some good judges gave him the preference to all his cotemporaries in this point. His compositions are numerous, and various, comprehending didactic pieces, eclogues, hymns, hendecasyllabi, amorous verses, inscriptions, epigrams, &c. The most considerable is an astronomical piece of 5 books, entitled "Urania," displaying a great fund of erudition. Another treats on the culture of oranges. In his imitation of the classics he has not hesitated to copy their impurities of language and description in his lighter works, a fault common to his age, and not alien to his manners. Of his prose compositions, all likewise in Latin, many relate to moral philosophy, which he treats with freedom, and not as the partizan of any particular sect. Some of his pieces are philological; some are dialogues on different topics, not always decorous. He also ranks among the historians, from his six books "On the Wars between Ferdinand I. of Naples and John Duke of Anjou." His style in these works is always pure and elegant, but sometimes tending to obscurity and inflation. The poems of Pontanus were printed in an octavo volume by Aldus, 1505—33. All his works were published collectively in 4 vols. 8vo. *Basil 1556. Tiraboschi. Baillet. Lil. Gyrard.*—A.

PONTANUS, JAMES, (DE BRUGG) born in 1542 at Brugg in Bohemia, entered into the society of Jesuits in 1563, and was long employed as a teacher of the classics. He obtained reputation by several grammatical and philological publications, and by his translations. He died at Augsburg in 1626 at the age of 84. The principal works of this author are "Institutiones Poeticæ;" "Progymnasmata Latinitatis;" "Attica Bellaria;" "Colloquia sacra;" "Commentaries on Ovid;" "Explanations of Virgil;" "Translations of several of the Byzantine Historians, and of several Greek Theological Writers." His style is pure; his versions have been much praised by some critics, but others have censured them as too

free in deviations from the originals. *Baillet. Moreri.* — A.

PONTANUS, JOHN ISAAC, an historian and philologer, was born in 1571, at Helsingor, in Denmark, of parents from Haarlem in Holland. He studied physic at Basil, where he took the degree of doctor in 1601. He became professor of philosophy and mathematics, at Harderwick, and was nominated historiographer to the King of Denmark, and the province of Gueldres. He died at Harderwick in 1640. The indefatigable industry of this writer was manifested by a variety of publications chiefly of the historical and critical classes, of which some of the most valuable are "*Itinerarium Galliae Narbonensis*;" "*Historia Urbis et Rerum Amstelodamensium*;" "*Origines Rerum Franciscarum*;" "*Rerum Danicarum Historia*;" "*Historia Geldrica*." He also exercised himself in Latin poetry, but with little success. Compilation was his talent, and his industry has enabled him to make some valuable accessions to literary information. *Baillet. Moreri. Eloy Dict. Hist. Med.* — A.

PONTAS, JOHN, a worthy French priest and very celebrated casuist, who flourished in the 17th and early part of the 18th century, was born at St. Hilary du Harcouet, in the diocese of Avranches, in the year 1638. After having been instructed in grammar-learning at Rennes, he was sent to the university of Paris, where he went through courses of philosophy and divinity in the college of Navarre, and became a proficient in the study of canon law. In 1663, he was admitted into holy orders; and three years afterwards, he had the degree of doctor of canon and civil law conferred upon him. In 1668, M. Perefex, Archbishop of Paris, who was fully apprized of his merits, appointed him vicar of the parish of St. Genevieve-des-Ardens, in that capital. In this situation he discharged the duties of the ministerial office during five-and-twenty years, with most exemplary zeal and diligence, and devoted his leisure hours to the composition of his various works. It was his wish, at the expiration of the period just mentioned, to withdraw into retirement; but he could not obtain the consent of his metropolitan, M. de Harlay, who nominated him sub-penitentiary of the church of Paris. This post he retained many years, equally respected for his knowledge and judgment, and beloved for his benevolence and candour. At length, he was permitted to retire to an apartment adjoining the convent of the hermits of St. Augustine, in the suburbs of St. Germain, where he died in 1728, when in

the 90th year of his age. He was the author of a Latin work, entitled, "*Sacra Scriptura ubique sibi constans*," 1698, 4to.; the object of which is to reconcile the apparently contradictory passages in the sacred writings. This volume is confined to the Pentateuch, and was intended to be followed by others, applicable to the remaining books of Scripture. To whatever cause it was owing, however, the author published only the present volume; which shews that he was not unacquainted with the original idiom of the Old Testament writings, and that he had read them with great attention and judgment. M. Pontas also published, "*Spiritual Dialogues, for the Instruction, Exhortation, and Consolation of sick Persons, in the different Stages of their Disorders*," 1693, in 2 vols. 12mo.; and various other pious treatises, which evince his intimate knowledge of the Scriptures, and of the fathers, and are enumerated in the first of our authorities. But his greatest work, and that which has given extensive celebrity to his name, is his "*Dictionary of Cases of Conscience*." This work first appeared in 1715, in 2 volumes folio; to which a third was added in 1718. This supplemental volume was incorporated in a new edition of the dictionary, which was published in 1724, with considerable additions of new matter, as well as chronological and historical tables, in 3 vols. folio. Besides subsequent impressions of it in France, a Latin version of it was published at Geneva, in 1731 and 1732, in 3 vols. folio; another Latin version at Augsburg, in 1733; and a third at Venice, in 1738, under the care of father Concina. An abridgment of this dictionary was published by Peter Collet, a French priest of the congregation of the Missions, in 2 vols. 4to., as we have seen in his article. *Moreri. Nouv. Dict. Hist.* — M.

PONTEDERA, GIULIO, a learned botanist and antiquarian, was born at Pisa in the latter part of the 17th century. He imbibed a taste for botanical pursuits from both parents, and was a zealous disciple of Tournefort. He succeeded Viali in the botanical chair at the university of Padua, and diligently employed himself in herborising in the Alps; during his absence on which account, his mother undertook the care of the academical garden. The industry with which he fulfilled the duties of his office was rewarded by the Venetian republic by doubling his salary. Of his improvements in the botanical garden he has given an account in his letters to Dr. Papadopoli written in 1722. His principal writings are the fol-

lowing: "Compendium Tabularum Botanicarum," 1718, 4to.; this is an enumeration of 272 species of plants lately discovered by him in Italy, several of which, however, are only varieties; "Anthologia, seu de Floris natura, lib. iii. accedunt Dissertationes xii. quas habuit in Horto Patavino," 1720, 4to.; in this work he oppugns the doctrine of the sexes of plants which had been proposed by Grew and Millington, and gives great consequence to the *style*, which he supposes to convey air to the receptacle. The dissertations chiefly relate to the syngenesian class, of which he gives a new arrangement. He also communicated many observations to J. M. Gesner for his edition of the *Autores de Re Rustica*; and wrote a learned work entitled "Antiquarum Latinarum Græcarumque Narrationes atque Emendationes præcipue ad veteris Anni Rationem attinentes," 1740, 4to. *Halleri Bibl. Botan. Eloy Dict.*—A.

PONTIANUS, Pope, was a native of Rome, and elected to that see on the death of Urban, in the year 230. During the second year of his pontificate, sentence of deposition and excommunication was passed on the famous Origen, by Demetrius, Bishop of Alexandria; which sentence was approved of by most other bishops, especially by Pontianus, who seems to have assembled the Roman clergy to give their sanction to that proceeding. In his turn Pontianus became the victim of persecution. For in the year 235, after the assassination of the Emperor Alexander, by whom the Christians had been greatly favoured, Maximinus, who succeeded him, out of hatred to his memory, as well as at the instigation of the Pagan priests, exercised great oppression and cruelty against that people, and particularly against the bishops. Among others, Pontianus was persecuted by him, being banished from Rome to the unwholesome island of Sardinia, where he soon sunk under the severe usage which he experienced, after he had filled the Roman see five years, and between two and three months. Some accounts state, that he was so cruelly beaten with cudgels as to expire under the blows inflicted upon him; while according to others, we have no precise information concerning the manner of his death, which is entitled to full credit. As for the two "Letters" which have been attributed to him, they carry in them satisfactory evidence of having been written at a much later period. *Platina et Anastasii Vit. Pont. Moreri. Bower.*—M.

PONTIS, LOUIS DE, a gentleman of Provence, was born in 1583. He entered into the army under Henry IV., and served that King

and his successor with great courage and fidelity. At length, disappointed in his expectations of promotion adequate to his merit, he withdrew to the monastery of Port-royal des Champs, after 50 years' service, in which he had received 17 wounds; and devoted the remainder of his life to religious retirement. He died in 1670, at the age of 87. There are extant "Memoirs" under the name of De Pontis, first printed at Paris in 2 vols. 12mo. 1676. They contain many curious particulars of the wars, politics, and court intrigues of his time, and are said to have been collected from conversations held with him by the seigneur du Fossé. With some relations that savour of romance, and much digressive matter, they are interesting upon the whole, and became very popular. Doubts have been raised by Voltaire and others concerning the real existence of De Pontis, but without foundation. Whether all the facts in the memoirs may be relied upon as authentic, appears more dubious. *Moreri. Nouv. Dict. Hist.*—A.

PONTIUS, who is placed by St. Jerome among the ecclesiastical writers of the third century, appears to have been a native of Africa, and flourished in the year 251. He was deacon to St. Cyprian in the church of Carthage, and constantly attended that father in his various fortunes, particularly during his last exile, and at his martyrdom. He wrote "The Life and Passion of Cyprian," which is generally prefixed to his works, and is distinguished, according to the bad taste of the times, more by a declamatory style and the affectation of the ornaments of rhetoric, than the correctness and simplicity of historical narration. If credit is to be given to a treatise inserted in the 2d volume of Baluze's "Miscellan." Pontius himself received the crown of martyrdom, in the year 258. That piece is attributed to Valerian, another of Cyprian's deacons, and colleague of Pontius; but its claims to authenticity have not been satisfactorily established. *Fabricii Bibl. Eccl. sub Hieron. cap. lxxviii. Cave's Hist. Lit. Vol. I. sub. sæc. Novat. Dupin.*—M.

PONTIUS, CONSTANTINE, a Spanish divine of great merit and celebrated preacher in the 16th century, who fell a victim to the cruelties of the inquisition for having imbibed the Protestant doctrine. His surname being vernacularly *de la Fuente*, was Latinized into *Fontius*, which by an easy mistake became changed into *Pontius*. He was a native of the town of St. Clement, in the diocese of Cuença in New Castille, and appears to have received his academical education at the university of Valla-

dolid. Being intended for the ecclesiastical profession, he made himself perfect master of the Latin, Greek, and Hebrew languages, and of every branch of learning requisite to form a good divine; and as he possessed excellent natural abilities, he soon acquired a high character for learning and eloquence. He was also distinguished by lively wit, and keen satirical powers, which he was frequently accustomed to display at the expence of the hypocrites and wretched preachers of that age. He had the degree of doctor of divinity conferred upon him, and obtained a canonry in the metropolitan church of Seville. He was also appointed to fill the theological chair at a lecture which was founded in that city by the director of the house belonging to the congregation of Christian doctrine, and displayed great erudition in the explanations which he gave of the books of Proverbs and Ecclesiastes, the Song of Songs, and a considerable part of the book of Job. But he acquired particular celebrity by his wonderful talents as a pulpit orator. He was admirably well skilled in all the beauties of his native language, and possessed such powers of eloquence, that he drew together an incredible number of auditors. So eager were the people to hear him, that it was not unusual to see them crowding to the churches, in which he was to preach, three or four hours before he came into the pulpit, in order to secure convenient seats. His high reputation induced the chapter of Toledo to send a deputation which carried him an invitation to accept the office of preacher at the metropolitan church, with which a rich canonry was connected; but, by his refusal of it, he shewed that he was entirely free from avarice and ambition. He was appointed preacher to the Emperor Charles V.; and afterwards to his son Philip II., whom he attended into England, where he became a convert to the principles of the reformation. After his return to Spain, he resumed the employment of preacher at Seville, and covertly introduced into his discourses the doctrines of protestantism. Hence he drew on himself many attacks from the priests and monks, and the Archbishop of Seville, president of the conclave of the inquisition, against which he defended himself with great skill and address, without affording his adversaries the advantage over him which an open confession of his faith would have given them. At length, they made a seizure of his books, which he had carefully endeavoured to conceal; and among them one was found in his own hand-writing, containing a pointed

condemnation of the leading points in the popish creed. When this book was produced, he undauntedly avowed it, and declared his determination to maintain the truth of its contents, desiring them, as they had now a full confession of his principles, to give themselves no farther trouble in procuring witnesses against him, but to dispose of him as they pleased. From this time he was kept in prison for two years, under a sentence of condemnation to the flames; but before the day of the *Auto de Fé* on which it was to be carried into execution, he died of a dysentery, occasioned by the excessive heat of his place of confinement, and the bad quality of the food which was given him. Such is the most probable account of the manner of his death; though many of the Spanish historians pretend, that he was guilty of suicide, in order to avoid the ignominious end to which he had been sentenced. His enemies were determined, however, that, living or dead, he should not escape the flames; and at the *Auto de Fé*, his remains and his effigy were exposed in the public procession, and then burnt to ashes, in the year 1559. The following are the only publications of Pontius, which without exception, were consigned to the *Index* of the inquisition: "Commentaries" on the Proverbs of Solomon, on the Book of Ecclesiastes, on the Song of Songs, and on the Book of Job, the substance of which was delivered in his course of theological lectures at Seville; "A Summary of the Christian Doctrine," printed in the Spanish language at Antwerp; "Six Sermons on the First Psalm," in the same language, and published at the same place, in the year 1556; "The Confession of a Sinner," marked in the *Index* as particularly deserving of condemnation; and "A Catechism at large." *Antonii Bibl. Script. Hispan. Bayle. Moreri.* — M.

PONTOPPIDAN, ERIC, the elder, a Danish writer, was born in 1616 in the island of Fyen. He acquired the principles of his education at the gymnasium of Odense; became afterwards a student at Walkendorph's college; and was employed for some time as private tutor in a gentlemen's family. He afterwards paid his court to the muses, and acquired so much celebrity by his poetical productions that, in 1640, he was created poet laureat by Willichius Werthovius. He then set out to improve himself by foreign travel, and returning in 1642, took the degree of master of arts, and resumed at the same time his former employment as tutor to a young gentleman, who was then studying at the Academy of Soroe. In

1673 he was appointed Bishop of Drontheim; obtained the degree of doctor of divinity in 1675, and died in 1678. He was the author of various works, the principal of which are as follows: "Aucupium Selandiæ," *Havniæ*, 1636, fol.; "Aurea et Gemmata Viri Corona," *ib.*, 1640; "Epigrammatum Sacrorum Centuriæ tres," *ib.*, 1641, 12mo; "Paraphrasis Metrica in Cebetis Tabulam," *Paris*, 1642, fol.; "Bucolica Sacra," *Lugd. Bat.*, 1643, 8vo.; "Similitudines Ovidianæ," *Soræ*, 1643, 12mo.; "Aquila decantata in honorem Stemmatis Urnæi," *ib.*, 1643, fol.; "Rosa Danica in Obitum Oligeri Rosenkrantzii," *ib.*, 1643, fol.; "Margarita Cimbrica," *ib.*, 1643; "Certamen Olympium," *Har.* 1646, 4to.; "Florilegium Cimbricum," *Soræ*, 1646, fol.; "Centuria Epigrammatum singularis item brevis de Epigrammate Dissertatio," *Har.* 1648, 8vo.; "Theologiæ Practicæ sive ethicæ sacre Synopsis," *Soræ*, 1556, 4to., *Havn.*, 1673, 4to.; "Natales Gloriæ quæ Usus et Doctrinæ filia Genii atque Sedulitatis neptis est," *ib.* 1660; "Carmen in Honorem Henrici Bielke," *Havn.*, 1664, fol.; "Grammatica Danica," *ib.*, 1668, 8vo. *Forsog til et Lexicon over Danske, Norske, og Islandske lærde mænd af Jens Worm.*—J.

PONTOPPIDAN, ERIC, the younger, a celebrated Danish bishop and writer, was born in 1698, at Aarhus, where his father was a clergyman belonging to the cathedral. He received the early part of his education at the Frederician school, and having gone through his academical examination, became private tutor to the son of Lieutenant General Lützow, in Norway. In 1720 he attended on a foreign tour another pupil, and in 1721 was appointed preceptor to the young Duke of Holstein-Ploen. After filling various offices in the church, he was promoted, in 1735, to be preacher to the Danish court; in 1738 was made professor extraordinary of divinity, and in 1747 was raised to the bishopric of Bergen. In 1749 he obtained the degree of doctor of divinity, and in 1755 was made vice-chancellor of the university of Copenhagen. He died in 1764. His principal works are: "Memoria Havniæ; or, a short Description of the City of Copenhagen," *Schleswig*, 1729, *Gluckstadt*, 1738, 4to.; "Sol Daniæ et Norvegiæ occidens in morte Frid. IV. oriens in coronatione Christ. VI." *Flensb.* 1731, fol.; "Theatrum Daniæ Veteris et Modernæ," *Bremen*, 1730, 4to.; "A Short History of the Reformation of the Danish Church," *Lübec*, 1734, 8vo.; "Everriculum fermenti veteris sive residuæ in Danico orbe cum paganismi tum papismi reliquiæ," *Havn.* 1736,

8vo.; "Marmora Danica," 2 tom. *Havn.* 1737 et 1741, fol.; "Gesta et Vertigia Danorum extra Daniam," 3 tom. *Lips. et Havn.* 1740 et 1741, 8vo.; "Annales Ecclesiæ Danicæ Diplomaticæ; or, The Ecclesiastical Hist. of Denmark," 4 tom. *Cop.* 1741—1744; "Augustissima Domus Oldenburgica in nuce angusta," *ib.* 1747; "Glossarium Norvegium," *Bergen*, 1749, 8vo.; "Forsog til Norges Naturlige Historie; or, Essay towards the Natural Hist. of Norway," 1752 and 1754, 4to., translated into English, 1755, fol., and into German by J. A. Scheibe, *Cop.* 1753, 8vo.; "Hora Visitationis Potentum," *ib.* 1757, 4to.; "Origines Havnienses," 1760, 4to.; "Patriotiske Betragtninger over Danskes og Norske mænds borgerlige Frihed; or, Patriotic Thoughts on the civil Liberty of the Danes and Norwegians," *ib.* 1760, 8vo.; "Tractat om siælems udodlighed samt dens tilstand i og efter doden; that is, a Treatise on the Immortality of the Soul and the State of it at the Time of Death, and after Death," *ib.* 1762, 8vo.; "Den Danske Atlas, the Danish Atlas," tom. 1. *Cop.* 1763, 4to.: the same translated into German, *ib.* 1765, 4to. tom. 2. *ib.* 1774, 4to.; after Pontoppidan's death the work was continued to 7 volumes by J. Hoffman. This curious and scarce work is illustrated by various maps and views of every town and village of note in the Danish dominions. Several papers of his were printed in the transactions of the Danish Academy of Sciences, and he edited from 1757 to 1764 the Danish Economical Magazine, 8 vols. 4to. *Forsog til et Lexicon over Danske, Norske og Islandske lærde mænd af Jens Worm.*—J.

PONTORMO, JACOPO, an eminent painter, whose proper name was CARRUCCI, was born in 1493 at Pontormo in Tuscany. He acquired the art of painting at Florence in the schools of Vinci, Albertinelli, and Cosimo, and finally in that of Andrea del Sarto, who treated him with an unworthy jealousy. His earliest works excited the admiration of Michael Angelo and Raphael, who predicted that he would attain the summit of his art. This might have been the case, had not an inconstancy of disposition led him to wander from style to style. His first and best was that of his last master, whom he rivalled in correctness of design and vigorous tone of colour. The reputation he acquired by some pieces in this manner caused him to be employed for several church pictures, as well as for civic and festal decorations. The plague at Florence having led him to take shelter in a Carthusian monastery near that city, he undertook to paint the cloister of the

house, and in this work he took for a model some prints of Albert Durer representing Christ's passion. This imitation led him into a hard German style which long characterised him, to the injury of his reputation. In his final manner he emulated the anatomical skill of Michael Angelo, and became so difficult in pleasing himself, that he consumed many years in single works, which, after all, obtained little approbation. Pontormo was a man of a singular character. He built himself a house with a ladder-staircase to his work-room, which he drew up after him in order to exclude visitors. He led a solitary life, without a servant, and always meanly drest; and would refuse working for the Grand Duke, whilst he paid his mason with his pictures. He died at Florence in 1556 at the age of 63. The principal performances of this master are in the churches and chapels of Florence, and some of them are of great excellence. *D'Argenville. Pilkington's Dict. by Fuseli.*—A.

POOLE, MATTHEW, a very learned and eminent English non-conformist divine in the 17th century, was descended from an ancient and respectable family, and born at York, in the year 1624. From the grammar-school, at which he had laid a good foundation of classical literature, he was sent to Emanuel-college in the university of Cambridge, where he applied with great diligence to the different branches of academical learning, and more particularly to the study of the sacred Scriptures. In this seminary he was admitted to the degree of M. A. and embraced the Presbyterian opinions relating to ecclesiastical polity which were then predominant. Having been ordained to the ministry, about the year 1648 he became rector of St. Michael Le Querne in the city of London. In 1654, he undertook to defend the cause of orthodoxy against that famous advocate for the Socinian notions, John Biddle, in a piece, entitled, "The Blasphemer slain with the Sword of the Spirit; or, a Plea for the Godhead of the Holy-Ghost," &c. 12mo. Three years afterwards Mr. Poole was incorporated M. A. in the university of Oxford, at the act in which the protector Oliver resigned the chancellorship, and was succeeded in that office by his son Richard. In 1658, he formed an useful scheme for the support of pious and promising young men at the universities, which he published under the title of "A Model for the maintaining of Students of choice Abilities at the University," &c. 4to. This scheme was accompanied with a testimonial in its favour by several of the heads of houses at Cambridge,

and was so well received, that in a short time the author found himself supported by a subscription of nine hundred pounds *per annum*, for carrying it into execution. Among other students who were assisted by this fund, was Mr. William Sherlock, afterwards the celebrated doctor of that name, and dean of St. Paul's. However, the change of circumstances which took place at the restoration, put an end to this charitable and beneficial undertaking. In the year 1660, by the appointment of the provincial assembly at London, he published a defence of presbytery, under the title of "Quo Warranto: a moderate Debate about the Preaching of unordained Persons: Election, Ordination, and the Extent of the Ministerial Relation, in vindication of the *Jus Divinum Ministerii*," &c. 4to. On the enforcement of the act of uniformity in 1662, his conscience not permitting him to comply with its terms, he was ejected from his rectory; upon which occasion he printed a small Latin treatise, entitled, "Vox clamantis in Deserto."

Being now debarred from the public exercise of the ministry, and possessed of a patrimony of an hundred pounds a year, which, as he was a single man, furnished him with the means of independence, Mr. Poole resolved to devote himself closely to his studies, and to employ his pen in the service of religion in general, without any regard to the particular differences in sentiment which existed among Protestants. With this view, he formed the design of a very laborious and useful work, which should contain not only an abridgment of the "Critici Sacri," and other expositors of Scripture, but extracts from a great number of critical treatises and pamphlets which would otherwise have been lost. Being encouraged to undertake such a work, by learned men of all parties, he printed proposals for publishing it by subscription, and a specimen of his plan, together with a recommendation of it by many of the greatest names in the church at that time, among which was that of Tillotson. When the work was in a state of sufficient forwardness to be sent to the press, His Majesty granted Mr. Poole a patent for the privilege of printing it; and in 1669, the two first volumes were published at London, under the title of, "Synopsis Criticorum aliorumque S. Scripturæ Interpretum;" which were afterwards followed by three others, amounting together to five large volumes folio. This work, the result of ten years close application, reflected great honour on our author's industry, erudition, and judgment, and proved a very valuable present

to biblical scholars. But notwithstanding its acknowledged merits, for a long time, even within our recollection, it was greatly neglected, and might be purchased on very low terms. Its value, however, is now beginning to be better appreciated, and from the increasing demand for it, we may expect that it will soon become an expensive work. While employed on the "Synopsis," Mr. Poole found leisure to testify his zeal against popery, by publishing, in 1666, a treatise concerning the infallibility of the church, entitled, "The Nullity of the Romish Faith; or, a Blow at the Romish Church," &c. 8vo.; which was followed, in the next year, by his "Dialogues between a Popish Priest and an English Protestant, wherein the principal Points and Arguments of both Religions are truly proposed, and fully examined," 8vo. The former of these being republished in 1679, excited against our author the hatred of the Papists, at a time when they were indulging sanguine hopes of seeing their religion re-established in England, after the Duke of York should succeed his brother on the throne. To this hatred it was supposed to be owing that his name was inserted in the list of persons who were to be assassinated, according to the deposition of Titus Oates concerning the Popish plot. He entertained no apprehensions, however, on this account, till an incident befel him, which he considered to be a warning to him of his danger. Having spent an evening, as he was frequently accustomed to do, at Alderman Ashhurst's, a friend accompanied him on his way home. When they came near the narrow passage which leads from Clerkenwell to St. John's Square, two men were standing at the entrance; one of whom, on Mr. Poole's approach, was heard by him to say to his companion, "Here he is:" upon which the other was heard to answer, "Let him alone, for there is somebody with him." As soon as they were passed, and Mr. Poole found that his friend had heard the conversation of the men, "Well," said he, "I had been murdered to-night, had not you been with me." Of a design to assassinate him he was now so firmly convinced, that he retired for safety into Holland; where he died at Amsterdam, in October 1679, about the age of 56, not without some suspicion of having been poisoned.

Of Mr. Poole's extensive knowledge, solid learning, and critical skill, the volumes of his "Synopsis" afford the most satisfactory evidence. Wood acknowledges them to be "very admirable and useful books, for which we are

VOL. VIII.

bound to con him thanks;" and observes, that he left behind him "the character of a very celebrated critic and casuist." With respect to his personal character Calamy informs us, "That he was very facetious in his conversation, very true to his friend, very strict in his piety, and universal in his charity." While he was drawing up his "Synopsis," it was his usual custom to rise at three or four o'clock in the morning, and take a raw egg about eight or nine, and another about twelve; and afterwards to continue his studies till the afternoon was pretty far advanced. His evenings he generally spent at the house of some friend, where he would unbend himself from the fatigue of his laborious pursuits, by being exceedingly but innocently merry, till it was nearly time to go home, when he always gave the conversation a serious and useful turn. Besides the articles already enumerated, he was the author of "A Letter to the Lord Charles Fleetwood," 1659, 4to., relating to the state of affairs at that period; a short Latin "Poem," and some "Epitaphs," which evince proofs of classical taste and genius; some "Sermons," in the collection by various Nonconformist ministers, entitled, "Morning Exercises;" some single "Sermons;" a preface to a volume of posthumous sermons by Mr. Nalton, with some account of his character; and he left behind him in manuscript, "Annotations on the Bible," in English, which his death prevented him from extending further than the lviiiith chapter of Isaiah. That work was afterwards continued by other hands, whose names and respective contributions are noticed in the second and third of our authorities. It was published in 1685, in 2 vols. folio, and has since undergone repeated impressions. *Wood's Athen. & Fasti Oxon. Vol. II. Biog. Britan. Calamy's Account of ejected Ministers, Vol. II. p. 14. Neal's Hist. Purit. Vol. IV. ch. 10. Toulmin's Edition.—M.*

POPE, ALEXANDER, an English poet of great eminence, was born in London in 1688. His father's situation in life is unknown, but it appears that he acquired wealth by trade, and that he, as well as his wife, was a Papist. Their son has asserted that they were both "of gentle blood;" but as his fame and rank in society were entirely derived from himself, it is of little consequence to enquire into the particulars of their family and connexions. Soon after the Revolution, and his son's birth, the father of Pope, who, with all the English Catholics of that time, was attached to the cause of the exiled King, retired from the scene of pub-

lic affairs to Binfield in Windsor-forest, where he purchased a small house and a few acres of land, and not chusing to vest his money in government securities, or to trust it in private hands, lived frugally upon the capital. Young Pope was from infancy of a delicate constitution and a feeble frame of body, and his early disposition, by its gentleness and docility, seemed conformable to his corporeal habit. He was taught to read and write at home, and about the age of eight was placed under the care of a Romish priest, named Taverner, in Hampshire, where he learned the rudiments both of Latin and Greek. Being naturally fond of books, he became at this period acquainted with English verse by Ogilby's translation of Homer, and Sandys's of Ovid's *Metamorphoses*; and from the perusal of these works he received so much delight, that they may be said to have made him a poet. He successively passed to two other schools, at Twyford, near Winchester, and at Hyde-park-corner. The last situation gave him an opportunity of occasionally visiting the theatre; and dramatic composition made such an impression upon him, that he framed a kind of play from Ogilby's Homer, intermixed with verses of his own, and procured it to be acted by his school-fellows. About his twelfth year he was taken home by his father, and for a time continued his classical studies under another priest. This was nearly the date of his first printed poem, the "*Ode on Solitude*," which is nothing remarkable for that age: it shows a correct ear for versification, and a power of neat expression, but gives no indication of fancy or strong feeling.

From this time he seems to have been the director of his own studies, and the variety of them shows that he was by no means deficient in industry, though his reading was rather excursive than methodical. Poetry appears to have been adopted by him from his early years as a profession, for his poetical reading was always accompanied with attempts at imitation or translation. In the latter he particularly exercised himself, and soon practised it with singular excellence. If his translation of the first book of the "*Thebais*," and of "*Sappho to Phaon*," made at the age of 14, were not much improved in their publication, it may be affirmed that he rose at once almost to perfection in this walk; the latter piece especially has never been surpassed. His manners and conversation were probably as much above his years as his productions were; for before he was sixteen, he attracted the notice of Sir William Trum-

ball, a retired statesman in advanced life, whose seat was in the neighbourhood, and their acquaintance terminated in a friendly correspondence. This was the period in which he composed his "*Pastorals*," which were shown about in manuscript, and gained him many additional admirers. Among these was the old dramatic writer Wycherley, who lavished upon the young poet flattery which the latter already well knew how to return. He obtained a more useful friend and correspondent in Walsh, whom Dryden pronounced the best English critic of his time. He also formed an intimacy with Mr. Cromwell, a person who has been called a compound of a beau and a pedant. The lax morals and affected gallantry of this gentleman seem to have exerted an unfavourable influence on Pope, who early fell into a strain of frivolous and ironical compliment towards the female sex, mixed with coarseness and indelicacy. Indeed, if the simple, natural, ardent character be supposed congenial to the poet, no one of the tribe set out with a more unpoetical character than Pope. He does not appear to have cultivated friendship with any of his own age or condition, and in all his early connexions of this kind, some purpose of obtaining credit and distinction may be traced.

His "*Pastorals*" were first printed in 1709 in a volume of Tonson's miscellanies, and could not fail of attracting general admiration on account of the melodious sweetness of the versification, and the polished lustre of the diction. At the same time they might be regarded as equal proofs of his poetical deficiencies—want of original observation, and an artificial cast of sentiment. He was in the meantime exercising himself in compositions of a higher class. He had written his "*Ode for St. Cecilia's Day*," and his "*Chorusses*" for the Duke of Buckingham's Tragedy of Brutus, and in this year he wrote his "*Essay on Criticism*." By this poem, published two years afterwards, he obtained a great accession of reputation, merited by the extent of reading, the comprehension of thought, the general good sense, and the frequent beauty of illustration which it displays. It has, however, many of the inaccuracies of a juvenile author, and has been held abundantly too high as critical authority. In this piece he made an attack upon the formidable critic John Dennis, who is said to have slighted his *Pastorals*; and an open war ensued between them, terminated only by the decrepitude of the critic. Another enemy whom he acquired in consequence of his *Pastorals* was Ambrose Philips, author of a set of *Pastorals* of a very different species, which

were printed in the same miscellany with his own. The commendation given to this writer in the *Spectator* excited the jealousy of Pope, in whom that unamiable quality was extremely predominant; and he not only printed in the *Guardian* an ironical comparison of the rival Pastorals, but incited Gay to write his *Shepherd's Week* in ridicule of Philips's manner. A lasting animosity between them was the result.

In 1711 he wrote his "Elegy on an unfortunate Lady," one of his most finished compositions, and almost the only one in which he has aimed at the high pathetic. The story of this lady is enveloped in a mystery, which various attempts have been made to elucidate, but which has little connection with the poet's biography, though some have supposed that she had inspired him with a real passion. This, however, seems improbable; and it may be questioned whether he ever much felt the force of a passion, which in him must have been an unfortunate one, since his figure and constitution forbade him to expect a return. The production in question is a very fine piece considered as poetical eloquence employed on an interesting topic; but it has too much art and ornament for the expression of genuine feeling. The same year gave birth to his "Rape of the Lock," a mock heroic, that outstript all competition, and conferred upon him the chief title he possesses to the merit of invention. Its groundwork is a trifling incident in fashionable life; and its object, if it has any beyond amusement, is a playful satire upon female frivolity, a topic to which he often recurs, amidst all his compliments to the sex. This he pursues with admirable vivacity and polished wit; but the poetry of the work is chiefly conspicuous in his machinery of the Sylphs, an exquisite fancy-piece, wrought with unrivalled skill and beauty. This was an after-thought, for the poem first appeared without it. The intended addition was dissuaded by Addison, who was now much in Pope's confidence; and after their quarrel, this circumstance was adduced as an instance of his jealousy of so formidable a rival in literary fame; but it has been justly observed, that there is no reason to suppose Addison's advice to have been insincere, since he highly admired the poem in its first state, and could not foresee the effect of an ingrafted machinery, the nature of which he probably little comprehended. About the same time he published the "Temple of Fame," written two years before, and altered from Chaucer. Though partaking of the embarrassments of the original plan, there are

many passages in it which rank with his happiest efforts.

In 1713 Pope published his "Windsor Forest," the first part of which was written by him at the age of 16, and indeed bears the stamp of juvenility. The concluding part is of a much higher strain, and serves as a scale of the poet's intermediate improvement. He was now so well established in poetical fame, and had so much contributed to the public entertainment, that he thought he might venture upon a scheme which would produce him an accession of fortune as well as of reputation. In this year, therefore, he issued proposals for publishing a translation of the *Iliad* by subscription; and to his own honour, and that of the nation, he soon received such assurances of encouragement, as removed all doubt of an ample remuneration for his labour. The subscription was promoted by many zealous friends of different ranks and parties. Among these, Swift, with whom he was now become acquainted, was one of the most active. He proceeded in his work with diligence, and published the first volume in 4to., containing four books, in 1715. An open breach with Addison preceded this publication. It seems that jealousy in one, and suspicious irritability in the other, had already produced a diminution of their friendship, though Pope had supplied Addison with a noble prologue to his *Cato*, and had made an attack upon Dennis as the censor of that tragedy. Addison is said to have abated his kindness for Pope from the time of his publishing proposals for the *Iliad*. An interview between them, mediated by mutual friends, for the purpose of explanation, ended in aggravated displeasure. Immediately after the appearance of Pope's first volume of the *Iliad*, a rival translation was published under the name of Tickell, to which Addison in conversation seemed to give the preference, and Pope was persuaded that it was his own. This is not at present believed to have been the case, for Tickell was well able to have written it, and indeed was a better poet than Addison. Pope, however, was extremely exasperated, and wrote some lines of keen and polished satire upon him, which were afterwards published, and have been greatly admired. As to the rival version, it never went farther than a single book, and sunk before that of Pope.

The produce of the subscription now enabled him to take that house at Twickenham which he made so famous by his residence and his decorations, and he removed thither with his father and mother. The first parent died

two years afterwards; the second long survived to be comforted by the truly filial attentions of her son.

Probably about this period he wrote his celebrated "Epistle from Eloisa to Abelard." The substance of it is, as he acknowledges, "partly extracted" from the extant letters of those distinguished persons; in fact, all the most striking turns of sentiment are to be traced in those of Heloise. Pope has indeed made a poet's use of them. He has heightened the descriptions, and added warmth to the passions, so as to render it perhaps the most impressive of all poems of which love is the subject, as it is likewise the most finished of all his works of equal length, in point of language and versification. It treads, however, too closely upon the borders of licentiousness to be excused in a moral view. The exaggeration he has given to the most impassioned expressions of Heloise, and his deviations from the true story, for the purpose of rendering his poem more inflaming, have been pointed out by Mr. Berrington in his lives of the two lovers.

In 1717 Pope republished his poems already written, in a 4to. volume, to which he prefixed a very elegant preface; and in 1720 he completed the publication of his *Iliad*. Of this great performance, the universal opinion is that it stands at the head of metrical translations of the same class, that is, of the splendid and ornate, formed upon the model of cultivated poetry in the same language, rather than upon the style and character of the original. It made a great addition to the writer's poetical fame, though in the estimate of his genius it can occupy only an inferior rank among his productions, and solely exemplifies the qualities of professional skill and industry. He passed over all his great friends and patrons in the dedication, probably through fear of offending one party by a seeming preference of the other; and he paid that compliment to a brother poet, though no rival, Congreve, with whom it does not appear that he was in habits of peculiar intimacy. Envy of his success produced a swarm of critics and depreciators of his work, whose voices were lost in the general applause.

In 1721 he published a volume of select poems of his deceased friend Parnell, with a beautiful dedication in verse to the Earl of Oxford, now a retired statesman, under the discountenance of a triumphant party. It may here be observed, that Pope's religion, early impressions, and principal intimacies, all gave him a bias to the Tory or Jacobite party, which is discoverable equally in his life and his writ-

ings, and exerted a perpetual influence upon his praise and censure. He had, however, an independent spirit with respect to the great, and entertained enlarged ideas of the nature of government, the authority of which he had generally viewed through the medium of opposition.

It has been truly observed, that the possession of wealth is followed by the thirst for more. Pope's circumstances were now made easy by the profits of his *Iliad*; but in 1721 he engaged, merely for a pecuniary consideration, in a task for which he was wholly unfit, the editorship of Shakespear's works, splendidly published by Tonson. Though he prefixed a finely written character of the great bard, yet his deficiencies as a critical editor were so obvious, that they exposed him to the castigation of the heavy, but certainly better qualified, Theobald. From that time he not only waged perpetual war with Theobald, but (says Johnson) "became an enemy to editors, collators, commentators, and verbal critics; and hoped to persuade the world that he miscarried in this undertaking only by having a mind too great for such minute employment." His love of emolument was displayed more largely by extending his labour of translation to the *Odyssey*, with the assistance, however, of two coadjutors, Broome and Fenton. For this he also took subscriptions; and the whole transaction was as mercantile as if it had been negotiated in Change-alley. The work was finished in 1725, and brought him a considerable sum. He himself translated twelve books, with a happiness not inferior to that of his *Iliad*. The workmanship of his assistants, notwithstanding his amendments, was of inferior quality, and was paid accordingly.

During this course of years, Pope had not been so absorbed in poetical and lucrative pursuits as not to cultivate a variety of friendships, some of which were with the female sex. Two ladies, Teresa and Martha Blount, daughters of a Catholic gentleman near Reading, and whose brother was one of Pope's correspondents, attracted his particular attention, and he treated them with verse and compliment. To Teresa, the handsomest, he seems first to have been principally attached; but Martha afterwards became his intimate confidant and companion through life. It is remarkable that his early gallantry was occasionally expressed in terms of gross indecency, which no woman of character would now think of tolerating. A more fascinating object than either of these was Lady Mary Wortley Montague, with whom he became acquainted soon after his removal to Twickenham. He ventured to address her in

the strain of a lover, which probably she thought she might indulge from one of his personal disqualifications, without danger or scandal. He was admitted to correspond with her, during her residence abroad, from 1716 to 1718, and after her return, a friendly intercourse for sometime subsisted between them. But causes of bickering soon occurred, which, as we shall hereafter see, converted them into the bitterest foes.

After the publication of his *Odyssey*, Pope, in his capacity of an author, appeared almost solely as a satirist and moralist, which characters, indeed, he aimed at uniting, though not always with equal success. In 1727, he joined Swift in a publication of *Miscellanies*, chiefly of an humorous kind, in which he inserted a treatise of the Bathos, or Art of Sinking, the ironical precepts of which were illustrated by examples, and in which a classification was given of bad poets, with letters of the alphabet annexed. Several of these plainly pointed to living writers, who naturally retaliated by virulent abuse of the author. As a decisive stroke in this literary warfare, he published, in 1728, the three first books of his "*Dunciad*," a kind of mock-heroic, of which the object was to overwhelm, with indelible ridicule, all his antagonists, together with some other authors whom spleen or party led him to rank among the dunces, although they had given him no personal offence. In the history of literature there is scarcely another instance of an eminent writer thus devoting the maturity of his powers to so futile a piece of vengeance; for he himself represents his enemies as such a contemptible set of wretches, that, if left alone, they must infallibly sink into speedy oblivion. In fact, several of them are now only known by the place they occupy in the poem. The diction and versification of the *Dunciad* are in his most finished manner, and witness the pains bestowed upon the work; but its imagery is often extremely gross and offensive. On the whole, whatever he gains by this piece as a poet, he loses as a man. Irritability, ill-nature, indelicacy, and partiality, are so prominent throughout, that a considerate reader is more disgusted than gratified. Pope's vindictive triumph was probably attended with little real pleasure. Besides the additional enmity which he provoked, he had attacked some persons with so much injustice, that retraction or apology became necessary. This was the case with respect to Aaron Hill, who very pointedly made him feel the error of his con-

duct. Personal satire, however, (to which he was first encouraged by his friend Bishop Atterbury,) was so well suited to his disposition, that it appears in most of his subsequent productions. One of these, an *Epistle on Taste*, printed in 1731, brought upon him a storm of obloquy, on account of its ridicule of the ostentation and false taste of a nobleman, whom he calls Timon, but who was generally understood to be the representative of the Duke of Chandos, the proprietor of the magnificent seat of Cannons. The Duke's beneficent character, and the civilities he had shewn to Pope, excited the public indignation against this act of hostility; and though he employed every art of equivocation to refute the charge, he could not effectually clear himself.

Pope was now decidedly connected with the Tory party; and on the death of George I., in 1727, he partook of their hopes of a return to power. Their disappointment brought a group of "statesmen out of place" to Twickenham, among whom the splendid Lord Bolingbroke possessed the highest rank in his esteem, and was adopted by him as his "guide, philosopher, and friend." To his suggestion, and, indeed, to his planning, is owing the celebrated "*Essay on Man*," first in part published anonymously in 1733, in the next year completed and avowed by the author. Of this great performance it is sufficient here to observe, that it gave an example of the poet's extraordinary power of managing argumentation in verse, and of compressing his thoughts into clauses of the most energetic brevity, as well as of expanding them into passages fraught with every poetic ornament. There are faulty and prosaic lines in this piece, as indeed in all his moral works; and it is now agreed that he did not well understand the theme with which he was supplied. Still, the *Essay on Man* must always stand in the first class of ethical poems. It was attended or followed by his "*Imitations of Horace*," which had all a satirical cast, and were accompanied by a "*Prologue and Epilogue to the Satires*;" and by his "*Moral Epistles or Essays*," on the characters of men and women, and on the use of riches. As a satirist he is, in some measure, an imitator of Boileau, but more coarse in his language, and negligent in his style, than that writer, and at the same time much more spirited and poetical. In causticity they may be put in parallel. Two persons whom he now thought proper to lash with great severity, were Lord Hervey, and his former favourite Lady M. Wortley Montague. The particulars of this quarrel,

carried on with abundant acrimony and malignity on both sides, are not proper for this article; but if Pope, as is scarcely doubted, intended his Sappho for the lady, it may be asserted that grosser and more unmanly insult was never offered to one of the sex. All the pieces above mentioned are sprightly and brilliant, though occasionally tending to petulance and flippancy, and betraying want of correctness in the writer's mode of thinking and arguing.

Our poet was now to appear before the public in a new capacity, that of a letter-writer. Some juvenile letters of his to Mr. Cromwell had been surreptitiously published in 1727; and some years afterwards, Curll the bookseller published another collection of letters between Pope and several of his friends, which had been secretly put into his hands. Though Pope affected so much anger at this publication as to procure Curll to be summoned before the House of Lords for breach of privilege (there being some letters from noblemen in the number), yet there is good evidence that he himself, with a kind of crooked policy which was in his character, had contrived the plot, in order to obtain a decent excuse for giving an edition in his own name. This he accordingly did afterwards in a 4to. volume, for which he took subscriptions. These letters, says Johnson, "filled the nation with praises of his candour, tenderness, and benevolence, the purity of his purposes, and the fidelity of his friendship." His own appear, indeed, to have been written very much like those of the younger Pliny, for the purpose of setting himself off. In point of composition they are elegant and sometimes sprightly, but somewhat studied and artificial, and the sentiments often seem assumed for parade. Many interesting letters are given from his correspondents, and the collection made a valuable addition to English literature.

As Pope lost his old friends, of whom some of the dearest were Gay, Atterbury, and Arbuthnot, he acquired new ones, ready to pay him the respect his high reputation demanded. Of these some composed the court of the Prince of Wales, then in declared opposition to his father's ministers; and he was ready to join them in their political warfare. The Prince himself paid him flattering attentions, and dined at his house. Thus stimulated, he wrote his two last satires, denominated, from the year of their composition, "Seventeen hundred and thirty-eight," and distinguished by their party severity. In 1742, at the suggestion of Warburton, who was now become

his literary champion and confident, he added a fourth book to the *Dunciad*, intended to ridicule useless and frivolous studies, and which was less personal and offensive than the former. He thought fit, however, to make an acrimonious attack upon the well-known Colley Cibber, then laureat, whom he had more than once before treated contemptuously. This attack was retaliated by a pamphlet which told some ludicrous stories of Pope, and which, though he affected to despise it, so irritated his feelings, that, in a new edition of the *Dunciad*, Theobald, its original hero, was displaced, and Cibber promoted in his stead, though less suited to the character. In this contention, Pope, from temper, would obviously be the greatest present sufferer, though Cibber might incur the principal loss in future fame.

An oppressive asthma now began to indicate the decline of his weak frame, and accumulated infirmities incapacitated him from pursuing the plans he had formed for new works, one of which was an epic poem on the fable of the Trojan Brutus. He was consoled in his state of debility by the frequent visits of his friends, among whom Lord Bolingbroke was one of the most assiduous and affectionate; but he experienced shameful neglect from his female favourite Martha Blount, though his kindness to her remained unaltered. When the last scene was manifestly approaching, Hooke, the historian, one of his friends, and a convert to popery, asked him whether he would not have a priest to administer the last sacraments: Pope replied, "I do not think it essential, but it will be very right, and I thank you for putting me in mind of it;" and the ceremony was performed. He had never, though pressed by Atterbury, chosen to declare a change of religion, probably through indifference to any particular form, and while his mother lived, through unwillingness to give her pain. Soon after, on May 30th, 1744, he quietly expired, at the age of 56. He was interred at Twickenham, where a monument was erected to his memory by the commentator and legatee of his works, Bishop Warburton.

The moral character of Pope is sufficiently marked in the preceding narrative. Vain, and studious of applause, he was equally open to flattery, and prone to resentment, where his reputation was concerned. His peevish irritability and disposition to artifice denoted a littleness of mind, perhaps connected with constitutional debility; but he was capable of generous and elevated sentiments, and had a dignified regard to his independence. Im-

placable in his dislikes, he was firm in his attachments; and Bolingbroke testified of him that "he had never known a man who had so tender a heart for his particular friends, or more general friendship for mankind." To money, high connections, and the conveniences of life, he was far from indifferent, and habitual indulgence had given him too great a fondness for the luxuries of the table. As a poet, while it is allowed that he was deficient in invention, his claim to pre-eminence in other qualities will scarcely be disputed; and it will generally be admitted that no English writer has carried farther correctness of versification, strength, and splendour of diction, and the truly poetical quality of vivifying and adorning every subject that he touched. The popularity of his productions has been proved by their constituting a *school* of English poetry, which in part continues to the present time. His works, both prose and verse, (exclusive of his Homer) were published after his death, in 9 vols. 8vo., by Warburton, with notes that sometimes elucidate, but often pervert, their meaning. Posterior editions have been given, of which the latest is that of the Rev. Mr. Lisle Bowles, in 10 vols. 8vo., 1806. *Biogr. Brit. Johnson's, Warton's, and Bowles's Lives of Pope.* — A.

PORCACCHI, TOMMASO, an Italian man of letters of the 16th century, was born at Castiglione Aretino. He was a resident at Venice in 1559, where he joined with the printer Gabriello Giolito in making a collection of all the Greek historians and other writers of that nation whose works relate to history; and availing himself of all the Italian versions of them already made, correcting them when necessary, and employing learned men to translate others, or translating them himself, he formed the "*Collana Storica Greca*," (Greek Historical Necklace) divided into twelve rings, to which were added the Jewels, or minor authors serving to illustrate the greater. In this manner were published in Italian thirteen principal historical writers, (Dictys and Dares making one) with some inferior ones. He purposed a similar "*Collana Latina*," but had not time to execute his design. Porcacchi was likewise an original author, and published various works in poetry, history, antiquities, and geography. Of these are particularized his "*Funerali Antichi di diversi Popoli e Nationi, con Figure*," *Venet.* 1574, 4to.; and "*Isole Piu famose del Mondo*," 1576. He died in 1585, in the

house of the Counts de Savorgnano. *Tiraboschi. Moreri.* — A.

PORCELLIO, PIETRO, a writer of poetry and history, of the 15th century, was a native of Naples, of the family of Pandoni. He appears to have been bred in indigence, and to have taught a Latin school at Rome, in which capital was his principal residence. In 1434 he was imprisoned by Pope Eugenius IV., probably on account of being concerned in the tumults which drove that pontiff from Rome; and appears from some Latin verses describing his sufferings to have been severely treated. After liberation he passed some time in exile. He then became secretary to Alfonso King of Naples, by whose order he went to the Venetian army, engaged in 1452 and 53 against Francesco Sforza, under the celebrated leader Piccinino, for the purpose of becoming the historiographer of that war. After his return, he was in the service of Frederic Duke of Urbino, and of Sigismund Malatesta Lord of Rimini, who sent him on an embassy to Duke Sforza. Notwithstanding these employments, he was never able, by his own account, to rise above his original poverty. He is supposed to have died at an advanced age in Rome, during the reign of Paul II. Porcellio was regarded as one of the most eminent Latin poets of his time, and bore the title of Laureat. He possessed, however, more facility than elegance, and was admired only because the age was yet rude. He was ignorant of Greek, and in the spirit of ignorance pronounced the study of that language useless. His style in prose is better than in verse. His history of the war of which he was a witness has been published by Muratori in his collection. Some of his poems have been printed with those of other Italian Latinists. *Baillet. Tiraboschi.* — A.

PORCHERON, DAVID-PLACIDE, a learned Benedictine, born at Chateau-roux, in Berri, in 1652, was librarian of the abbey of St. Germain-des-Pres. He was well versed in languages, history, geography, and genealogical and medallic researches. He passed his life in pious and literary exercises, and died at the age of 42, in 1694. Porcheron contributed to the new edition of St. Hilary, and to other works edited by his fraternity; and published an edition of the "*Anonymous Geographer of Ravenna*," with learned and curious notes, in 1688, 8vo.; and an improved edition of "*Maximes pour l'Education d'un jeune Seigneur*," to which he subjoined a translation of the "*Instructions of the Emperor Basil*, the

Macedonian, to his son Leo," with the "Lives of both Emperors," 1690. *Moreri. Nouv. Dict. Hist.* — A.

PORCIA, one of the celebrated females of antiquity, was daughter to Cato of Utica. She was first married to Bibulus, by whom she had two children. Becoming a widow, she was united in second nuptials to Marcus Brutus, who was her cousin. Imbued with the high philosophy of her father and husband, the momentous events of the time put her firmness to the test. When Brutus had engaged in the conspiracy against Cæsar, the agitation of mind under which he laboured could not be concealed from the partner of his bed; but before Porcia ventured to urge him to let her share in his secret, she resolved to give a decisive proof of her strength of soul. She privately gave herself a deep wound in her thigh; and when the loss of blood and pain had confined her to her bed, she addressed Brutus, who sat at her side, representing to him that the daughter of Cato, and his wife, might hope to be considered as something more than a mere female companion—that, however, aware of the weakness of her sex, she did not claim a participation in his secret anxieties, till she had made trial of her constancy. She then shewed him the wound; upon which, struck with admiration, Brutus lifted up his hands, and having prayed that he might approve himself worthy of such a wife, informed her of the conspiracy. But although her secrecy might be relied upon, she was not able to conceal the agitation of her mind on the critical day. She sent messenger after messenger to bring her word what Brutus was doing; and at length fainted away, so that a report reached her husband that she was dead. When the prevalence of the Cæsarean party under Antony obliged Brutus to quit Italy, Porcia accompanied him to the place of his embarkation, where the casual view of a picture representing the parting of Hector and Andromache filled her mind with gloomy presages. After the death of Brutus, Porcia declared a resolution not to survive him; and being closely watched by her friends that she might not execute her purposes, she snatched burning embers from the fire, and thrusting them into her mouth, was suffocated. This was the current account of her death; but Plutarch, who relates it upon the authority of Nicolaus the philosopher and Valerius Maximus, also says, that a letter from Brutus was then extant, in which he laments the death of Porcia, and complains that the neglect of her

friends must have been the cause of her refusal to live. *Plutarch. in Bruto.* — A.

PORDENONE, the usual appellation of GIOVAN-ANTONIO LICINIO, also called REGILLO, an eminent painter. He was born in 1484 at Pordenone, in Friuli, and was led by natural inclination alone to the arts of design. At Udine he practised the manner of Pelegrino di San Daniello; but on visiting Venice he attached himself to Giorgione, whose style of painting he approached more nearly than any of the scholars of that master. Returning to his native country, he was obliged, on account of the plague, to take refuge in the villages, where he made experiments upon the union of colours with lime, and perfected himself in fresco. He then resumed oil painting at his native place and at Venice, where he was regarded as the rival of Titian; and though upon the whole inferior to that great artist, he was sometimes so successful in the competition as to excite his jealousy. Such were Pordenone's apprehensions of the consequences of this rivalry, that whilst he was painting the cloyster of St. Stephen at Venice, he had his sword by his side and a target lying near him. Still dubious of his safety, he visited several cities in the north of Italy, in which he left admired specimens of his art. He returned to Venice, and enriched that capital with a number of works, of which the most splendid in oil is accounted an altar-piece at St. Maria del Orto, representing St. Lorenzo Giustiniani, surrounded by other saints. His reputation extended to Germany, and he was invited by the Emperor Charles V., who employed him in decorating the great hall at Prague, and in other works. For his services to this monarch he was nobly recompensed, and made a knight. He was afterwards engaged by Prince Doria at Genoa, and by Hercules Duke of Ferrara. At the latter city he died of a violent disorder of the chest in 1540, at the age of 56. Of the works of this painter Mr. Fuseli says that they "all bear marks of innate vigour and bold conception; of a mind as eager to form as to resolve difficulties in variety of expression, singularity of perspective, novelty of foreshortening, and magic resources of chiaroscuro." Several of his works have been engraved by Italian artists.

GIULIO LICINIO DA PORDENONE, nephew and pupil of the preceding, was also a painter of great merit. He executed some admirable frescos at Augsburg, where he died in 1561. *D'Argenville. Fuseli's Edit. of Pilkington's Dict.* — A.

PORÉE, CHARLES, a distinguished professor of rhetoric, was born in 1675 at Vendes near Caen. He entered into the society of Jesuits in 1692, and taught the languages in the province with great reputation. Being summoned to Paris for his theological studies, some scholars were at the same time placed under his direction; and the improvement they made gave his superiors such an idea of his talents for instruction, that in 1708 he was nominated to the chair of rhetoric in the college of Louis le Grand. He accepted the post with regret, for his religious ardour made him desirous of consecrating his life to missions among the infidels. No one, however, could fulfil his duties with more zeal, industry, and success. He had the talent of making himself beloved by his pupils, and of guiding them by gentleness and the force of his own example. He devoted himself so entirely to the business of his professorship, that he lived almost as a solitary in the midst of Paris. As a writer he made himself known by a number of Latin compositions, not perhaps in the purest taste, and formed rather upon the models in Seneca's age than in Cicero's, but ingenious, lively, and brilliant. Of these are a "Collection of Harangues," ten in number, published in 1735, 2 vols. 12mo.; most of these are upon court topics, and in that strain of studied adulation for which his society has been so conspicuous. There is an oration on the accession of Lewis XV., the object of which is to prove that from the qualities displayed by a prince in his infancy a judgment may be formed of what he will afterwards become; and it is dedicated to the young King in a particular epistle. A second "Collection of Harangues," was printed in 1747. Some of these, upon religious topics, are in a more simple style than his formal orations. Of this writer were also published "Six Latin Tragedies," in 1725; and "Five Latin Comedies," in prose, in 1749. The tragedies are said to contain passages of noble and elevated sentiment and of true pathos, but to be unequal: the comedies are elegant and decorous, but have little comic humour. These pieces seem to have been composed for the purpose of being acted by his pupils, an exercise which he thought very useful in education. Father Porée wrote several fugitive pieces in prose and verse which it is not necessary to enumerate. During the 33 years of his professorship he formed many pupils who did him honour, and he died in general esteem in 1741 at the age of 66. *Moreri. Nouv. Dict. Hist.—A.*

PORÉE, CHARLES-GABRIEL, brother of
VOL. VIII.

the preceding, born in 1685, entered into the congregation of the oratory, whence his brother took him to be placed as librarian with Fenelon. He afterwards became a parochial priest in Auvergne; and in 1728 was presented to a canonry in the cathedral of Baieux. In fine, he had the rectory of Louvigny near Caen, where he ended his days in 1770, at the age of 85, greatly beloved and esteemed by all who knew him. He was the author of several works, among which were "Four Letters on burying in Churches," 1745; "Nouvelles Littéraires de Caen," 3 vols. 8vo., being a collection of pieces in prose and verse written by the academicians of that city; and "Forty-four Dissertations on different Subjects," read before the Academy of Caen, of which he was during thirty years the principal ornament. *Nouv. Dict. Hist.—A.*

PORPHYRY, one of the most learned and celebrated preceptors of the Plotinian school of philosophy, and an inveterate enemy to the Christian faith, was descended from an honourable family, and born at Tyre in Phœnicia, as he himself says, in the year 233. His original name was MELECK, which in the Syriac language signifies king, and with a Latin termination is MALCHUS; and sometimes he was called in Greek, Βασιλεὺς, or King. Afterwards Longinus changed his name into PORPHYRY, signifying in Greek purple, which was usually worn by kings and princes. Jerome and Chrysostom called him BATANEOTES: whence Fabricius suspects that he was really born at Batanea, a town in Syria, in which a colony of Tyrians had settled; but that he chose rather to call himself a Tyrian, than to derive his appellation from an obscure region. Be that as it may, he was introduced at an early age to the study of literature and philosophy under the Christian Origen, whose school he probably attended at Cæsarea in Palestine. Afterwards he went to Athens, where he became the pupil of Longinus, and under his excellent instructions gained an extensive acquaintance with antiquity, improved his taste in literature, and enlarged his knowledge of the Plotinian philosophy. He was at Rome in the year 253, but did not then make any long stay there. He came thither again when he was 30 years of age, and became a disciple of Plotinus, who had long before this time acquired great reputation as a teacher of philosophy. During six years he diligently studied under him the eclectic system, and entered so thoroughly into his doctrine, that Plotinus esteemed him as one of the brightest ornaments of his

school, and frequently employed him in combating the objections of his opponents, and in explaining to his younger pupils the more difficult parts of his writings. He even confided to him the care of methodizing and correcting his works, as we have seen in the life of Plotinus. As Porphyry was naturally of a melancholy turn of mind, the fanatical spirit of the philosophy in which he had been instructed produced such an effect upon him, that, when he was about the age of 36, he formed a resolution of putting an end to his life; in order that, according to the Platonic doctrine, he might release his soul from her wretched prison, the body. Plotinus, however, having discovered his mad design, dissuaded him from it; and advised him to divert his melancholy by quitting Rome, and taking a journey to Sicily, on a visit to his accomplished and excellent friend Probus. With this advice Porphyry complied in the year 268, and recovered the vigour and tranquillity of his mind. He was in this island when Plotinus died in Campania, and continued there after that event, appearing in the character of an open and implacable adversary to the Christian religion. Socrates, in the 23d chapter of the 3d book of his "Ecclesiastical History," represents Porphyry as originally a Christian; and states, that having been beaten by some Christians at Cæsarea in Palestine, out of resentment and melancholy he was induced to renounce Christianity; and afterwards, out of hatred against those by whom he had been beaten, to write against the Christians. He seems also to intimate, that this anecdote is related by Eusebius. No such statement, however, is now to be found in the writings of that historian; nor can sufficient evidence of its truth be met with in any other ancient writer. If Porphyry had ever been a Christian, the circumstance was too remarkable not to have been often and expressly mentioned by Christian authors, who have had occasion to speak of him; and he would have been frequently stigmatized as an apostate, as well as Julian. It was not improbable that, while he was a boy, and a pupil of Origen, he gained some acquaintance with the Jewish and Christian Scriptures.

Porphyry remained in Sicily many years after the death of Plotinus; and it is generally supposed, that his treatises against the Christians were written in that island. From a letter of the Emperor Constantine, written soon after the council of Nice in 325, and preserved by Socrates, it may be concluded that an order has been issued for destroying these treatises.

That edict, however, had not its full effect: for Apollinarius, who wrote so voluminous a confutation of Porphyry, did not flourish till the middle of the fourth century; and Libanius, who lived at the same time, was pleased to give a preference to Julian's work against the Christians to that of Porphyry. Hence it may be inferred, that our author's treatises were then extant: and so lately as the beginning of the fifth century, they must have fallen into the hands of Jerome, who made large extracts from some parts of them. In the year 449, a new edict was issued by the Emperor Theodosius the younger, for abolishing them. The edicts of both these Emperors will be regarded as injudicious acts of zeal, and regretted as such by the real friends of Christianity, no less than by its enemies. For truth can never suffer by a fair and full discussion; and falsehood and calumny must always, in the issue, serve the cause which they are designed to injure. But to return to our narrative: Eunapius informs us, that from Sicily Porphyry returned to Rome, where he taught the doctrines of Plotinus, and acquired great fame for learning and eloquence. He pretended to be, not only a philosopher endued with superior wisdom, but a divine personage, favoured with supernatural communications from heaven. He himself relates, that when he was in the 68th year of his age, he was in a sacred ecstasy, in which he saw the supreme intelligence, the God who is superior to all gods, without an image. This vision we must either consider to have been the effect of a fanatical and heated imagination, or add it to the long list of fictions, with which the writings of Porphyry abound. From Eunapius we learn, that he took to wife Marcella, a widow with five children, to whom he inscribes one of his books; in which he says, that he married her, not for the sake of having children by her himself, but that he might educate the children which she had by her former husband. He died at Rome, towards the close of the reign of the Emperor Dioclesian, about the year 303, or 304, when he was upwards of 70 years of age. "Porphyry was, it must be owned," says Enfield, "a writer of deep erudition; and had his judgment and integrity been equal to his learning, he would have deserved a distinguished place among the ancients. But neither the splendour of his diction, nor the variety of his reading, can atone for the credulity, or the dishonesty, which filled the narrative parts of his works with so many extravagant tales, or interest the judicious reader in the abstruse

subtleties and mystical flights of his philosophical writings." That his works were very numerous, is shewn by the long catalogue of them in Suidas, the defects of which have been supplied by Fabricius and Holstenius. Of the greater part of them, however, only fragments now remain, which are dispersed through various authors. This is the case with respect to his fifteen books against the Christians, the fragments of which, preserved by ecclesiastical historians, have been collected and translated into English by Lardner, as referred to below. The only pieces of Porphyry which have escaped the depredation of time, are his "Life of Pythagoras," first published in Greek and Latin by Rittershusius, at Altdorf, 1601, 8vo.; a book "On the Cave of the Nymphs in Homer," "Thirty-two Homeric Questions," and "A Fragment on the Stygian Lake," which were first published in Greek and Latin, by Holstenius, at Rome, 1630, 8vo.; "An Epistle to Anebo, an Egyptian Priest," published in Greek and Latin at Oxford, by Thomas Gale, with Jamblicus, "De Mysteriis," &c. 1678, folio; "A Treatise on the five Predicables," commonly prefixed to the logical works of Aristotle; "Thoughts on Intelligibles," and "A Treatise on abstinence from animal Food," first published in Greek and Latin at Lyons, by Francis de Fogerolles, in 1620, 8vo.; and "The Life of Plotinus," prefixed to his "Enneads," and containing also memoirs of Porphyry himself, of which we have availed ourselves in the preceding narrative. *Eunapius de Vit. Phil. et Soph. Suidas. Fabricii Bibl. Græc. Vol. IV. lib. iv. cap. xxvii. et Luca Holstenii Dissert. de Vit. et Script. Porphyrii Subjunct. Lardner's Jewish and Heathen Test. Vol. III. ch. xxxvii. Enfield's Hist. Phil. Vol. II. book iii. ch. ii. sect. 4.* — M.

PORTA, GIAMBATISTA, a celebrated natural philosopher of the 16th century, was a Neapolitan gentleman, born about 1540. He applied at an early age to the study of nature, but deriving his opinions from such authors as Arnold de Villanova and Cardan, he mixed various fantastic and delusory notions with the deductions of real science. His zeal for the advancement of knowledge induced him to assemble a kind of academy in his house, named *de Secreti*, to which no one was admitted who had not made some useful discovery in philosophy or medicine. He likewise travelled for improvement, and mentions his having been at Venice, where he became acquainted with the famous Fra Paolo, from whom he acquired much valuable information. At Rome he was

favoured by Cardinal Luigi d'Este, in whose service he seems some time to have been. On a subsequent visit to that metropolis, he was admitted into the academy de'Lincei. It farther appears from his writings that he travelled not only throughout Italy, but into France and Spain, visiting all the libraries and learned men, and conversing with artists on matters relative to their several professions. His publications widely extended his fame; and that industrious enquirer Peiresc, when he visited Naples about the end of the 16th century, held frequent conversations with Porta and his brother Gianvincenzo, also a man of learning, and examined with attention the various curiosities of their museum. A suspicion of his being addicted to unlawful superstitions, countenanced by some of his works, was, however, the cause of his falling under the censure of the court of Rome, and being obliged to appear there in person to justify his doctrine and conduct. He died at Naples in 1615, much regretted as one of the most acute and inventive geniuses of the age, which character he certainly merited by the vast extent of his enquiries, and the success of many of them, though joined with a large portion of credulity and extravagance. His earliest work was entitled "*Magia Naturalis*," printed first in four books in 1558, when the author was very young, and afterwards augmented to twenty books. It is a collection of a great variety of extraordinary (supposed) facts, in medicine, natural history, &c. containing much that is puerile and absurd, but intermixed with valuable observations concerning optics, mechanics, statics, the magnet, and other points of real knowledge. It was frequently edited, and translated into various languages. His "*Phytognomonica*," 1588, is an elaborate attempt to detect the qualities of plants by their resemblances to animals and their parts, their colour, and other external marks, on which was founded the chimerical doctrine of *signatures*. He also, in a work called "*Villa*," gave an account of cultivated plants of all kinds, chiefly compilation, with a few remarks of his own. One of his most fanciful works is entitled "*De Humana Physiognomia*," 1592, in which he professes to teach the art of discovering all the propensities of the mind from the countenance, and of correcting them by suitable remedies. To this he added a "*Physiognomia Cælestia*," treating upon the influence of the planets and constellations upon the manners and constitution, on which, however, he supposes the bodily temperament to exert a greater effect. His work "*De Aeris Transmutationibus*" gives an account of all that

was then known of meteorological phenomena. Much more to his honour than these, were his mathematical works, of which were "Elementa Curvilinea;" "De Refractione Optices;" and others. In the science of optics he deserves the title of a discoverer, or at least an improver, for the theory of light is much indebted to his labours, though he did not arrive at an exact knowledge of it. He seems to have been the first who fully satisfied himself that vision is performed by the *intromission* of something into the eye, and not by *visual rays* proceeding from it. The invention of the camera obscura belongs to him, and he applied it to the action of the human eye, though he thought that the crystalline lens, and not the retina, was the seat of vision. He attributes to refraction the colours of the rainbow, but does not suppose it to be refraction in single drops, but of the whole mass of the falling rain. Some of his expressions respecting the combination of concave and convex lenses seem to point to the invention of telescopes, though it is not proved that he applied them in that manner. He also wrote a curious work "De occultis literarum notis," in which he gives a great number of modes of secret writing. Nor was he a stranger to polite literature; for at an advanced age he amused himself in dramatic writing, and composed fourteen comedies, two tragedies, and one tragicomedy, which, however, have not much contributed to his literary fame. *Halleri Bibl. Med. Anat. et Botan. Tiraboschi. Priestley's Hist. of Vision, &c.* — A.

PORTA, SIMON, in Latin PORTIUS, a celebrated Peripatetic philosopher in the 16th century, was born at Naples, in the year 1496. He studied under Pomponazzi at Pisa, whose sentiments he adopted on the subject of the immortality of the soul. After acquiring considerable reputation by his Lectures in different cities of Italy, he was nominated professor of philosophy at Pisa, in the year 1546, where he explained the writings of Aristotle to crowded auditories, with profound learning and great applause. In the year 1552 he returned to his native city, where he died 1554, when about the age of 57. Tasso had so great a regard for him, that he wrote a dialogue, entitled, "Portius," to be found among his posthumous pieces, in which he introduces our philosopher reasoning on the subject of virtue, with much erudition. Porta was the author of various works in moral philosophy, which were collected together, and published at Florence in 1551, 4to. This collection contains his treatises "De Anima et mente humana," "De Voluptate et Dolore," and "De Coloribus

Occulorum." He also published "De rerum naturalium principiis, lib. ii. quibus plurimæ et non contemnendæ Quæstiones naturales explicantur," 1553, 4to.; "De Conflagratione agri Puteolani," 1551, 4to.; "Opus Physiologicum, in quo tractatur, num ars Chymica verum Aurum efficere queat?" a posthumous piece published in 1618, 4to.; "Enarratio in precationem Dominicam;" "Scholia in Joannem;" "Tractatio latina Libelli Aristotelis de Coloribus, cum Commentariis;" and various "Dissertations," "Disputations," &c. He has been not unfrequently confounded with SIMON PORTIUS, a native of Rome, who was the author of a "Lexicon Græco Barbarum et Græco Literatum," 1635, 4to.; and "A Grammar of the modern Greek Language," 1638, 4to. *Land's Hist. de la Lit. de l'Italie, Vol. IV. Liv. xi. art. ii. §47. Teissier Eloges des Hommes Savans tirez de M. de Thou, avec des Additions. Vol. I. Moreri. Nouv. Dict. Hist. — M.*

PORTE, PETER DE LA, a memoir-writer, was first, trainbearer to Queen Anne of Austria, and afterwards, maitre d'hotel and first valet-de-chambre to Lewis XIV. He displayed great attachment to the Queen, his mistress, and was the sole confidant of her secret correspondence with the Kings of Spain and England, then enemies to France. Cardinal Richelieu caused him to be put in the Bastille, treated him with rigour, and even threatened him with death in order to compel him to betray the Queen's secrets, but in vain. He was at length liberated, and exiled to Saumur, where he remained till the death of Lewis XIII. The Queen-regent then recalled him to court, and conferred many favours upon him, till an indiscreet disclosure to her of something that he had discovered, produced his disgrace. La Porte was a man of worth and of elevated sentiments, and executed his office about the young King with a true regard to his master's advantage. Having observed that he had a puerile fondness for personating a valet, he one day seated himself in the armed-chair with his hat upon his head. On the King's complaining to his mother of La Porte's want of respect, he replied, in his presence, "Since the King has chosen to assume my part, is it not reasonable that I should take his?—and in truth I am no loser by the exchange." The young monarch was desirous of continuing the custom of being read to sleep by the Fairy Tales, but La Porte substituted Mezerai's History of France. When this was told to Mazarin, who would gladly have protracted the period of the King's ignorance, he said that the *domestic* wished to make

himself a *governor*. La Porte even took the freedom to apprize the Queen-regent of some of the unfavourable rumours to which her familiarity with that Cardinal gave birth, thus acting more like a faithful servant than a courtier. He died at Paris in 1680 at the age of 77. His "Memoirs" were published at Geneva in 1756, 12mo. The style is languid and antiquated, but the matter is curious, and bears the stamp of truth and integrity. *Siecle de Louis XIV. Nouv. Dict. Hist.* — A.

PORTEUS, BEILBY, a late eminent prelate of the Church of England, was born at York, in the year 1731. His parents were natives of Virginia, in North America, who had removed to England in 1720, principally from a desire of procuring for their children better instruction than they could obtain in their own country. The subject of this article, after having been for several years at a small school at York, was sent for further improvement in grammar learning to Rippon school, where he made a commendable proficiency under an able master, and became well qualified for entering upon academical studies at an early age. Being designed for the ecclesiastical profession, he was entered a sizer at Christ's-College in the University of Cambridge, where his attention was chiefly directed, while he continued undergraduate, to mathematical studies; and in these he gave the best proof of industry and ability, by the situation which he obtained of tenth wrangler among the honorary degrees of his year. In 1752, he was admitted to the degree of B. A.; and in the same year he exhibited an honourable proof of his talents and literary taste, by gaining the second of the two gold medals, annually bestowed as the reward of eminence in classical literature. In the spring of the same year he was elected fellow of his college, and became a resident in Cambridge. The happiness which he experienced in a situation which of all others he most coveted, was not long without alloy; for about this time he was called suddenly into Yorkshire by the death of his mother: an event which filled him with the deepest grief, and, together with a severe cold which he caught in travelling, brought on a most serious illness, the effects of which he felt occasionally during his whole life. Upon his return to college he found that his friends, without his knowledge, had been soliciting for him the situation of esquire beadle. This was an office which but ill suited with his turn of mind. However, in consequence of the kind exertions which had been made in his favour, and, above all, his anxiety to relieve his father

from any further expence, he accepted it; but he retained it only a little more than two years, having determined to make up the deficiency in his income in a way more agreeable to himself, by taking private pupils.

In 1755, Mr. Porteus proceeded M. A. Two years afterwards he was ordained deacon by the Bishop of Lincoln; and in a little time priest, by Archbishop Hutton at York, where he preached the ordination sermon. He first acquired reputation as a writer by publishing a poetical essay "On Death," to which the Seatonian Prize had been awarded in 1759. This piece certainly possesses claims to excellence, though not of the highest order; and similar commendation is due to some verses which he printed during the following year, occasioned by the demise of King George II. Mr. Porteus's earliest publication in prose, was a sermon which he preached before the University of Cambridge in 1761, entitled, "The Character of David, King of Israel, impartially stated;" intended, and well adapted, considering its brevity as a pulpit discourse, to counteract the mischievous tendency of an anonymous publication, entitled, "The History of the Man after God's own Heart," which exhibits David as an example of perfidy, lust, and cruelty, fit only to be ranked with a Nero or a Caligula. The perusal of this sermon is said to have given such satisfaction to Archbishop Secker, that he determined to take the author under his own immediate patronage. Accordingly, in 1762, His Grace appointed him one of his domestic chaplains; and, in 1765, presented him to the rectories of Rucking and Wittersham in Kent, which he soon afterwards exchanged for the rectory of Hunton in the same country. The Archbishop had before given him a prebendal stall in the cathedral church of Peterborough. In the year last mentioned Mr. Porteus married Miss Hodgson, a lady of some fortune from Ashbourne in Derbyshire; and, in 1767, the rectory of Lambeth was bestowed upon him, and he was admitted to the degree of doctor of divinity by his own University. Having now acquired considerable reputation as a preacher, and being also highly spoken of for the excellence of his private character, the Queen was pleased to become his patroness; and, in the year 1769, through her recommendation, he had the honour of being appointed chaplain to His Majesty. Soon after he was thus distinguished, he became master of the hospital of St. Cross, near Winchester, dean of the chapel royal, and provincial dean of Canterbury.

It is intimated in one of our authorities, that

he assisted at the clerical meeting held at the Feathers tavern London, in 1772, in which it was determined to present a petition to parliament for relief from subscription to the thirty-nine articles, and to give their reasons to the public, why they judged it more expedient and preferable, to apply to the legislature for such relief, rather than to the bishops alone. But the fact is, that he was a member of another clerical assembly, composed of a different set of men, who met at Tennison's library near the mews, with a view, as they expressed themselves, "to request a revisal of the articles and liturgy, and forms of subscription; but judged it fitting to consult first their spiritual superiors, and to be directed by them. Upon application to the Archbishop of Canterbury, Dr. Cornwallis, he replied in terms of candour to their intentions, and that he would lay their wishes before his brethren." When the Archbishop afterwards informed the same gentlemen of the opinion of his brethren, "that it was neither prudent nor safe to do any thing in the matter by them submitted to their consideration," Dr. Porteus and his associates thought it prudent to acquiesce in the judgment of the governors of the church, contenting themselves with circulating a printed paper "to inform the clergy (who had joined in great numbers with the leaders in this application to the bishops) what had been done; and that they might not suppose the matter wholly dropped, while it remained suspended." In 1776, the period had arrived when Dr. Porteus was to be promoted to a high rank in the church. During his attendance on the Queen in consequence of a short illness, Her Majesty was led to entertain so favourable an opinion of his piety, and other qualifications, that she became desirous of seeing him in a more exalted station. It was therefore generally understood, that upon the translation of Dr. Markham to the Archbishopric of York, the Queen's immediate solicitation was employed in favour of Dr. Porteus, who was raised to the episcopal bench by being nominated to the vacated see of Chester. In consequence of this accession of dignity, he resigned the living of Lambeth, though he had permission to retain it: but he thought that with so many additional cares he should not be able to attend to so large a benefice, at least to the satisfaction of his own mind; and he therefore hesitated not a moment in giving it up into other hands.

Before he was honoured with the mitre, Dr. Porteus had distinguished himself by his zeal in promoting the observance of Good-

Friday as a fast, in conformity to the practice of the Catholic church for many centuries, and of the Lutheran branch of the reformed church. In England, indeed, little attention had in general been paid to it, since the times of the Puritans, by whom it was exploded as having a superstitious tendency. Such neglect Dr. Porteus considered to be a breach of a solemn duty, and published an "Exhortation," earnestly recommending the religious observance of that day. Soon afterwards steps were taken by the magistrates, particularly in the metropolis, to enforce his "Exhortation," by directing that the places of public resort for business should be shut up, and calling upon men in trade also to shut up their shops. That the author's performance might have the more general effect, it was adopted by the "Society for promoting Christian knowledge," who printed and circulated it in great abundance. This effort for reviving the strict observance of an ancient fast-day, was by some warmly commended, as a pious endeavour to restore the purity of ecclesiastical discipline and to promote the vital interests of Christianity; while by others it was condemned, as calculated only to serve the cause of superstition and fanaticism. The most celebrated of the writers who published strictures on our author's performance and the measures which followed it, was the Rev. Robert Robinson, a baptist minister at Cambridge, in his "History and Mystery of Good-Friday," in which the writer's learning, argumentative powers, and humour, were displayed to great advantage. Dr. Porteus, however, did not think proper to reply to the attack of this able opponent. Soon after he had taken possession of his see, he addressed "A Letter to the Inhabitants of Manchester, Macclesfield, and the adjacent parts, on occasion of the late Earthquake in those places," in which he judiciously availed himself of the terror created by that alarming event, to impress on them seasonable admonition and advice. When in the year 1779, the bill for the relief of Protestant dissenting ministers and schoolmasters was brought into the House of Lords, our prelate coincided in the unanimity with which it passed; and has left it on record that he considered it to be a measure, "no less consonant to the principles of sound policy, than to the genuine spirit of the Gospel." In 1781, he sent into the world a little treatise against popery, extracted from Archbishop Secker's works, and entitled "A Brief Confutation of the Errors of the Church of Rome," 12mo. In 1783, he gave to the public a volume of "Ser-

mons" on various subjects, 8vo. consisting of some discourses on particular occasions, which he had published before in separate forms, and others on some of the most important subjects in natural and revealed religion, such as the natural, moral, and scriptural evidences of a future life, and a life of retribution, &c. In these sermons the author has ably illustrated the principles of Christianity, and powerfully enforced its duties, in a strain of chaste, manly, and unaffected eloquence, peculiarly adapted to pulpit compositions. That the judgment of the public was highly in their favour, the repeated impressions of them which were soon called for sufficiently proved. During the same year, while preaching before "the Society for propagating the Gospel in foreign parts," His Lordship took the opportunity to plead the cause of the unhappy African Negroes; and when it was afterwards brought before the legislature, he steadily supported the repeated efforts which were made on their behalf by the advocates of Justice and humanity, till he had the happiness of seeing that glorious result of their labours, the statute for the abolition of the slave-trade. In 1786, he published "A Letter to the Clergy of the Diocese of Chester, concerning Sunday Schools," 8vo.: another laudable object, which owed much to his recommendation, and was greatly forwarded by his zeal.

Upon the death of the learned Bishop Lowth in 1787, Dr. Porteus was translated from the see of Chester to that of London, where he had a more extended scene for the exercise of his pastoral and benevolent labours. In 1790, he made the primary visitation of his new diocese, and published the charge delivered on that occasion, which was deservedly admired, on account of the forcible manner in which it illustrated the necessity of an attention in the clergy to their personal duties, and exposed the criminality of non-residence on their cures. His Lordship now once more turned his attention towards the unhappy situation of the oppressed Africans, and published "An Essay towards a Plan for the more effectual Civilization and Conversion of the Negro Slaves, on the Trust Estate in Barbadoes, belonging to the Society for the Propagation of the Gospel in foreign parts;" and he became the advocate of the same humane cause at a later period, after the abolition of the slave-trade, in "A Letter to the Governors, Legislators, and Proprietors of Plantations in the British West-India Islands." In the year 1794, he gave to the public a second volume of "Sermons" on

several subjects, 8vo. which, with the exception of a few discourses upon polemical topics, is entitled to similar commendation with the first. Bishop Porteus was not of the opinion, that by his elevation to the episcopal rank he became exempted from officiating in the capacity of a Christian preacher. On the contrary, he frequently engaged in pulpit services, and by his earnest and impressive manner of delivery, and captivating eloquence, not only preserved but increased the reputation which he had formerly acquired as an accomplished and edifying preacher. During the Lent of 1798, he commenced a series of discourses on the truth of the gospel history and the divinity of Christ's mission, which he delivered every Friday, at St. James's church in the city of Westminster, to crowded audiences of people of all ranks and persuasions. These discourses were continued during some succeeding years, and were published in 1802, under the title of "Lectures on St. Matthew's Gospel," in 2 vols. 8vo.; and if they do not add to our stock of biblical criticism, or support the cause for which the author pleaded with new and more forcible reasonings than had been before advanced, they are nevertheless entitled to commendation as excellent popular addresses, well adapted to such occasions, and of an useful practical tendency. Two years before their publication, Dr. Porteus presented the world with a valuable "Summary of the principal Evidences of the Truth and Divine Origin of the Christian revelation, designed chiefly for the use of young persons," &c.; in which he has compressed together in a narrow compass, the most forcible arguments for the truth of Christianity which are for the most part to be found in our best writers, with the addition of observations of his own. In 1804, he published "A Letter to the Clergy of the Diocese of London, on the Neglect of Kneeling at Church where the Liturgy directs it;" and in 1806, the last, and not the least useful, of his smaller productions issued from the press, entitled, "The Beneficial Effects of Christianity on the Temporal Concerns of Mankind, proved from History and Facts." Dr. Porteus had been long afflicted with the complaints incident to persons of sedentary habits, which at length brought on a general debility. Having been removed from London to his palace at Fulham, in May 1808, for the benefit of a change of air, he sunk under the pressure of accumulated disease on the 14th of that month, in the 78th year of his age.

Dr. Porteus, as a Bishop, left behind him a

justly acquired reputation for propriety of conduct, benevolence to his clergy, and attention to his episcopal duties. In his private character, he was mild, amiable, easy of access, primitive in respect to manners, irreproachable in regard to morals, of a cheerful disposition, and ever ready to listen to and to relieve the distresses of his fellow-creatures. In his behaviour towards the dissenters from the established church, he discovered great moderation, candour, and politeness, as we have had more than one occasion of knowing. Towards the latter part of his life, he was accused of having discovered a deficiency in those qualities towards a clergyman of his own diocese, against whom he formally pronounced a sentence of deprivation, for advancing, in a sermon preached at an Archdeaconal visitation, and afterwards published by him, some doctrines directly contrary to the thirty-nine articles of the church of England. But, as such a charge had been preferred against the clergyman in the ecclesiastical court, and he had been prosecuted, convicted, and refused to recant, we do not see how the Bishop could have acted otherwise, without transgressing against the constitution of that established church of which he was a member and guardian. With respect to the line of conduct which our prelate pursued as a lord of parliament, it was a subject of regret that he had not the manliness to act an independent part, but always supported by his vote the measures of His Majesty's ministers. His benefactions were numerous, both public and private. Some years before his death, he transferred six thousand seven hundred pounds in the three per cent. consolidated annuities to the archdeacons of the diocese of London, as a permanent fund for the relief of the poorer clergy of the diocese. To Christ's College, Cambridge, he also transferred stock, directing the interest arising from it to be appropriated to the purchase of three gold medals, to be annually contended for by the students of that college: one medal of fifteen guineas for the best Latin dissertation on any of the chief evidences of Christianity; another of fifteen guineas for the best English composition on some moral precept of the gospel; and one of ten guineas to the best reader in, and most constant attendant at chapel. His library he bequeathed for the use of his successors in the see of London, together with a liberal sum towards the expence of erecting a building for their reception connected with the episcopal palace at Fulham. At Idehill, near Sundridge in Kent, where he had a favourite rural retreat,

he built a chapel, under which he directed his remains to be deposited, and he endowed it with an income of two hundred and fifty pounds a year. We have only to add, that besides the articles mentioned in the preceding memoir, Bishop Porteus published several charges and single sermons, and a life of Archbishop Secker, prefixed to his works. *Gent. Magaz.* May and July 1809. *Monthly Magaz.* June 1809. *Lindsey's apology for resigning the vicarage of Catterick*, p. 2, 3, and *Vindiciæ Priestleianæ* p. 51, 52. *Hodgson's Life of Porteus*.—M.

PORTUS, FRANCIS, a man of learning, born at Candia in 1511, was brought up at the court of Renée of France, wife to the Duke of Ferrara, in which city he taught the Greek language. He imbibed in that court the principles of the reformed religion; and when Renée, after the Duke's death, returned to France, he went to Geneva, in 1561, for the free enjoyment of his mode of worship. He was there presented with the privilege of citizenship, and made professor of Greek, which post he held till his death in 1581. He published commentaries and annotations upon Pindar, Sophocles, some of the works of Xenophon, Thucydides, Aristotle's Rhetoric, Longinus, and some other writers, a Latin version of the Psalms and the Hymns of Synesius, an improved edition of Constantine's Greek Lexicon, a reply to Charpentier's defence of the massacre of St. Bartholomew, and some other pieces. His learning is extolled by De Thou, Jos. Scaliger, and others. *Thurani Hist.* *Moreri.* *Senebier Hist. Lit. de Geneve*.—A.

PORTUS, ÆMILIUS, son of the preceding, born in 1551, pursued a similar course of study. He was successively regent of the second and first classes at Geneva, Greek professor at Lausanne in 1581, and at Heidelberg in 1592. He published editions with commentaries, versions, &c. of various ancient authors, as Aristophanes, Dionysius Halicarn., Suidas, notes on Thucydides and Euripides, and dictionaries of the Doric and Ionic dialects. *Moreri.* *Senebier*.—A.

POSADES, FRANCIS, a pious Spanish Dominican monk, whose writings are held in high esteem by his countrymen, was born at Cordova in Andalusia, in the year 1659. At an early age he devoted himself to the monastic life in a Jacobin convent at his native city, where he secured the esteem and admiration of his superiors by the diligence and success with which he applied to the study

of philosophy, divinity, and the sacred Scriptures. During several years he filled the philosophical chair, and afterwards that of divinity, with much distinction, and was raised by his merits to the post of superior of his convent. From this time he became celebrated as a preacher, and was greatly followed both at Cordova and in the adjoining districts. He particularly excelled in adapting his discourses to the meanest capacities, and spent much of his time in instructing and catechising the country poor. By the zeal with which he followed this employment, he obtained so high a character for virtue and sanctity, that the King of Spain nominated him Bishop of Cuidad-Rodrigo; but his great humility led him steadily to refuse the acceptance of that dignity. He died at Cordova, in 1720, at the age of sixty-one, respected and venerated by persons of all ranks, who were accustomed to consult him as an oracle. His life was written by one of the monks of his order, and published in a large folio volume. His works, which are of a mystical cast, consist of "The Triumph of Chastity over the Errors of Molinos," in 4to.; "The Life of St. Dominic de Gusman," 4to.; "Doctrinal Sermons," in 2 vols. 4to.; "Sermons relating to the Holy Virgin Mary," in 4to., &c. *Moreri. Nouv. Dict. Hist.*—M.

POSSEVINO, ANTONIO, a Jesuit distinguished for learning and political abilities, was born in 1534 at Mantua, of a noble but indigent family. At an early age he went to Rome, where he was taken into the service of Cardinal Hercules Gonzaga. That prelate employed him in the education of his nephew Francesco, whom he accompanied to the universities of Ferrara and Padua. After the death of Francesco's father, the widow called her son, and with him Possevino, to Naples. The latter began in that capital to form the design of entering into the society of Jesuits, which, after various obstacles, he effected at Padua in 1559. He passed his noviciate at Rome, and being then of mature years, well furnished with sacred and profane literature, and endowed with singular prudence and sagacity, he was sent by his superiors to the court of Emanuel Philibert, Duke of Savoy, on affairs relative to the Catholic religion. From that period his life was spent in the continual exercise of his apostolical functions, and in transacting the important concerns entrusted to him by the court of Rome. In his numerous missions to the towns and vallies of Piedmont and Savoy, and to many cities in France, he

displayed the most active zeal in combating heresy, a zeal, according to the accounts of the opposite party, little restrained by moderation or humanity. He confronted many personal dangers, and incurred much obloquy, which the warmth of his temperament caused him to disregard; and he approved himself, according to the principles of his order, a faithful and devoted servant to the interests of the holy see. The proofs he gave of his fidelity and dexterity in business, procured for him the more important nunciatures of Sweden, Muscovy, Poland, Hungary, and various parts of Germany, in all which he acquitted himself to the satisfaction of his employers. After his return to Rome, he laboured to promote the reconciliation of Henry IV. with the Catholic church, by which office he gave so much displeasure to the court of Spain, that he received an order to quit that capital. He then retired to Ferrara, where he died in 1612, at the age of 78. Notwithstanding the multiplicity of public affairs in which this Jesuit was engaged, he found time to write a number of books, which have given him a place among the most learned authors of that age. Of these, the most considerable is his "Bibliotheca de Selecta Ratione Studiorum," *Roma*, 1593, fol. *Venet.* 1603, 2 vols. fol.; this is an introduction to all sciences, containing a summary of their principles, with an enumeration of the principal authors who treat of them. The first volume of the augmented edition treats solely on theology, and it is of course directed to the defence of the Roman Catholic religion, and the confutation of heresy. Dupin says of it, that it displays a great fund of erudition, and has much useful matter, but that it is overcharged with controversial pieces, and that the choice of authors is not always the best. Respecting the other sciences, it is not to be wondered at that he falls into many mistakes, for, in fact, the design is much too extensive for one man to execute. Another important work is his "Apparatus Sacer," 2 vols. fol., 1607, being a descriptive catalogue of writers in all the branches of theological science; of this a great part is transcript, with the errors of the original writers augmented by many of his own: it was, however, a valuable work in its day, though now superseded by those of more accurate and less prejudiced authors. His residence in Muscovy gave occasion to his composing a work entitled "Moscovia," 1587, fol., containing a detailed account of all that he had observed or

learned relative to that country. His other publications were chiefly in controversy with the reformed writers.

A nephew of the preceding, also named ANTONIO POSSEVINO, wrote in Latin a history of the Gonzagas, Lords of Mantua, and of the war of Montferrat from 1612 to 1618. *Tiraboschi. Nouv. Dict. Hist.*—A.

POSIDONIUS, an astronomer and mathematician of Alexandria, who has been frequently confounded, and even by Suidas, with the subject of the next article. He was the disciple of Zeno of Citticus, and, therefore, must have lived not long after Eratosthenes. Vossius thinks it probable that he flourished about the 130th olympiad, or the year 260 B. C. He employed himself in ascertaining the periphery of the earth, by means of the altitudes of a star, and the measurement of part of a meridian; and he concluded it to be 240,000 stadiums, according to Cleomedes, but only 180,000 according to Strabo. He is also supposed to have been the author of a treatise on military tactics, of whom Ælian speaks in the first chapter of his work on the same subject. No fragments, however, of his writings remain. *Diogen. Laert. lib. vii. cap. i. sect. xxxi. Vossius de Hist. Græc. lib. i. cap. xxiv. p. 156. Hutton's Math. Dict. under Magnitude and Constitution of the Earth.*—M.

POSIDONIUS, a celebrated Grecian philosopher of the stoic sect, who flourished between fifty and sixty years B. C. was a native of Apamea in Syria. He taught philosophy at Rhodes, with such reputation, that Pompey, on his return towards Rome after the successful termination of the war against Mithridates, came thither, with the design of attending his lectures. When he came to his house, he forbade his lictor to knock at the door, as was customary, but, by ordering him to lower the *fascies* at the gate of Posidonius, this conqueror of the eastern and western world, paid respectful homage to philosophy. Being informed that he was at that time confined by an attack of the gout, Pompey visited him in his apartment, and, after the first salutations, expressed his regret that the philosopher's situation deprived him of the pleasure of hearing his discourses. Upon this Posidonius determined to make an effort for the gratification of his illustrious visiter, and delivered a discourse in his presence, the subject of which was to prove, that nothing is good but what is honourable. While he was speaking, feeling a severe paroxysm of his disorder he exclaimed, "Pain, thou shalt not overcome me; for however incommodious and

violent, I will never acknowledge thee to be an evil." He studied astronomy, as well as moral science, and constructed a kind of sphere, by means of which he exhibited the apparent motions of the sun, moon, and planets round the earth. Cicero says, that he himself attended upon this philosopher; and Suidas asserts, that he was brought to Rome by Marcellus, in the seven hundred and second year from the building of the city, or 52 B. C. He is said to have written a continuation of the history of Polybius, in a polished and elegant style. There were also two other distinguished ancients of the name of POSIDONIUS. One was a celebrated architect and engineer, who attended the armies of Alexander the Great in the latter capacity. Biton, a learned mathematician, and his contemporary, in a piece of his inserted in the collection, entitled, "*Mathematici Veteres*," published at Paris in 1593, speaks of him as the inventor of a kind of moveable tower, well contrived for approaching the walls of a besieged place. The other POSIDONIUS was a native of Olbiopolis, and an historian as well as natural philosopher, whose time is not known. He was the author of a history of Attica, in four books; a history of Africa, in eleven books; an account of the Tyrian territory; a treatise on the ocean and its productions, &c. *Diogen. Laert. lib. vii. cap. i. § 38. Strabo. lib. xiv. p. 655. Cicero de Nat. Deor. lib. i. cap. 3. and lib. ii. cap. 34. Vossius de Hist. Græc. lib. i. p. 156. Moreri. Stanley's Hist. Phil. part viii. Enfield's Hist. Phil. Vol. I. b. ii. ch. xi. sect. 2.*—M.

POSTEL, WILLIAM, a voluminous French writer in the 16th century, who possessed extraordinary learning and ingenuity, combined, during many of the latter years of his life, with the wildest fanaticism, was born at Dolerie, a hamlet in the parish of Barenton in Normandy, in the year 1505. When he was only eight years of age, he had the misfortune to be deprived of both his parents by the plague; and at the age of fourteen he was reduced to such distress for want of the means of subsistence, that he was compelled to quit his native place and province, to seek for a livelihood among strangers. In these circumstances, he undertook to keep a little school at a village near Pontoise, where he saved a small sum of money, with which he determined to go to Paris, that he might gratify his avidity for learning by pursuing his studies in that university. Here he was induced, from motives of economy, to share with some other scholars in the same apartment; but he was so unfortunate in the

choice of his associates, that, during the first night which he spent in their company, they deserted him, carrying off with them his money and clothes. By the cold and want which he endured in consequence of their villainy, he contracted so severe a disorder, that he was obliged to be sent to a hospital, where he languished for two years under its effects. When he had recovered his health, the extraordinary dearness of provisions at Paris obliged him to quit that city, and to go into the district of Beausse during the harvest season, where he employed himself in gleaning. By his laborious industry he procured a sufficient sum of money to furnish himself with decent clothes, and to defray the expence of a second journey to Paris in the following autumn. He now obtained admission into the college of St. Barbe, in the capacity of servitor, which secured to him a maintenance; and in this humble station he applied to his studies with such unwearied diligence, that in a comparatively short time he became intimately conversant with every branch of learning. His extraordinary abilities and acquirements being made known to King Francis I., that monarch took him under his royal patronage, and gave him a commission to travel into the eastern parts of the world, for the purpose of collecting valuable and curious manuscripts. This employment engaged him for some years, during which, it is said, he made himself perfect master of the most difficult oriental languages. On his return from executing this commission, the King was so well satisfied with his services, that he gave him the appointments of Professor-royal of the mathematics, and of the languages, with a very considerable salary.

Among the various writings which Postel's insatiable thirst for knowledge led him to peruse, it was his misfortune to meet with those of the Rabbi's and Cabbalist's, which now began to engage too much of his attention. Like many of his eminent contemporaries, likewise, he was addicted to the false science of judicial astrology. It is not to be wondered at, therefore, that his intellect became affected, and that he began to entertain extravagant and visionary notions, which sometimes obtruded themselves in his lectures. In the number of public characters with whose acquaintance he was honoured, was the chancellor Poyet, to whom he was particularly attached. That minister having fallen under the displeasure of the Queen of Navarre, the King's sister, her resentment extended to his friends, and Postel, for no other crime than his attachment to

Poyet, was deprived of his appointments, and obliged to quit France. Having repaired to Vienna, he gave some offence there, which rendered it necessary for him to remove out of the Austrian dominions. He now went to Rome, where he was received by Loyola into his newly formed society of Jesuits, in the character of Noviciate; but before his term of probation had expired, having resolutely maintained the opinion, that the power of councils is superior to that of the Popes, he was expelled from the society, and committed to prison in the year 1545. After a confinement of twelve months, being set at liberty, he retired to Venice, where his fanaticism took a singular turn. He there became attached to a crack-brained old maid, who had persuaded herself that the redemption of women had not been accomplished, and that she was the person designated by heaven for bringing about that great event. To the reveries of this mad woman he became a dupe; and for openly propagating them he was committed to prison a second time. Upon examination, his judges being satisfied that his strange notions were connected with no mischievous design, but were to be attributed to a derangement of intellect both in him and mother Jean, as the pretended regenerator of the female world was called, they suffered him to be released. He now ventured to return to Paris, where he announced the wonders which were to be performed by the Venetian virgin, and the doctrine of the golden age, or new state of the world then approaching, in which women were to hold universal dominion over men. For maintaining these and other extravagant opinions, he was compelled to fly from France into Germany, where his great [and various learning procured him the patronage of Ferdinand King of the Romans, who appointed him to a professorship in the University of Vienna. After he had retained this post some time, his longing for his native country induced him to send a recantation of his errors to the Queen, who recalled him home, and restored him to his professorship. His fanaticism, however, was incurable; and he again endeavoured to disseminate his wild notions, both by his lectures, and by a variety of publications, in the French, Italian, and Latin languages. The only certain information which we have concerning him during the latter years of his life, is that he spent them in retirement at the monastery of St. Martin in the Fields at Paris, where he died in 1581, when upwards of seventy-six years of age.

William Postel, notwithstanding all his extravagances, for extent of knowledge and various learning was one of the greatest geniuses of his time. His imagination was lively, his apprehension quick, and his memory prodigious. With philosophy, the mathematics, history, and geography, he was intimately conversant; and as a linguist, he is said to have been unrivalled among his contemporaries. Besides the dead languages, he was well acquainted with the different oriental idioms, and almost all the modern European tongues. Francis I. and the Queen of Navarre regarded him as the wonder of their age; and Charles IX. was accustomed to distinguish him by the title of his philosopher. We are told, that when he lectured in the college of the Lombards at Paris, the crowd of auditors was often so great, that the hall could not contain them, and they were obliged to assemble in the open court of the college, where he addressed them out of a window. In the latter part of his time, many, no doubt, were attracted by curiosity to hear the singular and chimerical notions which he introduced. Among other fancies of his disordered brain, he imagined that the soul of Adam had entered into his body; that the angel Raziel had disclosed to him the secrets of heaven; that his writings were dictated by Jesus Christ himself, &c. Among his multitudinous productions, one of the most valuable is entitled, "*De Orbis Terræ Concordia*, Lib. IV.," 1544, folio. The design of the author in this work was, to contribute his efforts towards bringing the whole world into the belief of the Christian religion. The first book contains his proofs of the truth of Christianity; the second, a refutation of the doctrines of the Koran; the third treats of the origins of false religions and of idolatry; and the fourth, concerning the proper methods to be adopted for converting the Mahometans, Pagans, and Jews. He was also the author of "A Harmony of the Four Evangelists; or, a Discourse concerning the Life of our Saviour Jesus Christ, with the Order of the Gospels, Epistles, and Lessons, &c. together with a brief Description and Map of the Holy Land," 1661, 16mo.; "*Descriptio Syriæ*," 1540, 8vo.; "Of the Republic of the Turks, with an Account of the Laws and Manners of the Mahometans," 1560, 4to.; "*Cosmographicæ Disciplinæ Compendium, cum Synopse Rerum in toto Orbe Gestarum*," 1561, 4to.; "*Commentarius de Etruriæ Regionis, quæ prima in Orbe Europeo habitata est, Originibus ac Institutis*," 1551, 4to.; "A History of the me-

morable Expeditions of the Gauls or French since the Deluge, in France, Asia, and other parts of the World," &c. 1552, 16mo.; "*De Magistratibus Atheniensium, Liber singularis*," 1541, 4to.; "*Alphabetum Linguarum XII. Characteribus differentium, necnon Introductio ac legendi Modus*," 1538, 4to.; "*De Originibus, seu de Hebraicæ Linguae et Gentis Antiquitate, deque variarum Linguarum Affinitate*," 1538, 4to.; "*Grammatica Arabica*," 1538, 4to.; "*De Fœnicum Literis, seu de prisco Latinæ et Græcæ Linguae Characteribus, ejusque Antiquissima Origine et Usu, Commentatiuncula*," 1555, 8vo.; together with nearly forty other articles, the titles of which may be seen in the last of our authorities. *Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. et Crit.*—M.

POTAMO, a platonic philosopher of Alexandria, and the first projector of the eclectic sect, is said by Suidas to have flourished under the reign of Augustus; but it is more probable, from what Diogenes Laertius says, that he commenced his design towards the close of the second century. That author relates, that not long before he wrote his "*Lives of the Philosophers*," an eclectic sect had been introduced by Potamo of Alexandria, who selected tenets from every former sect. From the particulars of his system which he afterwards quotes, respecting the principles of reasoning, and certain general topics of philosophical enquiry, nothing further can be learned, than that Potamo endeavoured to reconcile the precepts of Plato with those of other masters. In this attempt, indeed, he had been preceded by other Alexandrian philosophers, from the first commencement of their schools. But he appears to have been the first who attempted to institute a new sect upon this principle; and in that design it is most probable that he failed of success. The complete constitution of the eclectic sect must be referred to Ammonius Sacca, as we have seen in his article. Potamo the philosopher is to be distinguished from a rhetorician of the same name, who was a native of Lesbos or Mitylene, and flourished under the reign of the Emperor Tiberius. He was the author of "*A History of Alexander the Great*," "*Panegyrics*" on Brutus, and Tiberius Cæsar; a treatise "*Concerning a perfect Orator*," &c. of which no remains are extant. *Diogen. Laert. Proæm. sect. xiv. Suidas. Vossius de Hist. Græc. lib. ii. cap. vii. Enfield's Hist. Phil. Vol. II. b. iii. ch. ii. sect. 4.*—M.

POTEMKIN, GREGORY ALEXANDROVITCH, a favourite of Catharine II. who governed Russia with no less despotic

authority than Mentzikof or Biron, was descended from an ancient and noble family, long established in the province of Smolensko. At an early age he entered into the army; and at the time of the revolution distinguished himself by his activity in supporting the part of the Empress. He served with applause under Marshal Romanzof, in his campaign against the Turks, and was deputed by Count Peter Panin to deliver the keys of Bender to the Empress, when it capitulated to the Russians, in 1770. Before this period Potemkin affected a violent attachment to the Empress; and in the private audience, when he presented the keys, made a declaration of it in terms so warm, and with gestures so extravagant, as seemed to indicate that love had deranged his intellects. Catharine, at this time prepossessed in favour of Orlof, paid little attention to mere marks of passion, which she overlooked and forgave; yet they operated to his advantage when he was afterwards introduced as a favourite by Alexey Orlof, on the dismissal of his brother, with a view to counteract the cabals of Panin and Romanzof. Potemkin, however, continued to occupy that post only 15 months. He received the usual order to absent himself from court; but he soon after contrived to regain his political influence, though compelled to yield to a new favourite. From this time he managed so as to maintain an ascendancy over the counsels of the Empress, and introduced and dismissed the successive favourites according to his own caprice. While Count Panin remained in favour, the power of Potemkin was counterbalanced by his influence; but on his disgrace, it rose superior to every kind of controul. He was perfectly well acquainted with the temper and disposition of the Empress. In his correspondence with her he affected a great spirit of independence; returned the most laconic answers to pages written by her own hand, and governed her no less by remonstrating against her weaknesses, than by indulging her passions. While such was the extent of his influence, it will excite no surprize that his honours, titles, and employments, should exceed in number and distinction those ever before possessed by any subject. He was dignified with all the Russian orders of knighthood, and the principal orders of Prussia, Sweden, and Poland. He was field-marshal, commander in chief, and inspector general of all the Russian forces, colonel of the Preobashinski guards, and of three regiments of cuirassiers, grenadiers, and dragoons, and president of the college of war. He was grand admiral of the Euxine and Cas-

pian seas, grand hetman of the Cossacks, and governor general of the provinces of Ekatharinaslaf and Taurida. He was also created a prince of the German empire. His revenues corresponded to his dignities: he received during his time of favour large estates, and nine millions of roubles in money; he was lord over 40,000 peasants in Polish Russia, and five thousand in Russia; he had also a pension of seventy-five thousand roubles, and thirty thousand for his table. Being considerably involved in debt by losses at play, he took an advance of pension for ten years; but was gratified by the Empress with the continuance of his salary. This income, however, extraordinary as it may appear, was far from being adequate to his unbounded expences. During his campaigns, his march was constantly preceded by an English gardener and six hundred assistants, who formed a garden in the spot where the tent of the prince was pitched, even if he continued only a day. Walks of sand or gravel were laid out, and decorated with borders of flowers; trees and shrubs of all sorts and sizes were transplanted, and ornamental buildings were imitated by temporary wooden structures. If his stay was protracted, the withered trees were removed, and fresh plantations substituted in their stead. If the adjacent country produced no wood, shrubs and limbs of forest trees were conveyed from a considerable distance. He purchased enormous quantities of diamonds, with which he ornamented his dress; and sometimes he even amused himself with arranging them in various figures, and tossing them, with a sort of childish satisfaction, from one hand to another. He lavished immense sums on his numerous mistresses, and expended still more on buildings, which he never inhabited, or never used but for the purpose of giving magnificent entertainments and fetes. To supply these expences, and gratify his passion for accumulating riches, he drew on the treasury for sums to an unlimited amount, and none of his drafts were ever rejected. He died during the negotiations for peace at the close of the successful campaign against the Turks. At the congress of Yassy he was attacked by an epidemical distemper, which he increased by every species of intemperance; and on his journey from Yassy to Nicolaief, being siezed with a violent cholic, he alighted from his carriage, and throwing himself on the ground, expired in convulsions. When the Empress heard of his death, she was at first much affected; but she soon recovered, and seemed to be pleased with her emancipation from his influence. Potemkin

was clumsy in his person, but of herculean size and strength. A defect in his eye rendered his countenance lowering and forbidding; and his first address was not only awkward and embarrassed, but even timid and distant. In mixed companies, and with strangers, he was silent and reserved; but among those with whom he was intimate, he was affable, cheerful, and indulged in mimicry and sarcastic raillery, in which he excelled. He was extremely attached to religious ceremonies, particularly to the pomp of the Greek church, and was well versed in ecclesiastical matters. When discontented with the court, or vexed with the cabals formed against him, he often expressed an intention to retire, and affected an inclination to become a monk. He treated the Russian nobles with great haughtiness; but was attentive and even affable to foreigners, when his first reserve was worn off. In domestic life, he was kind to his servants, and would not suffer them to be beaten according to the custom of the country, though fully aware that he was worse served for this mild treatment. He was singularly voracious, as well as capricious, in his appetite. Besides his usual meals, in which he devoured without distinction the most common as well as the most costly dishes, he was continually eating small patés and biscuits, of which he had a constant supply placed even at his bed-side. He was by nature and habit extremely indolent, and often neglected the most important business; but when roused to exertion, his activity was as remarkable as his supineness. He sometimes started from his luxurious life at Petersburg, and with scarcely a moment's notice, travelled like a courier night and day, in a common kibitka; and in these journeys he adopted the food of the Russian peasants until he reached the place of his destination, when he returned to his customary mode of living. He was fond of wild and expensive schemes, and was always surrounded with projectors, who continually duped and deceived him. This singular man, with all his faults and vices, encouraged commerce and manufactures; was a great patron of learning, and promoted, in a particular manner, the study of Greek literature. He possessed a quick comprehension and a surprising memory; yet his knowledge of books, though general, was superficial. His reading was confined chiefly to the French belles-lettres, and translations of the classics, particularly Plutarch, and to Russian authors on religious ceremonies; but the information which he drew from persons of eminence in every profession was prodigious.

A well drawn character of this extraordinary man by M. de Segur, French ambassador at Petersburg, may be seen in Castera's *Vie de Catherine II.* and in the third volume of Tooke's translation. *Coxe's travels in Russia.* — J.

POTHIER, ROBERT-JOSEPH, an estimable French writer on legal subjects, born at Orleans in 1699, was professor of law in the university of that city. His first studies were directed to Roman jurisprudence, his zeal for the elucidation of which induced him to hold weekly conferences on the subject at his own house. He then turned his attention to French law, of which, without any solicitation on his part, he was appointed professor by chancellor d'Aguesseau; and in order to excite the emulation of students, he established prizes for proofs of proficiency. He died, unmarried, in 1772, with a character not less respectable for morals, than for learning and industry. His works on Roman and French law were very numerous. Among the principal are "Pandectæ Justinianæ," 3 vols. fol. 1748; separate treatises on various species of contracts; "Coutume du Duché d'Orleans," 4to., 1773; "Traité des Fiefs," 2 vols. 12mo., 1776; "Posthumous Works," in 3 vols. 4to. *Nouv. Dict. Hist.* — A.

POTT, JOHN HENRY, an excellent chemist, was born in 1692 at Halberstadt, in which city his father was King's counsellor, and canon of one of the chapters. He entered at the university of Halle in 1709, his destination then being the theological profession; but a decided taste for chemistry rendered that science the principal object of his pursuit, and he had the advantage of studying it under the celebrated Stahl, then a professor in that university. He changed his intended profession for that of physic, and in 1716 took the degree of doctor. The subject of his inaugural dissertation, which he maintained under Frederic Hoffman, was "The Sulphurs of Metals," in which he paved the way to an improved theory of chemistry; and by a number of curious experiments and new ideas set forth with the greatest precision, at once gave himself a rank among the most enlightened chemists of the age. It was Pott's first intention to unite the practice of physic with his chemical pursuits, and for that purpose he returned to his native place; but unable to exist out of his laboratory, he went back to Halle, where he published another fruit of his experimental researches in an inaugural dissertation composed in 1720 for his brother Dr. Augustus Frederic Pott, under the title of "The Anatomy of Orpiment."

In consequence of the settlement by marriage of one of his sisters at Berlin, he paid a visit to that capital, where his merit procured him a reception which fixed him in the place. The Royal Society first admitted him among its members, and soon after he was appointed to the chair of professor of theoretic chemistry in the medical college newly established there. In that capacity he drew up, according to the custom of various foreign universities, the inaugural theses of several candidates for degrees, which he afterwards collected into a volume printed in 1738. These relate chiefly to peculiar solutions of bodies, to terra foliata tartari, the vinous vitriolic acid, and the nitrous acid, and they added to the just reputation he had acquired. Although he had declined the practice of medicine, he was frequently importuned to attend persons who had imbibed a confidence in his skill, and their number was augmented by his disinterestedness. The King (father of Frederic the Great) likewise several times sent him into the provinces to attend, in dangerous diseases, patients whom he honoured with his particular regard. Pott, however, considered these avocations as so many interruptions in the pursuit to which his whole soul was devoted, and at length he made a resolution to decline all other engagements. His sphere of employment was extended on the death of Neumann in 1737, whom he succeeded in the professorship of practical chemistry, and the direction of the royal laboratory of pharmacy. From that time he joined to his other labours the composition of a number of papers, which first appeared in the memoirs of the Royal Society and Royal Academy of Berlin, and of which from time to time he published collections. These amounted to 31, and made a very valuable addition to the stock of chemical knowledge. But the most considerable of his works, and that on which his fame is principally founded, is his "Lithogeognosia," or Treatise on Stones and Earths, 3 vols. 8vo., 1754. The number of experiments and analyses which are its basis is almost incredible, and it is difficult to comprehend how a single man, with any degree of industry, could perform so much in so short a period. He was principally incited to these labours by the King's wish that he would employ himself in discovering the secret of the Saxon porcelain. For this purpose he procured from all parts specimens of earths similar to those employed at Meissen, and mixed them in all kinds of proportions and in all degrees of heat, till in eight years his experiments reached the number

of 30,000, at an expence of 6000 crowns. It was impossible that a man of his ability in such a course should not acquire a knowledge of those substances much superior to that of former chemists; and in fact he may be regarded as the principal source of all that is known of the nature of earths, and their mutual action upon each other. His improvements upon the construction of furnaces for intense heats, and his processes for composition and analysis, have greatly promoted the advancement of practical chemistry; while the clearness of his language and method, and the solidity and extent of his erudition, have rendered his works excellent examples of true science.

M. Pott appears to have been but slenderly remunerated for his public labours. He had, indeed, an exclusive privilege for the supply of the army with the mixed metal tombac, which he first introduced into Germany, but having no talents for business, he sold it for a trifling sum. He had an unfortunate quarrel with Eller, first physician to the King, and director of the physical department in the Academy, which produced a long and acrimonious controversy, and was the cause of Pott's secession from the academical meetings after the year 1754. It was also the cause of the loss of a work to which he had devoted the experimental labours of several years, and which was to have been entitled "Metaschematismus Sallium," its subject being the conversion of salts. The materials for this he destroyed, probably in some paroxysm of exasperation; for in general he was obliging and communicative, and he maintained a correspondence with the friends of chemical science throughout Europe. One of these was the Regent Duke of Orleans, with whom he had a regular epistolary commerce for several years. He received various offers to settle in foreign countries, but he refused them all, chusing to live in the bosom of his own family, amidst his habitual occupations. His frame of body and mind equally fitted him for labour, and he persisted to the close of his life in that intense application which was become part of his nature. Worn out by length of years, he quietly expired in March 1777, at the age of 85, being a widower with some surviving daughters. *Eloge de M. Pott in Mem. de S' Acad. R. de Berlin.*

POTT, PERCIVALL, an eminent surgeon, and valuable chirurgical writer, was born in London in December 1713. His father died when he was only four years old, leaving a widow and this child with a very narrow provision for their support. The merit of Mrs. Pott interested

her friends in her favour, and Dr. Wilcox, Bishop of Rochester, a distant relation, took her son under his protection. He received his early education at a school in Kent; and having shewn, as he grew up, a strong propensity to the profession of surgery, he was apprenticed to Mr. Nourse, one of the surgeons of St. Bartholomew's hospital. In this situation he had not only the advantage of seeing a very extensive practice, but that of acquiring exact anatomical knowledge by preparing for demonstration the subjects used by Mr. Nourse in his lectures. He likewise improved his mind by the assiduous study of all the authors in his own profession, as well as of writers in other branches of science and literature; and what he read, a faithful memory enabled him to retain. On the conclusion of his apprenticeship, in 1736, he settled for himself in Fenchurch-street, taking his mother, and her daughter by a former husband, to live with him. His talents, both social and professional, soon brought him into notice; and at an early period he contracted friendships with many eminent characters among his contemporaries, which continued unchanged through life. In 1745 he was elected an assistant surgeon, and in 1749 one of the principal surgeons, of St. Bartholomew's hospital, and the road was thus opened to him to all the distinction his industry and abilities could command. He appeared, from his commencement of practice, a patron of that milder method of chirurgical treatment which has now fully taken place of the former severity. Mr. Pott was not one of those who commence authors previously to experience, for till his 43d year he had only communicated a case of tumour by which the bones were softened, to the Royal Society, published in the 41st volume, part 2d., of its transactions. In that year, 1756, he suffered a compound fracture of the leg, in consequence of a fall from his horse; and, during the necessary confinement of his cure, he employed himself in drawing up a "Treatise on Ruptures," published at the close of the same year. This work had the merit of presenting, in clear and correct language, a more accurate account of that common complaint than had hitherto appeared. It was well received, and placed him in a very respectable rank as a professional writer. This treatise was followed in the next year with "An Account of a particular Kind of Rupture," the Hernia Congenita, which involved him in a controversy with Dr. William Hunter, on the ground of priority of discovery. From this period he continued

almost during life at short intervals to enrich the art of surgery by publications, which were the result as well of much reading and meditation, as of extensive experience. These were, "Observations on the Fistula Lachrymalis," 1758; "Observations on the Nature and Consequences of Wounds and Contusions of the Head, Fractures of the Skull, Contusions of the Brain, &c.," 1760; "Practical Remarks on the Hydrocele," 1762; "Remarks on the Fistula in Ano," 1765; "General Remarks on Fractures and Dislocations," annexed in 1768 to a new edition of his work on Wounds of the Head; "On the Cure of Hydrocele by Seton," 1772; "Chirurgical Observations relative to the Cataract, the Polypus of the Nose, the Cancer of the Scrotum, the different Kinds of Ruptures, and Mortification of the Toes and Feet," 1775; "Remarks on that Kind of Palsy of the Limbs which attends Curvature of the Spine," 1779; "Further Remarks on the same," 1783. These various publications justly placed him among those surgeons to whom the art is most indebted for its advancement; being all written with singular perspicuity and intelligence, generally founded on the most solid principles, and inculcating a simple and decisive mode of practice. As an improver he perhaps stands highest in his work on Fistulas, the treatment of which he reformed from great complexity and severity to ease and simplicity; and in his history and method of cure of the caries of the vertebræ, occasioning the loss of motion in the lower extremities.

To return to biographical narrative—Mr. Pott married in 1746 the daughter of Robert Crutenden, Esq., a lady of excellent sense, with whom he passed his life in perfect harmony, and who brought him four sons and four daughters. In 1764 he was elected a fellow of the Royal Society, and at the same time presented it with a curious case of hernia of the bladder, including a stone, which is printed in the 54th volume of the Transactions. About 1765, he began, at his house in Watling street, a course of lectures on surgery which were numerous attended, and made a valuable addition to the opportunities for professional improvement afforded by the metropolis. His increasing practice caused him, in 1767, to remove to the central situation of Lincoln's Inn Fields, which, eight years afterwards, he exchanged for Hanover-square; and at that period he might be regarded as at the summit of reputation, at home and abroad. In 1787, he resigned his office at St. Bartholomew's Hospital,

which he had held about 40 years with the highest credit; and, in December 1788, he closed his active and useful life at the age of 75. As a practitioner in surgery, Mr. Pott was distinguished by sound judgment, cool determination, and manual dexterity. He was above all artifice, and gave his opinion with great frankness and prompt decision. His works have been printed more than once collectively in three volumes, 8vo. *Earle's Life of Mr. Pott, prefixed to his Works.* — A.

POTTER, JOHN, Archbishop of Canterbury, was born about the year 1674, at Wakefield, in which town his father kept a linen-draper's shop. He received his school education at his native place, and at the age of 14 was sufficiently advanced to be sent to Oxford, where he was entered of University-college. His early progress in Greek literature was displayed by a publication in 1693 for the use of students, consisting of notes and various readings to Plutarch's treatise "De Audiendis Poetis," and Basil's "Oration on the most advantageous Mode of studying Greek authors." He was soon after chosen fellow of Lincoln-college, and taking his master's degree, he went into orders. In 1697 he gave further proof of his profound knowledge of the Greek language, by publishing an elaborate edition of that obscure author Lycophron. In the same and the following year he published the two volumes of his "Archæologia Græca," which became a standard work upon Grecian antiquities. By these writings he established his reputation at home and abroad as a man of classical erudition, and paved the way for his advancement in his own profession. In 1704 he was appointed chaplain to Archbishop Tension, with whom he took up his residence at Lambeth; and in 1706 he proceeded to the degree of D.D. and was made chaplain in ordinary to Queen Anne. He now began to apply his learning to topics connected with his situation; and in 1707 published "A Discourse of Church Government," the purpose of which was to support ecclesiastical authority as distinct from that of the state, and to prove the divine institution of episcopacy. This assertion of high church principles did not prevent Dr. Potter from being regarded as a whig; and when, in the subsequent year, by the Duke of Marlborough's interest, he was chosen to succeed Dr. Jane as regius professor of divinity at Oxford, and canon of Christ-church, against the competition of Dr. Smallridge, the circumstance was considered as a triumph by the whig party. In 1715 he was created

VOL. VIII.

Bishop of Oxford by George I., at the same time retaining his divinity chair, the duties of which he fulfilled with great assiduity. In that year he published a valuable edition of the "Works of Clemens Alexandrinus," to which he contributed an entire new version of the "Cohortations." When Dr. Hoadly, Bishop of Bangor, made public those opinions which brought upon him such a storm of controversy from his brethren of the English church, Dr. Potter was one of the combatants, having in a charge to his clergy thought proper to warn them against some of that prelate's opinions respecting religious sincerity. Hoadly answered, and Potter replied, in a strain of warmth beyond the usual moderation of his character. On the accession of George II., Dr. Potter was appointed to preach the coronation sermon, and was regarded as much in favour with the King and Queen. Upon the death of Dr. Wake in 1736-7, he was promoted to the Archbishopric of Canterbury, which high station he occupied with distinction, till his death in 1747, at the age of 73. He was married, and had a numerous family, of whom two sons and three daughters survived him.

Dr. Potter was regarded as zealously attached to the doctrine and constitution of his church, and vigilant in guarding it from the attacks of adversaries. He was a man of order and regularity, who governed his affairs with due economy, yet was not neglectful of the dignity belonging to his station. On this account he has undergone the censure of pride and haughtiness from Whiston, whose ideas were drawn from the primitive church, the situation of which was totally different from that of modern establishments. That writer also charges him with court adulation, and neglect of Christian discipline, whilst at the same time strenuously resisting all attempts at further reformation in doctrine; but on this head there is no reason to suppose him insincere. His "Theological Works" were published collectively in 3 vols. 8vo., Oxford, 1753. *Biogr. Britan.* — A.

POTTER, PAUL, an eminent painter, was born in 1625 at Enkhuysen, where his father followed the same profession. Paul applied to the art with so much industry and capacity, that he had acquired distinction in it, at the age of 15. His subjects were landscapes, enriched with animals of the domestic kind, which he painted with a truth of delineation, delicacy of finishing, and beauty of colouring, that have scarcely been equalled. All the parts of his

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landscapes are touched with spirit and freedom, and the loose and negligent foliage of his trees is characteristic of his manner. He was very industrious, and such an attentive observer of nature, that he never walked into the fields without a book in which he entered sketches, to be afterwards transferred to his pictures. In 1650 he married the daughter of an eminent architect at the Hague, and was introduced by his father-in-law to the best company. His polite manners and agreeable conversation rendered him acceptable to persons of rank and education, and Prince Maurice of Orange was accustomed to come and see him work. His wife's disposition to gallantry augmented the number of his visitors; and a story is told of his having imitated the example of Vulcan by entangling in a net the lady and one of her lovers, and exposing them bound to the laughter of the rest. It is added, that his good-nature led him to pardon his frail spouse, who became at least more cautious from the event. In 1652 he remained to Amsterdam, where he died in 1654, at the age of 29, exhausted by his labours. His works are rare, and bear a high price, and scarcely any master of the Dutch school stands higher in reputation. In winter he employed himself in making etchings from his designs, several of which he published, and they are much sought after by collectors. *D'Argenville. Pilkington.*—A.

POUGET, FRANCIS-AMÉ, a learned French divine and esteemed theological writer in the 17th and early part of the 18th century, was born at Montpellier, in the year 1666. He was educated at the university of Paris, where he was admitted to the degree of doctor by the faculty of the Sorbonne, and appointed Vicar of the parish of St. Roch. In the latter capacity he was the instrument of bringing about the conversion of the celebrated La Fontaine; of which he drew up a detailed and curious account, which was published in the first volume of Father Desmolets "Memoirs of Literature and of History." He was placed by Colbert, Bishop of Montpellier, at the head of his seminary for the education of young ecclesiastics; and he discharged the duties of that appointment in the most able and satisfactory manner, benefiting his pupils not only by the excellence of his instructions, but by the admirable model of virtue and piety which he exhibited in his own conduct. Afterwards he appears to have presided over a similar seminary in the diocese of St. Malo, and was nominated Abbot of Chambon. In the year 1696, or 1697, he entered into the congregation of the priests of

the Oratory; and he died in their house of St. Magloire at Paris, in 1723, in the 58th year of his age. Among the works of which he was the author, or editor, that in highest estimation is entitled, "Instructions, in the Form of a Catechism, drawn up by Order of M. Joachim Colbert, Bishop of Montpellier," 1702, 4to., and in the same year in 5 vols. 12mo. On this work, which is a kind of system of doctrinal and practical divinity, according to the tenets and rites of the Catholic church, the writers of that communion bestow very high commendation. Christianity, they tell us, appears in it in all its majesty, the author deducing its sacred truths from the language of Scripture, the decisions of councils, and the testimony of the fathers; and they recommend his performance, on account of the unrivalled perspicuity, precision, and elegant simplicity, with which it explains and enforces the doctrines of religion, Christian morality, and the ceremonies and usages of the church. It has undergone a vast number of impressions, and been translated into the Italian and Spanish languages. Towards the latter part of his life father Pouget translated it into Latin, with considerable additions; but it did not make its appearance in this form till after the death of the author, when father Desmolets published it in 1725, under the title of, "Franc. Amati Pouget Institutiones Catholicæ, in Modum Catechesos, ex Gallico ejusdem Auctoris ab ipso met in Linguam Latinam conversæ, et Sacræ Scripturæ et Traditionis Testimoniis confirmatæ," in 2 vols. folio. Our author took a share in preparing for publication, "The Breviary of Narbonne;" "The works of St. Jerome," conjointly with Father Martianay; the "Analecta Græca," with Father Montfaucon; "Christian Instructions relative to the Duties of Knights of Malta," &c.; and he published in 1714, "A Letter to M. Cardinal de Noailles, Archbishop of Paris, on the subject of the Bull *Unigenitus*," in 12mo. *Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. and Crit.*—M.

POULLE, LEWIS, a celebrated French pulpit-orator in the 18th century, was born at Avignon, in the year 1702. Poetry and eloquence were the favourite subjects of his studies; and, as he possessed a happy imagination, he cultivated both with success, but particularly the latter. Concerning his poetical effusions we have no other information, than that he gained the prizes awarded in this line by the academy of Toulouse, in the years 1732 and 1733. Having embraced the clerical profession, he acquired great celebrity as a preacher;

and his fame having reached the court, he was appointed preacher to the King, and made Abbot-commendatary of Nogent. The characteristics by which he was distinguished were, a lively, noble, and rapid eloquence, grand and brilliant imagery, and sometimes striking sentiments; but his metaphors were too often forced, and in his pursuit of the beautiful, he was neglectful of simplicity and pathos. From indulging to his natural indolence, likewise, which led him to confine his reading to the Scriptures and a small number of poets and orators, he was deficient in that knowledge which would have enabled him to enter thoroughly into the subjects of his discourses. With all his faults, however, so fertile was his imagination, and so impressive were the charms of his delivery, that he retained his popularity to an advanced period of life. He died at his native place, in 1781, at the age of 79. The only remaining specimens of his eloquence are two volumes of "Sermons," published in 1778, 12mo., which have been repeatedly printed, and are much admired in France. They are distinguished by the excellences and defects which we have already attributed to the author. One circumstance related concerning him, by the Baron de Sainte Croix, in his "Eloge de l'Abbé Paulle," is too extraordinary to be omitted. He states, that before the author wrote these sermons for the press, he never committed any of his discourses to paper, but that his memory was, for forty years, the sole repository of his numerous compositions. He adds, that the author was a man of virtue without ostentation, of an obliging disposition, and truly liberal and candid, but without indifference; that he lived very happily, and deserved such fortune, since the prospect of the felicity of others yielded him the truest enjoyment. *Nouv. Dict. Hist.* — M.

POUPART, FRANCIS, a physician and anatomist, was born in 1661 at Mans. After a preliminary education under the fathers of the Oratory in that city, he went to Paris, where he applied with ardour to the study of natural history, to which he joined those of surgery and anatomy. The narrowness of his circumstances did not prevent him from employing himself assiduously in dissecting many animals of the tribes of insects and vermes, which he examined with great minuteness; at the same time he attended to professional studies with a view to practice. He took the degree of M. D. at Rheims, and in 1699 was admitted to the Academy of Sciences as pupil of the anatomist Mery. Although he never rose above indigence,

he supported his lot with philosophical tranquillity, and had made himself advantageously known by his writings, when he died at Paris, in 1709. Several of his papers are printed in the *Journal des Savans*, from 1693 to 1698, in the *Memoires de l'Acad. des Sciences*, and in the *Philosophical Transactions*. They chiefly relate to comparative anatomy, as that of the snail, the leech, the ant-lion, the muscle, &c. His name is also attached to a ligament at the base of the human abdomen which he described, but which had before been noticed by Fallopius. He was likewise the author of a *Chirurgie Complette*, 1695, 12mo. which has been confounded with a work under the same title by Le Clerc. *Halleri Bibl. Anat. and Chirurg.* *Eloy Dict.* — A.

POURCHOT, EDMUND, an eminent French professor of philosophy in the 17th and early part of the 18th century, was born at Poilly, a village in the diocese of Sens, and near Auxerre, in the year 1651. He was instructed in grammar-learning at Auxerre, where a physician who had cured him of a bad disorder, pleased with his disposition and the ardent thirst for knowledge which he discovered, recommended that he should be sent to pursue his studies at the University of Paris. Accordingly, through the interest of the Archdeacon of Auxerre, he was received into the College des Grassins, upon a foundation for students of the diocese of Sens. In this seminary he distinguished himself by his diligence and proficiency, particularly in the study of philosophy, and afforded evidence of talents which might one day raise him to the first places in the University. In the year 1673, he was admitted to the degree of M. A. The ability with which he performed his exercises on that occasion, induced M. Le Tourneux, the chaplain of the College, to cultivate his acquaintance. By that gentleman's advice he studied the Greek language, of which he was before ignorant, and he revised the Latin authors which he had read; but without neglecting his philosophy, to which he wished him to pay his principal attention. The same friend recommended him to M. Arnaud, in the capacity of private tutor for his nephew; and this connection introduced him to the acquaintance of the gentlemen of Port-Royal, whose advice determined him to direct his views towards an establishment in the University. In the year 1677, he was appointed professor of philosophy in his own college, whither his reputation soon attracted a multitude of students; and at the opening of the College des Quatre Nations, he accepted the

invitation of the superiors to fill the philosophical chair in that seminary.

At the time when M. Pourchot commenced his career of professor, the peripatetic doctrine had long held unrivalled possession of all the schools in the University, and the authority of Aristotle was scarcely considered subordinate to that of Jesus Christ. The followers of the church of Rome, in particular, zealously maintained it, on account of the assistance which its dialectics afforded them in defence of the established system. M. Pourchot, however, soon became dissatisfied with this philosophy, and fully persuaded of its inutility in the investigation of truth. He, therefore, renounced the authority of the Stagyrice, and embraced the method of Des Cartes, applying mathematical principles and reasonings to the discovery of physical and moral truths. Adopting the leading tenets of that philosopher, and the logic of Port-Royal, he drew up a new system of philosophy, in which his object was to substitute good sense and right reason in the room of the ridiculous subtleties which before his time had been taught *ex cathedra*. Bold as was the undertaking, he ventured on this ground to introduce a reform into the schools, and to combat the ideas and prejudices which had been so long received. The philosophy of M. Pourchot excited a violent opposition among the professors of that University, who formed cabals, which were busily employed in sounding the alarm of its dangerous and pernicious tendency. Its admirers, however, both within and without the University, rapidly increased in number; and to this circumstance a satirical piece on the subject, published by Despreaux, did not a little contribute. In that piece, drawn up in the form of a burlesque Arrêt, he denounced "certain *Quidams*, who without permission assumed the titles of Gassendists, Cartesians, Malebranchists, and Pourchotists," asseditious persons, &c. The ridicule with which this Arrêt treated the ancient prejudices, soon broke up the parties which were formed in the University against the new philosophy, and in a little time the peripatetic system had few partizans, excepting among some of the old professors. In the mean time M. Pourchot had published his system, under the title of "*Institutiones Philosophicæ*," &c. which was aniversally applauded, and met with an astonishing sale. In drawing it up the author, that he might not appear to treat with unbecoming contempt, questions which were considered to be of the greatest importance in the schools, made a

kind of collection, distinct from the body of his work, under the title of "*Series Disputationum Scholasticarum*," which he used jocularly to call "the method of playing the Fool." For an account of the controversial pieces to which the appearance of this work gave rise, we refer our readers to Moreri.

M. Pourchot's reputation as a philosopher now stood so high, that his lectures were always attended by an immense concourse of students. The most celebrated literary characters of his time were also eager to court his acquaintance. Racine, Despreaux, Mabillon, Dupin, Baillet, Montfaucon, and Santeul were his intimate associates. He was honoured with the esteem of M. Bossuet and M. de Fenelon. The latter offered to use all his interest to procure for him the appointment of tutor to the younger branches of the royal family; but the advise of Bossuet, as well as his own inclination, induced our author to decline the good prelate's proposal, and to reserve his talents for the service of the University. By that body he was considered as one of their most zealous and useful members, and one of their brightest ornaments. As a proof of their high respect for him it is sufficient to state, that he was seven times chosen to fill the post of rector, and that he held that of Syndic for the long space of forty years. He was also honoured by them with the degree of licentiate in civil and canon law. M. Pourchot was steadily attached to the interests of religion, and entertained so great a regard for the sacred writings, that at an advanced age he applied to the study of the Hebrew language, with a degree of ardour which enabled him soon to become master of it. The method which he followed was that of M. Masclef, with whom he lived in habits of intimate friendship. From this time he was induced, out of a pure regard to the public good, and the benefit of the divinity students in the University, to deliver courses of public lectures on the Hebrew language at the College of St. Barbe. In the midst of these new studies, and the continual engagements to which he was called by his office of Syndic, he found leisure to improve his "*Philosophical Institutions*," of which he was preparing a fourth edition for the press, when his eye-sight entirely failed. He survived this event between two and three years, and died at Paris in 1734, in the 83d year of his age. Besides his "*Institutiones Philosophicæ*," which were published in 4to. and also in 5 vols. 12mo. M. Pourchot was the author of numerous "Discourses,"

which were given to the public in the "Acts" of the University; and various "Memoirs," the subjects of which may be seen in the first of our authorities. He likewise assisted his friend Masclef in greatly improving the second edition of his "*Grammatica Hebraica*," not only by his corrections of that author's style, but by furnishing him with a considerable part of the materials for the long *prolegomena* prefixed to the second volume, and aiding him in drawing up the Chaldee, Syriac, and Samaritan grammars, which that edition contains. *Moreri. Nouv. Dict. Hist.*—M.

POUSSIN, NICHOLAS, a painter of great celebrity, was born in 1594, at Andeley, in Normandy, of an ancient but reduced family. Having chosen painting for his profession, he studied under different masters, but of little eminence, at Paris, and afterwards practised his art under various discouragements in the provinces. His great desire was to visit Italy for improvement; but on his first attempt he got no farther than Florence, whence he was obliged speedily to return. At length, having attracted the notice of the Cavalier Marini at Paris, he joined that poet at Rome in 1623, and was introduced by him to Cardinal Barberini. The death of Marini and the absence of the Cardinal, deprived him of his patrons, and he was reduced to model antiques for a maintenance, with his fellow-lodgers Algardi and Francis le Quenoy. He was not, however, to be discouraged; and he applied with ardour to all the branches of his art, and studied the works of Titian, Raphael, and Domenichino, the last of whom was his favourite master. For a time he attempted to imitate the colouring of Titian; but a taste for the antique at length predominated, and he gave himself up to that *learned* style by which he is distinguished. History, as the noblest branch of painting, was that in which he aimed to excel, and he drew his subjects in part from the poets and historians of antiquity. In all these, he was a most accurate observer of costume, and he generally decorated his back-grounds with pieces of architecture copied from the remains of antiquity in Rome and its vicinity. On the return of Cardinal Barberini, he painted for him one of his finest pieces, the death of Germanicus, which, with other works, so well established his reputation, that Cardinal Richelieu engaged Louis XIII. to recal him to France, in 1640, in order to paint the gallery of the Louvre. He was received with distinction, and honoured with the title of first painter to the King, with a

suitable pension. The envy of competitors, however, gave him so much molestation, that in 1642 he returned to Rome, under the pretext of bringing away his wife; and both the King and the Cardinal dying in the following year, he determined to continue at Rome, which capital was his abode during the remainder of his life. It is asserted that his pension was paid him under Louis XIV., yet he appears to have lived in a very humble style, which, however, might, in part, be his choice, since he was truly philosophical in his character, and prized his art for its own sake, rather than for its emoluments. He did not even keep a single footman; and when a Cardinal, whom, after receiving his visit, he conducted home with a lantern in his hand, expressed his concern at seeing him without a servant, Poussin replied, "I pity your Eminence much more for having so many." His conversation was of a learned and elevated cast, and was much valued by the acquaintance who used to meet him in his morning and evening walks on the esplanade of Santa Trinità in Monte, near his house. Though qualified by his knowledge and genius to take the lead, he was polite and condescending, and made a point of living well with all the world.

As an artist, Poussin imitated no particular master, but adopted a style of his own, founded, indeed, upon an assiduous study of the antique, which to him stood in the place of the observation of nature. It was only in the landscapes which formed the back-grounds of his pictures that he copied nature, which he did with great truth and delicacy. His human figures are generally in their forms to be traced to antique sculptures, whence they have a kind of marble hardness and stiffness; yet they are frequently sublime and pathetic in their expression, and few history painters have told their stories with more force and perspicuity. His works are full of thought, and have given him the appellation of "*le peintre des gens d'esprit*." Sometimes, indeed, he has attempted to express what is beyond the power of the pencil, and his learning is occasionally displayed with ostentation. His attention was so much fixed upon design, that he neglected colouring, and in that part of the art he is more defective than almost any master of equal celebrity: his colouring is cold, hard, and unnatural, except in the objects which he really copied from nature. Poussin painted few great works, but mostly confined himself to easel pictures, for which his prices were very moderate. He worked in solitude,

without pupils, and finished all with his own hand. The productions of his declining years are much inferior in point of execution to his earlier pieces. He became paralytic before his death, which took place at Rome, in 1665, at the age of 71. By his wife, a native of Rome, he left no children. His remains were interred in the church of St. Lorenzo in Lucina. The works of this artist are found in various collections, and bear a high value. His Germanicus, and his Sacraments, are particularly celebrated. Many of them have been engraved. *D'Argenville. Pilkington.—A.*

POUSSIN, GASPAR, a very eminent landscape painter, is said by d'Argenville, in his "Abregé des Vies, &c." to have been born in 1613 at Rome, where his father, James Dughet, a Parisian, was settled. Other authorities, however, place his birth in 1600, in France. The disposition he shewed from his earliest years for the art of painting, caused him to be placed with Nicholas Poussin, who had married his sister, and, in consequence of that alliance, he dropt his family name of Dughet, and assumed that of Poussin. Gaspar was a great lover of the country and of its sports, and a talent for exact observation rendered him a faithful copyist of all the circumstances of rural nature, so that he became one of the greatest masters of landscape upon record. He practised his art with high distinction in different parts of Italy, but his chief residence was at Rome, where he lived in celibacy, freely expending his gains in entertaining his friends, and much beloved for his social qualities. He worked with great freedom and rapidity, and is said to have finished a large piece in a single day. He particularly excelled in representing the effects of land storms, in which every tree seems agitated, and every leaf in motion. His scenery is always beautiful, decorated with simple and elegant buildings; and the distances are marked with a precision that creates a very pleasing deception. In his figures he was less happy, and they were occasionally supplied by Nicholas. Three different manners are discernible in his works, of which the second, when he was in the maturity of his powers, is the most excellent. The freshness and truth of colouring, and skilful choice and disposition of objects, in his best pieces, excite the warmest admiration, and have stamped an extraordinary value on his performances. This artist died at Rome, according to d'Argenville, in 1675; according to others, in 1663. Both accounts make the length of his life nearly the same,

viz. 62 or 63 years. The works of Gaspar are met with at Rome, and in many of the principal cabinets. He engraved eight of his own landscapes, and a series of his designs by other engravers has been published in London. *D'Argenville. Pilkington.—A.*

POUSSINES, PETER, a learned Jesuit, was born in 1609, at Lauranes in the diocese of Narbonne. He entered upon his noviciate in the society in 1624, and soon distinguished himself by his application to study. His translations from the Greek gave him a reputation which preceded him in his visit to Paris in 1638, and caused the celebrated Father Petau to admit him among his disciples. He took the vows of his order in 1642, at Toulouse, and was made professor of rhetoric in the college of that city. Five years afterwards, he had the chair of scriptural exposition in the same college; and in 1654, he was summoned by the general of the society to Rome, where he occupied the same chair. In that capital he attracted the notice of Queen Christina, then the great patroness of learned men, and was also distinguished by Cardinal Barberini. His reputation caused him to be appointed tutor in the Greek language to the young Prince des Ursins, and to the Abbé Albani, afterwards Pope Clement XI. The learned labours of Father Poussines were very various, but he made himself known principally by his translations and editions of some of the Byzantine historians. He published in 1651 the Alexiad of Anna Comnena, with a version of his own; in 1666, the History of Michael Paleologus, and in 1669-71, that of Andronicus Paleologus, by Pachymer. He had before translated Nicetas, and the sophist Polemon, and he also gave, in 1657, a version of St. Methodius. His translations have, by some critics, been censured as too paraphrastic; but it is alledged that the obscure authors of the late periods of Greek literature require to have their sense opened in order to be understood. This writer likewise communicated a number of lives of saints to the vast collections of the Jesuits of Antwerp, and many acts of councils and synods to Father Labbé's History of Councils. He wrote several dissertations on theological topics, and held a very extensive correspondence with the learned throughout Europe. He died at Toulouse in 1686, much esteemed for the simplicity of his manners, as well as for his erudition. *Moreri.—A.*

POWEL, DAVID, a learned historical antiquary, was a native of Denbighshire. He was entered at the University of Oxford about

1566, and in 1571 was transferred to the newly founded Jesus-college. After taking the degree of M.A. he entered into holy orders, and became vicar of Ruabon and a dignitary in the cathedral of St. Asaph. In 1583 he was created a doctor in divinity, and, in the following year, published "The History of Cambria, now called Wales," 4to., dedicated to Sir Philip Sidney. This work was originally composed in Latin, by Caradoc, a monk of Lancarvon, comprising a period from the reign of Cadwallader in the 7th century, to the middle of the 12th, when Caradoc flourished. After his death a record of events was kept in two Welsh abbeys to the year 1270. A translation of this history had been commenced by Humphrey Llwyd, but left unfinished. Dr. Powel completed it, and added illustrative notes, chiefly from the English historians. In 1585 he published "Annotations on Girald Barrey's Itinerary and Description of Wales," 8vo. He also corrected and published the "Historia Britannica" of Ponticus Virunnius, which is an epitome of Geoffrey of Monmouth. This learned writer died about 1590, leaving behind him several manuscripts prepared for the press, but which were never published. *Biogr. Brit. Nicolson's Hist. Libr.* — A.

POZZO, ANDREA, a painter and architect, was born at Trent in 1642. Having a strong inclination to become a painter, he put himself as pupil to an artist of some name at Milan, but soon surpassed his master. He then visited Venice and Rome for improvement, and imitated with success the tone of colouring of Rubens. In his 23d year he entered among the jesuits as a brother coadjutor; and continuing to exercise his art, he left specimens of his talents in the churches of the society in several cities of Italy. He worked with extraordinary celerity, and is said to have begun and finished the portrait of a cardinal within four hours. His principal excellence was in ornamental painting, and his cieling of St. Ignazio at Rome is a performance of extraordinary spirit and invention. He was likewise well skilled in architecture, and a great master of perspective, on which science he published two volumes at Rome in 1693 and 1700. His reputation caused him to be invited by the Emperor Leopold to Vienna, where he was very honourably received by the Imperial family, and where he ended his days in 1709. *Tiraboschi. Fuseli's Edition of Pilkington.* — A.

PRADO, JEROME, a learned Spanish jesuit

and Scripture-commentator in the 16th century, was born at Baeza, a town within the limits of what was the kingdom of Jaen, in the year 1547. He was educated at the academical seminary in his native place, where he received the degree of doctor, and applied with great diligence and success to the study of biblical literature. For some time he delivered lectures on the sacred Scriptures in that college, with great applause; and, in the year 1572, he entered into the society of Jesus. When the term of his noviciate had expired, he was sent by his superiors to their college at Cordova, where he was at first employed in teaching classical and polite learning to the younger members. Afterwards he was appointed professor of divinity and scriptural learning, and acquired very high reputation by the able manner in which he conducted himself in this department. He wrote commentaries on several of the sacred books, which were the subjects of his lectures; and, by order of Philip II. King of Spain, he undertook, in conjunction with Villalpandus, another learned jesuit, to draw up a Commentary on the Prophecy of Ezekiel. On this work he was sedulously employed during sixteen years, and then went to Rome, with his co-adjutor, for the purpose of committing it to the press. Scarcely had he arrived at that city, before he was attacked by a disease, the consequence of his laborious application, which proved fatal to him in 1595, when he was only in the 48th year of his age. In the year after his death, Villalpandus published Prado's "Commentary on the Twenty-six first Chapters of Isaiah;" to which he afterwards added his own "Commentary" on the remaining chapters, and numerous learned and curious dissertations, &c., the produce of their united labours, forming in the whole, three folio volumes. This work we shall again have occasion to notice under the article VILLALPANDUS. Prado is said to have left behind him "Commentaries" on Zecharia, Micah, the Epistles of St. Paul to the Galatians, Ephesians, Colossians, and the Hebrews, as well as "A sacred Chronology," which have not been communicated to the public. *Antonii Bibl. Scrip. Hispan. Sotwelli Bibl. Scrip. Soc. Jesu. Moreri. Nouv. Dict. Hist.* — M.

PRATEOLUS, GABRIEL, vernacularly DU PREAU, a voluminous French ecclesiastical writer in the 16th century, was born at Marcoussi, near Montl'heri, in the year 1511. He was educated at the college of Navarre, in the University of Paris, and received the degree of

doctor from the faculty of the Sorbonne. Having been ordained priest, he became incumbent of St. Saviour's at Peronne, where he died in 1588, about the age of seventy-seven. He was distinguished by the ardour of his zeal for the Catholic church, in opposition to those whom she has been pleased to stigmatize with the name of Heretics; and this spirit is predominant in his "History of the State and Success of the Church," published at Paris in 1583, in 2 vols. folio, commencing with the birth of Jesus Christ, and terminating at the year 1580. To this work was subjoined, "An Abridgment of the History of France," to the same year. Both these pieces were afterwards re-published separately, in 1604. Prateolus was also the author of "A Treatise on the Authority of Councils;" and another on the sects and opinions of Heretics, which has multiplied their number most unreasonably. The title of the last mentioned work is, "De Vitis, Sectis, et Dogmatibus, Omnium Hæreticorum, qui ab Orbe condito, ad nostra usque Tempora, et veterum et recentium Monumentis proditi sunt, Elenchus Alphabeticus, &c.," 1569, folio. For the subjects of some of his other publications, we refer to *Moreri. and Nouv. Dict. Hist.* — M.

PRAXITELES, a celebrated sculptor of antiquity, was born in Magna Græcia, and flourished about 364 B. C. somewhat prior to the age of Alexander. He excelled particularly in the working of marble, and was the author of some of the most famous statues recorded by ancient writers. Among these were two Venuses, one cloathed, the other naked. The first was purchased by the Coans, who preferred it as the most decent. The Cnidians took the rejected one, which was so exquisitely beautiful, that many persons took a voyage to the island for the sole purpose of seeing it. Nicomedes, King of Bithynia, was so desirous of possessing it, that he offered to pay all the public debts of Cnidos, which were large, as the price, but the citizens refused to part with it on any terms, regarding it as the principal glory of their state. Praxiteles was deeply enamoured of the famous courtesan Phryne, of whom he made several statues, one of which was erected at Delphi. It is said that his mistress, to whom he had promised the choice of one of his works, in order to discover which he himself most valued, ran to him one day with the false intelligence that his workshop was on fire. "I am undone (he cried) unless I save my Satyr and my Cupid." Upon this proof she took the Cupid. Many of his perform-

ances were in the Ceramicus at Athens, among the rest, the statues of Harmodius and Aristogiton, which Xerxes carried away, and Alexander, after his conquest, restored. Many were also extant at a later period in Rome. Though his most noted works were in marble, he cast many statues in metal which were much admired. He had a son of the same profession, *Cephissodorus*, who inherited his skill and fame. *Pausanias. Pliny. Lucian.* — A.

PREIS, JOACHIM FREDERIC, Swedish ambassador at the Hague, was born in 1660, at Dorpt, in Esthonia, being the youngest of sixteen children. Having lost his father when very young, he was instructed in the first principles of knowledge at home under the inspection of his mother, who spared no pains in his education, and for the prosecution of his studies he was afterwards sent to the royal school at Riga. In 1689 he repaired to Stockholm, where he was presented to Charles XI., who not only promised his favour and protection, but gave him reason to hope that he would soon be employed in some public capacity. Encouraged by this prospect, he determined to travel, that he might complete his education, and improve himself by a more extensive acquaintance with mankind. After passing some time in Germany, Holland, and England, in 1695 he went to Paris, where he turned his attention to diplomatic affairs; and with a view to fit himself for that department, he entered into the service of Palmquist, the Swedish ambassador at the French court, and assisted in his office for several years without any salary or emolument. While in this situation, he was employed in many conferences with the French minister, when the ambassador was prevented from attending to his public duty. On those occasions, though he experienced many difficulties, he acquitted himself with so much ability and address, as to acquire the esteem and confidence of his employer. In 1703, when the latter was appointed by Charles XII. envoy-extraordinary to the Hague, Preis accompanied him thither as secretary; and on Palmquist's being promoted to be Chancellor of the Court in 1715, he was acknowledged by the States-General as *Chargé d'Affaires*, without obtaining special letters of credence. The misfortunes into which Sweden had fallen at this period rendered his situation exceedingly critical and delicate, as he was often obliged to act according to the circumstances of the moment, and to pursue steps not only bold, but dangerous to himself, without either orders or instructions. He had to counteract the private

intrigues as well as the public cabals of the enemies of his country, both among the members of the republic and the Dutch merchants, and to endeavour by every means in his power to revive the fallen credit of Sweden. On this account, he found it necessary to publish a great number of anonymous works, partly to defend the conduct of the Swedish government, and partly to expose the secret views of the powers that were leagued against it. The arrest of Baron Goertz in Holland, contrary to the law of nations, threw Preis into a considerable dilemma; but he conducted himself on this event with so much address that he was invited by the Dutch government to a conference, the result of which was, that Goertz was released and suffered to depart without any public satisfaction being given for what had happened. His conduct, however, excited the displeasure of the Dutch minister to such a degree, that he endeavoured to induce Charles XII. to recall him; but the attempt did not succeed, the King returning for answer, that "he found his services still necessary." During his residence at the Hague, Preis was employed in various negotiations with other courts, respecting matters of a political as well as commercial nature; and he never hesitated, when circumstances required it, to make, both verbally and in writing, the boldest representations; but he was always so fortunate that his measures met with the warmest approbation of his sovereign. Never did he descend from the dignity which belonged to his character; never did he shew any coolness in his attachment to Sweden. Peter the Great, when at Amsterdam, was desirous to engage Preis in his service, as being a native of Esthonia, and with this view signified that he wished to have a conference with him; but to the Tzar's great astonishment, he declined both his visit and his offer. On the death of Charles XII. this able statesman was treated with no less favour by his successor Queen Ulric Eleonora, who in 1719 appointed him resident with the States-General; and the year following he was confirmed in that quality by King Frederic. In the year 1745 he had received letters patent of nobility; in 1748 he was created a knight of the Polar Star, and in 1756 was raised to the rank of baron. He died in 1759, after serving his country, under five different sovereigns, for seventy years, during fifty-seven of which he had been employed in the republic of the United Netherlands. Baron Preis possessed a sound judgment added to great penetration. He was of a serious disposition, but easy in his

manners, and could readily adapt his behaviour to that of the persons with whom he was in company. Till a late period of life he applied to business with indefatigable exertion, and his vigilance was directed to every object connected with the department to which he belonged. In his public and private conduct he was guided by the principles of religion; and the integrity of his heart was manifested in all his actions. He was fond of literary pursuits; courted the society of learned men, whatever might be their condition; and the hurry of business seldom prevented him from devoting some part of his time to study. Beloved at home, he was respected abroad, and enjoyed the friendship and esteem of the Dutch among whom he so long resided. His works, which were all anonymous and may serve to throw some light on the history of the time, are: "Lettre d'un Ami à Dantzic à un Ami à Amsterdam," 1714, 4to.; "Seconde Lettre d'un Ami à Dantzic à un Ami à Amsterdam, où l'on montre que la prétendue Liberté de Navigation, et de Commerce, sur les Villes Suedoises occupées par les Russes, est mal fondée," 1714, 4to.; "Lettre d'un Gentilhomme de Mecklenbourg à son Ami à Copenhague," *Swérin*, 1716, 4to.; "Reponse d'un Ami à Amsterdam à la Lettre de son Ami de Petersbourg," *Amst.* 1716, 4to.; "Lettre de M.N.N. à une Personne de Distinction, qui lui demande ses Sentimens sur les Imprimés qui ont paru au Sujet de l'Arrêt du Comte de Gyllenborg et Baron de Goertz, Ministres du Roi de Suede," *Ratisbonne*, 1717, 4to. *Gezelii Biographiska Lexicon.* — J.

PRESTET, JOHN, a French priest of the congregation of the Oratory, and one of the most able mathematicians of the 17th century, was born in the year 1648, at Chalons-sur-Saône, where his father filled the humble post of tipstaff to the Bayliwick. Being sent when young to Paris, in search of some employment, he was taken into the service of the celebrated father Mallebranche of the Oratory. That father, finding that he possessed a promising genius, and a strong inclination for the sciences, took upon himself the task of teaching him the mathematics. The willing pupil, whose application was incessant, soon answered the warmest expectations of his master; and in a comparatively short time he had made so great a progress, that in 1675, when he was twenty-seven years of age, he completed and published the first edition of his "Elements of the Mathematics," in one volume 4to. This was the first work of the kind which had appeared in France, and was particularly recommended by the number

of curious problems which it contained for exercising the ingenuity of young mathematicians. In the same year the author was admitted a member of the congregation of the Oratory; and he afterwards filled the mathematical chair in different seminaries belonging to the society, particularly at Angers, with great success and reputation during several years. In 1689, he published at Paris the second edition of his "Elements," greatly improved and enlarged into 2 vols. 4to. Being soon afterwards rallied on the subject of his having been the servant of father Mallebranche, and conceiving that he was regarded with contempt by the congregation on that account, he quitted the society. However, his friends were not long in satisfying him that there was no ground for his suspicion; upon which he re-entered the congregation in 1690, and died at their house at Marennés in the same year, about the age of forty-two. *Moreri. Nouv. Dict. Hist. — M.*

PRESTRE, see VAUBAN.

PRETI, GIROLAMO, an Italian poet of the 17th century, was the son of Alessandro Preti, a Tuscan, and knight of St. Stephen. He was brought up as a page in the court of Alfonso II., Duke of Ferrara, and afterwards lived with Prince Doria at Genoa. His father had destined him to the legal profession, but a taste for poetry disgusted him with the dry study of the code, and he applied himself entirely to the composition of Italian verse, in the style of Marini and Achillini. Whilst that manner was in vogue, Preti was one of the most admired poets of his time, and his works were read throughout Europe, and translated into various modern languages. They are, however, chiefly distinguished by the insipid conceits and unnatural turns which a purer taste has since discarded, and are consequently fallen into neglect. Preti acquired the favour of the court of Rome, and was appointed by Cardinal Fr. Barberini his secretary in his legation to Spain. He died upon the journey, at Barcelona, of a fever, in 1626, being in the flower of his age. *Baillet. Moreri. Tiraboschi. — A.*

PRETI, MATTEO, surnamed IL CALABRESE, a painter of eminence, was born in 1613 at Taverna in Calabria. Led by natural inclination to the study of design, he went to Rome, where his brother Gregorio was head of the academy of St. Luke, and there employed himself in copying the great works of art. The fame of Guercino drew him to Bologna, where he studied under that master, and copied his style, but not servilely, for he sought improve-

ment in the schools of Venice and other places. He practised fresco long before he attempted colours, and distinguished himself in foreshortening and the chiaro-scuro. He was a great traveller, and visited France, Germany, and Flanders, in which last country he was favourably received by Rubens. Returning to Rome, he was patronised by Donna Olimpia, and through her influence, by Pope Urban VIII., who in 1642 made him a knight of Malta. He was a skilful swordsman, and ready to use his weapon in quarrels, on which account he was more than once brought in danger of his life, and obliged to shift his residence. Preti executed great works, especially in fresco, at many of the towns of Italy and in Malta; and there are few masters of whom more performances are seen in the churches and galleries of Italy. He had great variety of invention, force of colouring, and strong contrast of light and shade, producing powerful effects; but he was deficient in grace, correctness, and amenity. His favourite subjects were of the tragical and terrific kind. Towards the close of life he became very devout and charitable, and he continued to paint to a very advanced age, when his powers were impaired, for the benefit of the poor. He died at Malta in 1699, at the age of 86. *D'Argenville. Pilkington's Dict. by Fuseli. — A.*

PREVOT D'EXILES, ANTONY-FRANCIS, a very fertile French writer, was born in 1697, of a good family, at Hesdin in Artois. He passed through his studies with credit among the Jesuits, and took the habit of the society, which he soon quitted to bear arms in quality of a volunteer. Disappointed in the hope of promotion, he returned to the Jesuits, but it was not long before he again entered the army in a situation more to his mind. He passed some years in the unrestrained life of an officer, and freely indulged his natural propensity to gallantry. The unfortunate issue of a connection of this kind threw him into a retreat with the Benedictines of St. Maur, where study for a time cooled the ardour of his passions. Upon some disgust, however, he quitted his seminary and habit, and in 1729 retired into Holland. Being without other means of livelihood, he sought a resource in his pen, and published his "Memoires d'un Homme de Qualité qui s'est retiré du Monde," a romance which he had commenced while with the Benedictines, and which procured him both money and reputation. It was written in a pure and elegant style, with much interesting narrative, and an elevated strain of morals. At the

Hague he formed an intimate connection with an amiable woman who had suffered under the frowns of fortune; and when he found it expedient in 1733 to withdraw to London, she accompanied him. He met with little encouragement in that metropolis, and, in the following year, returned to France. He assumed the costume of an abbé, and lived tranquilly at Paris under the protection of the Prince of Conti, who gave him the titles of his secretary and chaplain. His industry was displayed in a number of works which without intermission he gave to the public; and, in 1745, he obtained a degree of distinction in the literary world, from the choice made of him by the Chancellor D'Aguesseau to compose a general History of Voyages. This work occupied much of his time, but did not prevent him from engaging in a variety of other literary labours, which were for the most part successful. Possessed of the patronage of the great, and having outlived the passions and the enmities of his earlier years, he probably expected a comfortable old age, when, in November 1763, on his return from Chantilly, he was seized with a fit of apoplexy. Being found apparently lifeless in the forest by some peasants, he was carried to a neighbouring village, where the officers of justice, hastily assembled, directed his body to be opened in order to ascertain the cause of his death. It is said that on the first stroke of the surgeon's knife he uttered a cry, and opened his eyes, but that a mortal wound had already been inflicted. If this shocking story be true, it furnishes an additional proof of the precipitation with which the appearances of death are determined upon, in many countries on the continent.

The Abbé Prevot, though his life was by no means without blemishes, was not void of amiable and estimable qualities. He was mild, polite, and susceptible of friendship, entirely free from envy and malignity, and, though sensible to attacks on his reputation, moderate and dignified in his defences. His habitual expression of countenance was thoughtful and melancholy, and he was happier in literary retirement than in promiscuous society. The facility with which he wrote was manifested by the publication of nearly 150 volumes, of which, indeed, many were translations. As an original writer he is most distinguished by his romances, or rather novels, for they are pictures of life and manners which belong to that class of compositions. Besides that already mentioned, there are the "History of Cleveland, natural Son of Crom-

well;" the "History of the Chevalier des Grieux et Manon l'Escaut;" the "Dean of Killerine;" and the "History of a modern Greek:" all these have character, sentiment, and striking situations, but are occasionally prolix and ill-planned: their general air is gloomy, and when he attempts to be sprightly, he usually fails. He also wrote several of those works, so common in French literature, in which history is blended with fiction; as, the "Histories of William the Conqueror, and of Margaret of Anjou." He conducted a periodical literary and critical work, entitled "Le Pour et Contre," of which 20 vols. 12mo. were published. His principal performance was "L'Histoire generale des Voyages," 16 vols. 4to. 64 vols. 12mo. 1745 et seq. Of this, all the earlier parts are translated from the English collection known by the name of Astley's, in which the narrative is chiefly given in the words of the original writers. The account of America is written on the Abbé's own plan, forming a continued narrative by melting down the different relations. It cannot, however, be safely used as authority. His translations were of the first vol. of De Thou's History, Cicero's Familiar Epistles, and a number of English works. Among these were Clarissa and Sir Charles Grandison; and the manner of Richardson may be traced in his own novels. He also gave an useful "Portable Dictionary of French Words not in common Use, with an Abridgment of French Grammar." *Necrologe Fr. Nouv. Dict. Hist.* — A.

PRIAM, the unfortunate King of Troy at the time of its destruction, was the son of Laomedon; and when Troy was taken and his father slain by Hercules, he was carried away captive into Greece with his sister Hesione. His name was then *Podarces*, which is said to have been changed into *Priam* in consequence of his being ransomed, from a Greek verb which has that signification. He succeeded to the throne of Laomedon; and in order to prevent a renewal of the disaster which had befallen his capital, he surrounded it with strong walls. The discovery of a gold mine on his territories enabled him to undertake many public works, and to decorate Troy with stately edifices, so as to render it the most splendid city in that part of the world. He also maintained a considerable army, by means of which he extended his dominion, till at length he was regarded as the most potent prince of Lesser Asia. He married for his first wife Arisba, by whom he had only one son; but his second wife, Hecuba,

daughter of Cisseus, King of Thrace, made him father of a numerous and flourishing family. He continued to live in great prosperity, till the perfidy of his son Paris, in carrying off Helen, the wife of the Spartan King Menelaus, by whom he had been hospitably entertained, brought upon him that invasion from the confederated kings of Greece which is so celebrated in poetry and history under the name of the Trojan war. Either partial fondness for his son, or want of power to govern his family, prevented him from averting the storm by restitution; and after a warfare of ten years, in which he saw all his territories laid waste, and his bravest sons slain, the capital itself, in which he was shut up, was taken, and he miserably terminated a too long protracted life being slaughtered at his own domestic altar by the savage Pyrrhus, son of Achilles. Such is his story according to the most probable narratives of those remote and semi-fabulous times. The death of Priam and fall of Troy is dated 1184 B. C. *Homer. Virgil. Univers. Hist.—A.*

PRICE, RICHARD, an eminent Welsh Protestant-dissenting divine in the 18th century, universally known by his very celebrated mathematical, moral, and political writings, was the son of a dissenting minister at Bridgend in Glamorganshire, and born at Tynton the 22d of February 1723. When he was eight years old he was sent to a grammar-school at Neath; whence he was removed, in 1735, to Pentwyn in Carmarthenshire, where he was placed under the care of the Rev. Samuel Jones. Of this gentleman he was accustomed to speak in warm terms of praise, representing him to be a man of a very enlarged mind, who encouraged him to think for himself, and first inspired him with liberal sentiments of religion. Being designed for the ministerial profession, after continuing under Mr. Jones's instructions till the year 1739, he was then sent to the academy of the Rev. Vavasor Griffith, at Talgarth in Brecknockshire. Mr. Price's father was a rigid Calvinist, and had spared no pains to instil his own theological opinions into the tender mind of his son; but young Richard would often start his doubts and difficulties, and sometimes incur the old man's displeasure by the arguments which he advanced against his favourite system. Being one day surprized while reading a volume of Clarke's sermons, his father in great wrath snatched away the book from him and threw it into the fire. Such a bigotted proceeding was little calculated to repress the young man's curiosity after the other works of the same author. It is not im-

probable that the indications which he afforded of a disposition to deviate from the line of strict orthodoxy, had some influence over his father's mind when making his will, by which he bequeathed only a trifle to Richard, while he left to his elder brother by a former marriage a very considerable fortune. Be that as it may, in consequence of his father's death in 1739, and of his mother's in 1740, he appears to have been left in a considerable degree dependant on his uncle, the Rev. Samuel Price of London, who was co-pastor with Dr. Watts. By this relation he was removed from Talgarth to London, and entered a student in the academy of which the learned Mr. Eames was principal tutor. Here he cultivated the different branches of academical learning with extraordinary diligence and success, particularly the mathematical sciences, moral philosophy, and divinity. The books which he read were select rather than numerous; but he studied them with the closest attention, and the more strongly to impress their matter on his mind, he early commenced an excellent practice which he continued many years, and strongly recommended to young students, that of drawing up analyses of them in his commonplace-book. After he had spent four years in this seminary, his modest diffidence of undertaking an immediate pastoral connection with any congregation, and his desire of devoting longer time to studious improvement, induced him to accept an offer of residing with Mr. Streatfield of Stoke-Newington, in the capacity of domestic chaplain. While he lived with this gentleman, he for some time officiated as assistant to Dr. Samuel Chandler, at the Old Jewry; and he frequently assisted other ministers with his services, both in London and the neighbouring towns.

Having lost his uncle, and Mr. Streatfield after a residence with him for nearly 13 years, Mr. Price determined on changing his condition, and in 1757 married Miss Sarah Blundel, a Leicestershire lady, with whom he settled at Hackney. During the following year he removed to Newington-Green, after accepting an invitation to become pastor of the vacant congregation at that place. Mr. Price made his first appearance before the public as an author in 1758, in "A Review of the principal Questions and Difficulties in Morals; particularly those relating to the Original of our Ideas of Virtue, its Nature, Foundation, Reference to the Deity, Obligation, subject Matter, and Sanctions," 8vo. The scheme of morals which he adopts in a great measure depends upon the hypothesis, that the

power within us which perceives and determines concerning actions is the *understanding*, and not a *moral sense*, as maintained by Dr. Hutcheson. This he endeavours to explain and prove, and contends for the necessity of adopting it in order to establish the important corollary, that morality is *eternal and immutable*, not the *arbitrary production* of any power human or divine, but *equally everlasting and necessary* with all *truth and reason*. Afterwards he applies his account of morality to the explication and proof of some of the principal doctrines and facts of natural religion; particularly the moral attributes of God, his moral government, and a future state of rewards and punishments. This work, which advanced the author at once to a very respectable rank among moral and metaphysical writers, was justly regarded by those who entertained the same philosophical principles as a most valuable performance, while by many others, who had themselves adopted a very different theory, it was acknowledged to be the most able defence of those principles in the English language. A republication of it appeared in the year 1787, much improved in the style and composition, with notes, containing an account of all the alterations which had then taken place in the author's views and sentiments on the subjects discussed in it, and a dissertation on the being and attributes of God, on the *a priori* ground. In the year 1763, he was chosen afternoon preacher to the congregation in Poor Jewry Street, London, which had enjoyed the ministerial services of a Benson and a Lardner. About the same time he was elected a fellow of the Royal Society, to whose "Transactions" he proved a frequent and valuable contributor. In 1767, he published "Four Dissertations. I. On Providence. II. On Prayer. III. On the Reasons for expecting that Virtuous Men shall meet after Death in a State of Happiness. IV. On the Importance of Christianity, the Nature of Historical Evidence, and Miracles," 8vo. This excellent work met with a very favourable reception from the public, which was due to its merits as a masterly illustration of the evidences of some of the great truths of natural and revealed religion, distinguished by that strength of reasoning, perspicuity, and precision, which are well calculated to strike the mind with conviction. The first dissertation shews, in the fullest and most satisfactory manner, the solid foundation on which the great doctrine of providence is built. The second, in which the author's view is chiefly practical, explains and illustrates in a clear

and rational manner the nature, reasonableness, and efficacy of prayer. In his third dissertation, he brings forwards weighty reasons for indulging the pleasing expectation that, after death, virtuous men shall be restored to each other's society and acquaintance in a state where their friendships shall be perpetual. The fourth dissertation is divided into three sections; the first of which contains some very pertinent observations relating to the importance of Christianity, its evidences, and the objections which have been made to it; the second states and compares, with great accuracy and precision, the nature and grounds of the regard due to experience and to the evidence of testimony, in answer to what Mr. Hume has advanced on this subject in his essay on miracles; and in the last the author very ably illustrates the credibility of miracles, and the force of testimony when employed to prove them. These dissertations, in which "Philosophy and Piety form a happy union," have undergone five or six impressions.

In the year 1769, the University of Aberdeen, out of respect to our author's extraordinary merit, presented him with the diploma of doctor of divinity. During the following year he was chosen pastor of the congregation at the Gravel-Pit meeting, Hackney; when he resigned his situation of afternoon preacher in Poor Jewry Street, transferring his services on that part of the day to Newington-Green. His next work, which appeared in 1771, reflects great honour on the author's science and ingenuity as a mathematician, and on the humane and patriotic motives which induced him to engage in such pursuits. It is entitled, "Observations on Reversionary Payments; on Schemes for providing Annuities for Widows, and for Persons in Old Age; on the Method of calculating the Values of Assurances on Lives; and on the National Debt," &c., 8vo. At the time of its publication, the advice and instruction which it contains were peculiarly seasonable, as various societies for the benefit of age and widows were then continually rising up, which, as they were founded on false principles, threatened to be productive of the most serious evils to the ignorant and the distressed. The appearance of this book had the happy effect of exposing in the most convincing manner their ruinous tendency, and produced a partial reformation in some of them, and the speedy dissolution of the greater part. After three editions of it had been called for, the author prepared a fourth, which he published in 1783, enlarged into 2 vols. by a variety of

new matter, tables, &c.; and to subsequent editions, a general introduction has been prefixed by the author's nephew, William Morgan, Esq. who has further improved the work, by notes, remarks, new tables, &c. the result of his own laborious enquiries. Some of the statements and calculations which the author introduced into it gave rise to much controversy; particularly those intended to support his hypothesis of the decreasing population of the kingdom, which the discoveries made by the late returns to parliament have shewn to be erroneous. However, with this exception chiefly, his work in its present form is universally held in the highest estimation, and regarded as the most complete performance extant, on the doctrine of annuities, and in political arithmetic. One chapter in this work contains interesting observations on public credit, and the national debt; points out the wretched policy of that misapplication of the sinking fund, which, with the consent of parliament, ministers had practised from the time of Sir Robert Walpole; and demonstrates the efficacy of such a fund, when sacredly and inviolably applied, in extinguishing the public debts, and essentially contributing to promote national security and welfare. These important topics were further discussed in "An Appeal to the Public on the Subject of the National Debt," 8vo., which was published in 1772, and which had reached a third impression before the end of the following year.

When the British administration, by their infatuated politics, had kindled that civil war which terminated in the independence of the American colonies, Dr. Price united with those true friends of the country who protested against the injustice and madness of their proceedings, the issue of which it required not a spirit of divination to foretell. Nor could he acquit himself to his own mind without offering his sentiments upon the subject to the public; which he did in "Observations on the Nature of Civil Liberty, the Principles of Government, and the Justice and Policy of the War with America," 1776, 8vo. In these observations, his notions of government correspond with the principles taught by Locke, and all the writers on civil liberty, who have been most admired in this country; and he has demonstrated, by a series of solid, dispassionate, and most impressive reasoning, the measures pursued by administration against America to be inconsistent with justice, the principles of the constitution, the dictates of policy and humanity, and the true honour of the kingdom. By all

ranks of persons, who were not advocates for ministerial politics, their importance and value were highly estimated; and the common council of London, as a testimony of their approbation of the principles inculcated in them, presented the author with the freedom of the city in a gold box. Such was the demand for them, that within less than two years eight large editions were published. In the meantime they were assailed by a host of opponents, chiefly anonymous, most of whose productions were either distinguished by their misrepresentations of the author's doctrines, or their scurrilous abuse of him. Of this abuse he properly took no notice; but to remove the misapprehensions of his sentiments into which some of his more candid opponents had fallen, he thought it expedient to add some supplemental and explanatory observations to his former work. These appeared in 1778, under the title of "Additional Observations on the Nature and Value of Civil Liberty, and the War with America; also Observations on Schemes for raising Money by Public Loans; an Historical Deduction and Analysis of the National Debt; and a Brief Account of the Debts and Resources of France," 8vo. The author also published, at the same time, a general introduction to both pieces, and a supplement.

The next publication in which Dr. Price was concerned is entitled "A Free Discussion of the Doctrines of Materialism and Philosophical Necessity, in a Correspondence between Dr. Price and Dr. Priestley," &c., 1778, 8vo. As our author held opposite sentiments to those maintained by Dr. Priestley, in his treatises on the subjects mentioned in the title-page, it was agreed upon between them, that Dr. Price should make remarks on, or propose objections to, Dr. Priestley's doctrines; that the latter should reply to these observations distinctly, article by article; that Dr. Price should consider these replies, and make such fresh remarks on them, or propose such queries relating to them as should occur to him; to which Dr. Priestley should in his turn reply; till they both should be satisfied that they had done all the justice in their power to their respective arguments, and it should appear unnecessary to advance any further. While pursuing this plan, both disputants will be found to have displayed great skill and metaphysical acuteness in support of their respective doctrines, though they afterwards parted as they began, each one retaining his own opinions. Important, however, as were the points in debate between

them, and zealous as each of them was for what appeared to him to be truth, their publication discovers such an uncommon degree of mutual complacency and candour in conducting the controversy, as reflects the greatest honour on them both. In the year 1779, Dr. Price addressed some important observations to the society for equitable assurance on lives and survivorships, in an introduction to his nephew Mr. Morgan's "Doctrine of Annuities and Assurances on Lives and Survivorship stated and explained," 8vo. In this place it is proper to notice, that the directors of the society above-mentioned had the wisdom to profit by the Doctor's observations upon it, in the first edition of his treatise "On Reversionary Payments." Afterwards they frequently resorted to his assistance, whenever they thought that he could be of use to them. In return for their attention to him, as well as from a desire to promote the public interest, the Doctor shewed himself on all occasions anxious to furnish them with every information in his power, which could contribute to their credit and honour. About the year 1775, having taken into consideration the method in which they kept their accounts, and thinking it too loose, he proposed another which he thought more strict and decisive. This method was approved and adopted; and by means of it, the society has been enabled to keep constantly under its eye the true state of its affairs, the expences of management which it can afford, the progress of the balance in its favour from year to year, and the clear amount remaining in hand of all the profits which it has made from the time of its first establishment. Of his valuable observations in this introduction the society has since availed itself; and it must be acknowledged, that for its permanence and present unexampled prosperity, it is in no small degree indebted to the fostering care and judicious advice of our author. Subjoined to this treatise is an essay by Dr. Price, "Containing an Account of the Progress from the Revolution, and the present State of Population in England and Wales," which was separately published in 1780, with some additions, and "An Appendix, containing Remarks on the Account of the Population, Trade, and Resources of the Kingdom, in Mr. Eden's Letter to Lord Carlisle," 8vo. When the Earl of Shelburne was prime minister, he called in the assistance of Dr. Price, in forming a scheme for paying off the national debt, and moved an introductory resolution on that subject in the House of Lords; but upon his being driven from office

the scheme was abandoned. Dr. Price, however, thought proper to communicate it to the public, in a treatise, entitled, "The State of the Public Debts and Finances at signing the Preliminary Articles of Peace in January 1783; with a Plan for raising Money by Public Loans, and for redeeming the Public Debts," 8vo.; to which a postscript was added in 1784. The fundamental principle of that plan was the fact, that, to use the Doctor's own words, "In paying off debts with any given surplus appropriated to that purpose, their bearing a *high* rather than a *low* interest is a particular advantage. It was therefore proposed, that the 3 per cent. should be converted into 4 per cent., and that future loans should be conducted on a plan which should make them the means of effecting this conversion; and it is very remarkable, that on such a plan, independently of its use as a preparatory measure, loans may be conducted with more benefit to the public, and at the same time with more equity and fairness, than on any other plan." When the late Mr. Pitt determined to introduce a bill into parliament for liquidating the national debt, he applied to Dr. Price for his opinion and advice on the subject, and received from him three separate plans; one of which was adopted by that minister, though without the slightest acknowledgment of his obligation, and now forms the foundation of that act for reducing the public debt, which was established by the legislature in 1786, and contributed more than any other measure to raise the credit of his administration.

During the year 1784, Dr. Price wrote and printed another political treatise, chiefly adapted to the situation of the new republic in America, to which country the impression was sent, excepting a few copies distributed by him among his friends in England. It was entitled, "Observations on the Importance of the American Revolution, and the Means of making it useful to the World," 8vo. At the solicitation of his friends, an edition of it was published in this country in 1785. The observations contained in it breathe an ardent spirit of virtue and benevolence, and offer salutary advice on various important points highly interesting to the new government; particularly respecting the redemption of the public debts, and other measures calculated to preserve and perpetuate peace in the United States, as well as with their foreign relations. What he has advanced, however, in order to dissuade them from engaging in foreign commerce, though it might be admired in theory by the well wishers to

the purity of republican manners, was not likely to have much influence in the present state of the world; and, certainly, produced little or no effect on the practice of the Americans. Whether they would have been more virtuous and happy, had they followed his advice, is a question which affords scope for much discussion. To these observations are added a letter on the same subjects from M. Turgot, formerly comptroller general of the finances of France, containing remarks which merit the attention of all free governments; and the will of M. Fortune Ricard, which exhibits an amusing and humorous application of Dr. Price's account of the powers of compound interest, and the uses to which it may be applied for the benefit of mankind. In 1786, having lost his wife, our author returned to live at Hackney, and before the expiration of the year published a volume of "Sermons on the Christian Doctrine as received by the different Denominations of Christians," &c., 8vo. The first of these sermons maintains and illustrates the liberal sentiment, that Christians of all parties, however they may censure one another, or whatever opposition there may seem to be in their opinions, are agreed in all that is essential to Christianity, and with respect to all the information which it is its principal design to communicate. After this, four sermons are employed in representing the Calvinistic and Socinian tenets respecting the person of Christ, with the author's reasons for rejecting them; and in stating and defending, with great modesty and candour, the Arian, or, as it has been sometimes called, Semi-Arian hypothesis, which he adopts. To these succeed excellent sermons on the security and happiness of a virtuous course; others on the goodness of God, which are admirably adapted to counteract the poison contained in Hume's "Posthumous Dialogues;" and one discourse on the resurrection of Lazarus, which ably defends the credibility of that miracle, and points out interesting reflections which are suggested by the Scripture account of it. What reflects great honour on the author, is the truly Christian temper with which they all are written. To a second edition, which was called for in 1787, was added an Appendix, containing notes occasioned by Dr. Priestley's letters to Dr. Price.

The other publications of our author which chiefly attracted notice were, two "Sermons" preached before his congregation at Hackney, on the fast days in 1779 and 1781; another on "the Evidence of a future period of improve-

ment in the state of mankind, with the means and duty of promoting it, delivered to the Supporters of a new Academical Institution among Protestant Dissenters," in the year 1787; and his "Discourse on the Love of our Country, delivered on the 4th November 1789, at the Meeting-House in the Old Jewry, to the Society for commemorating the Revolution in Great Britain," &c. In the last mentioned discourse the author, with peculiar animation and eloquence, displayed his well known zeal for the great principles of civil and religious liberty, which were called into practice and confirmed at the revolution, and recommended to his audience the strenuous and active support and improvement of the privileges secured by that event, as the surest means of manifesting their love of their country and of promoting its welfare. Towards the conclusion of his discourse, the Doctor adverted to the revolution in France, which in its origin afforded fair promises of the triumph of just principles of government in that country over the despotism by which it had been for ages enslaved, and of rational religious knowledge over superstition and error; and, with great feeling and energy, he congratulated his hearers on the hopes which they might thence indulge that a general amendment would take place in human affairs, that the dominion of kings would be changed for the dominion of laws, and the dominion of priests give way to the dominion of reason and conscience. Such a prospect he thought, could not but be peculiarly gratifying to Englishmen, who understood and properly valued their own rights and privileges. He had the mortification, however, to find, that there was a strong party in England who could lament over the downfall of absolute monarchy in France, and who were active in reviving those absurd notions relating to the origin of government and kingly power which were exploded at the period of our revolution, while they sounded an alarm against those political principles for which he had ever been a strenuous advocate, as having a tendency to produce sedition and anarchy in this country. Among the most virulent declaimers against Dr. Price's doctrines was the celebrated Mr. Edmund Burke, both in his speeches in parliament, and in his "Reflections on the Revolution in France, &c.;" and he also endeavoured to expose the Doctor to public odium, by illiberally describing him as exulting in the horrid outrages committed by the infuriated French populace, and by loading him with such epithets of contempt, as his "exuberant imagination, unrestrained by any re-

gard to decency, could supply." Mr. Burke's abuse Dr. Price disdained to notice; but he thought proper to vindicate his own principles and conduct, particularly his motion in the revolution society for transmitting a congratulatory address to the national assembly of France on their prospect of possessing civil and religious freedom, from the misrepresentations and attacks of that gentleman and his other opponents. This he did very satisfactorily, in a preface and additions to an impression of his discourse published in 1790.

During the six last years of his life, Dr. Price's ministerial services were confined to his congregation at Hackney, excepting when he preached in his turn with three other ministers as one of the Tuesday lecturers at Salter's-Hall, and on the public occasions already mentioned. For several years he was one of the managers of the estates devised to charitable purposes by Dr. Daniel Williams, which is the most important and honourable trust belonging to the London presbyterian dissenters. During the applications of the dissenting ministers to parliament, from 1772 to 1779, for relief from the subscription to the articles of the church of England, required by the act of toleration, he was chosen one of the committee appointed to concert and pursue the necessary measures for obtaining that object; but when he found that it could not be obtained without a declaration of faith in the holy scriptures, he divided against the rest of the committee with the small minority of his brethren, who were for refusing the acceptance of a very great enlargement of religious liberty, on terms which, according to their views of things, implied submission to the authority of the civil magistrate in matters of conscience. In 1783, the degree of LL.D. was conferred upon him by Yale-College in Connecticut; and he was afterwards elected a fellow of the American philosophical societies at Philadelphia and Boston. Towards the end of February 1791, he was seized with a slow nervous fever, brought on by a cold which he caught while attending the funeral of a friend; and after the symptoms of the fever had disappeared, he was attacked by a severe disorder in his bladder, which had been gradually coming on for ten or twelve years. This disorder he bore with great fortitude and resignation, though it was accompanied with the most excruciating agonies, which exhausted his strength and spirits, till he expired without a groan on the 19th of March, about a month after he had entered on the 68th year of his age. From the commence-

VOL. VIII.

ment of his illness to his death, his door was surrounded with anxious enquirers after his health, among whom were men of rank and eminence of all persuasions; and at his interment many distinguished public characters shewed their respect for his memory, by joining the long train of mourners who followed the corpse from Hackney to Bunhill-Fields burial ground.

Of Dr. Price's distinguished abilities as a mathematical, moral, and political writer, our opinion has been sufficiently expressed in the preceding pages. To what we have said of his speculative opinions in divinity we have to add, that with Dr. Law, the late learned Bishop of Carlisle, he maintained the doctrine of what is usually called "the sleep of the soul." His sermons were always carefully composed, in a neat and perspicuous style, and were chiefly intended, as they were well adapted, to produce excellent practical effects upon his hearers. In the pulpit his manner was natural, unaffected, and very earnest; and in his devotional exercises, in particular, there was a great degree of fervour, which indicated the strongest sensibility as well as sincerity in himself, and communicated its warmth to those who joined with him. His private character was not only irreproachable, but highly exemplary, and amiable. Of his disinterestedness, and affection for his relatives he gave a striking instance, when he was on the point of removing from his native country into England, by dividing the little which his father had bequeathed him between his two sisters, to each of whom still less had been left, reserving only a few pounds to pay the expences of his journey to London. This anecdote was communicated to the editors of the "Encyclopædia Britannica" by a gentleman who had access to the best sources of information concerning our author, and furnished them with other particulars relating to him, which we shall extract from that work.

"As in early life he was an affectionate and generous brother, in old age he was a loving and attentive husband. His wife, who for a long time before her death was almost wholly helpless, found during the last years of her life hardly any enjoyment except in a game of whist; and though our Doctor disliked cards as a waste of time, and never touched them on any other occasion, to amuse her he would sit down every evening to a card-table, and play till it was late, with a cheerfulness and good humour which charmed every person who had the happiness of viewing him in that endearing situation. Yet, though thus attentive to the

X X

obligations of domestic life, he did not suffer his private affections to encroach upon his social duties. His talents and his labours were ever ready at the call of friendship; nay, so much did his nature abound with the milk of human kindness, that he could not resist without extreme reluctance even troublesome and unseasonable solicitations. His hours of study and retirement were frequently broken in upon for assistance and advice; especially in matters relating to annuities and life-assurances; and in this way he sacrificed much of his personal convenience to individuals of whom he knew but little, and from whom he would accept of no pecuniary recompence. His good nature in this respect amounted almost to a foible; and subjected him to importunities and loss of time, of which he would sometimes complain as interfering materially with more important and more generally useful studies. Whilst he thus obliged the rich by his mental talents, he succoured the poor with his earthly substance. A fifth part of his annual income was regularly devoted to charitable purposes; and he was laudably anxious to distribute it in such a way as might produce the greatest good. In the practice of this, and indeed of all his virtues, he was utterly devoid of ostentation. Simplicity and humility were among the strong features of his character. No man was ever less sensible of his own excellences, or less elated by his own celebrity; and in no man was the dignity of artless manners and unaffected modesty more happily displayed. His face was the true index of his mind. It beamed with philanthropy; and when lighted up in conversation with his friends, assumed an aspect peculiarly pleasing. His person was slender and rather below the common size, but possessed of great muscular strength and remarkable activity. A habit of deep thought had given a stoop to his figure, and he generally walked a brisk pace with his eyes on the ground, his coat buttoned, one hand in his pocket, and the other swinging by his side."

To the foregoing particulars we shall add the character of Dr. Price as drawn by Mrs. Chappone, in her "Miscellanies," under the name of *Simplicius*. "While the vain man is painfully striving to outshine all the company and to attract their admiration of him by false wit, forced compliments, and studied graces, he must surely be mortified to observe how constantly *Simplicius* engages their attention, respect, and complacency, without having once thought of himself as a person of any consequence amongst them. — *Simplicius* imparts

his superior knowledge, when called upon, as easily and naturally as he would tell you what it is o'clock; and with the same readiness and good-will informs the most ignorant, or confers with the most learned. He is as willing to receive information, as to give it, and to join the company, so far as he is able, in the most trifling conversation into which they may happen to fall, as in the most serious or sublime. If he disputes, it is with as much candour on the most important and interesting, as on the most insignificant subjects; and he is not less patient in hearing than in answering his antagonist. If you talk to him of himself, or his works, he accepts praise, or acknowledges defects, with equal meekness, and it is impossible to suspect him of affectation in either. We are more obliged and gratified by the plain, unexaggerated expressions of his regard, than by the compliments and attentions of the most accomplished pattern of high breeding; because his benevolence and sincerity are so strongly marked in every look, word, and action, that we are convinced his civilities are offered for our sakes, not for his own; and are the natural effects of real kindness, not the studied ornaments of behaviour. Every one is desirous to shew him kindness in return, which we know will be accepted just as it is meant. All are ready to pay him that deference which he does not desire, and to give him credit for more than he assumes, or even for more than he possesses. With a person ungraceful, and with manners unpolished by the world, his behaviour is always proper, easy, and respectable; as free from constraint and servility in the highest company, as from haughtiness and insolence in the lowest. His dignity arises from his humility; and the sweetness, gentleness, and frankness of his manners, from the real goodness and rectitude of his heart, which lies open to inspection, in all the fearlessness of truth, without any need of disguise or ornament." Besides the articles enumerated in the preceding memoir, Dr. Price published some single sermons, preached on particular occasions; and he contributed various papers to the "Philosophical Transactions," which may be found inserted in the different volumes from 1763 to 1786. Among his correspondents were Lords Chatham, Landsdown, Stanhope, the Bishops of Carlisle, St. Asaph, and Llandaff, Mr. Hume, Mr. Harris of Salisbury, Dr. Gregory of Edinburgh, Mr. Howard, &c. in Great Britain; Dr. Franklin, Mr. Adams, Dr. Chauncey, &c. in America; and in France, the Duke de Rochefoucault, the celebrated

Turgot, and several of the most distinguished members of the first national assembly. *Encycl. Britan. Gent. Magaz. for 1791. Monthly Review. New Annual Register. Private Information.* — M.

PRIDEAUX, JOHN, a learned English prelate in the 17th century, was born at Stowford in Devonshire, in the year 1578. His parents being in humble circumstances, the situation of parish-clerk at the neighbouring church of Ugborow was considered to be an object worthy of his ambition; and he was greatly mortified when he proved an unsuccessful candidate for that office. To console him under his disappointment, as he had been taught to read and write, and discovered an inclination for learning, a charitable gentlewoman maintained him at School till he had acquired some proficiency in the Latin language. He now went to the University of Oxford, where he at first earned his support by servile offices in the kitchen of Exeter-college, and spent his leisure hours in the diligent prosecution of his studies. However, by his parts and eager pursuit of knowledge he soon attracted the notice of the tutors and rector, and in 1596 he was admitted a member of the college. In the year 1596, he took the degree of B. A.; and in 1602, he was chosen probationer fellow of his college. In the following year he proceeded M. A.; and soon afterwards entered into holy orders. To the degree of bachelor of divinity he was admitted in 1611; and in 1612, he proceeded doctor in the same faculty. He had now acquired so high a reputation for extensive learning, and a profound skill in divinity, that, upon a vacancy taking place in the office of rector of his college, during the year last mentioned, he was elected to that honourable station. In this post he conducted himself with so much attention and prudence, appointing able and diligent tutors, and governing the college with parental gentleness, that it flourished more than any other foundation in the University. To the first of our authorities we refer for a list of many eminent men, foreigners as well as natives of England, who were educated under his instructions and superintendence. In the year 1615, Dr. Prideaux was made regius professor of divinity in the University of Oxford; and in connection with that appointment became canon of Christ-church, and Rector of Ewelme in Oxfordshire. Afterwards he discharged the duties of vice-chancellor of the University during several years. In 1641, he was nominated by King Charles I. to the Bishopric of Worcester; but owing to the confusion produced

by the civil war in which the country became involved, he derived little or no emolument from his see. The warmth of his zeal also in the King's cause, exposed him to the severe resentment of the parliament party. For having been so bold as to pronounce all persons in his diocese excommunicated, who should take up arms against His Majesty, he was reduced to such distressed circumstances by the committee of sequestrations, that he was under the necessity of selling his excellent library and his household-goods, in order to procure the means of subsistence. Of his great poverty in the latter part of his life some idea may be formed from the following anecdote, which at the same time shews that his exigencies had not repressed his turn for humour and pleasantry. "A friend coming to see him, and saluting him in the common Form of 'How doth Your Lordship do?' 'Never better in my life,' said he 'only I have too great a stomach: for I have eaten that little plate which the sequestrators left me; I have eaten a great library of excellent books; I have eaten a great deal of linen, much of my brass, some of my pewter, and now I am come to eat iron, and what will come next I know not.'" He died in the year 1650, at the age of 72, leaving to his children no legacy but "Pious Poverty, God's Blessing, and a Father's prayers," as appears from his last will and testament. His learning was very extensive, his memory prodigious, and he was reputed the best disputant in his time in the University. It is recorded to his honour that he was at the same time "an humble man, of plain and downright behaviour," exemplary in his charity, affable in conversation, and never desirous of concealing his lowly origin. He was often heard to say, "If I could have been clerk of Ugborow, I had never been Bishop of Worcester;" and so far from being ashamed of his original poverty, he kept in the same wardrobe with his rochet, the leather-breeches which he wore when he came to Oxford, as a memorial of it. He was the author of "Tabulæ ad Grammaticam Græcam introductoriæ," 1608, 4to., with which were printed, "Tyrocinium ad Syllogismum contexendum," and "Heptades Logicæ, sive monita ad ampliores Tractatus introductoria;" "Lectiones decem de totidem Religionis Capitibus," &c. 1625, 4to.; "Fasciculus controversiarum theologicarum," &c. 1649, 4to.; "Theologiæ Scholasticæ Syntagma Mnemonicum," printed in 1651, 4to.; "Conciliorum Synopsis," printed in 1661, 4to.; "Manuductio ad Theologiam Polemicam," printed in 1657, 8vo.; "Hy-

pomnemata Logica, Rhetorica, Physica, Metaphysica," &c. 8vo.; "Twenty Sermons," 1636, 4to.; "Nine Sermons on several occasions," 1641, 4to.; "Histories of Successions in States, Countries, or Families," printed in 1653; "Euchologia, or, the Doctrines of Practical Praying, &c. printed in 1655, 8vo.; "The Doctrine of Conscience, framed according to the Form in the Common-prayer, &c." printed in 1656, 8vo.; "Sacred Eloquence, or, the Art of Rhetoric, as it is laid down in Scripture," printed in 1659, 8vo.; and various other pieces, in Latin and English, the titles of which are inserted in *Wood's Athen. Oxon. and the Gen. Dict. Walker's Sufferings of the Clergy, Part II.* — M.

PRIDEAUX, HUMPHREY, an English divine in the 17th and early part of the 18th century, of distinguished learning and abilities, was the third son of Edmund Prideaux, Esq. of Padstow in Cornwall, where he was born in the year 1648. Being designed by his parents for the clerical profession, he was initiated in grammar-learning at the schools of Liskeard and Bodmin in his native county, and then placed under the instructions of the celebrated Dr. Busby at Westminster. Here he was elected King's scholar, and, after the expiration of three years, was sent on the foundation to Christ-church-college in the University of Oxford, where he was admitted a student in 1668. He commenced B. A. in 1672, and had afforded such evidence of his proficiency in classical literature, that he was immediately afterwards employed by Dr. Fell, the Dean of Christ-church, who had at that time the management of the university-press, in publishing an edition of "Lucius Florus," with short notes, consisting of references to other historians who have treated more fully the subjects which this author has epitomized. When this edition was finished, a wish was expressed that he would prepare for publication, from a manuscript in the Bodleian library, the work of "Johannes Antiochenus Malela," a Greek historian; but after perusing it he declined that task, considering it to be a performance of too little value to deserve his editorial labour. About this time the Arundel marbles were presented to the University of Oxford, by Henry Howard, Earl of Norwich, and grandson to the Earl of Arundel, by whom the collection had been made; and as there are several curious and valuable inscriptions upon them, it was thought proper that they should be published, with an explanatory comment. About thirty-nine of these inscriptions had been published by Mr. Selden, in 1629, with notes

and other illustrations. That work, however, had now become exceedingly scarce, and it was intended to be published with considerable additions. For this undertaking Mr. Prideaux was selected; and after being employed on it two years, in 1676 he published his "Marmora Oxoniensia ex Arundellianis, Seldenianis, aliisque constata, cum perpetuo Commentario," folio. This book having been published when he was only 26 years of age, and after he had been admitted to the degree of M. A. only about 12 months, gave him a high reputation in the University, and was well received by the learned world, particularly in Germany, France, and Italy. So great was the demand for it, that it soon became scarce, and was not to be obtained but at an advanced price. Mr. Prideaux, however, is said to have entertained little value for the work himself, owing to its having been drawn up in too great haste, and the number of typographical errors with which it abounds, through the negligence of the public corrector of the university-press. A more correct edition was published under the inspection of Michael Maittaire, in 1732, in folio.

Having been directed by the University to present a copy of his work to the Lord Chancellor Finch, afterwards Earl of Nottingham, Mr. Prideaux was by this means introduced to the notice and patronage of that nobleman, who sent one of his sons to be his pupil at college, and in 1679, presented him to the rectory of St. Clements adjoining to Oxford. In the same year, our author published two treatises of Maimonides, in Hebrew, with a Latin version and notes, under the title of "De Jure Pauperis et Peregrini apud Judæos," in 4to. He had lately been appointed Hebrew lecturer at Christ-church, upon the foundation of Dr. Busby; and his principal object in printing these pieces was, to introduce young students in the Hebrew language into an acquaintance with the rabbinical dialect, and to teach them to read it without points. During the short session of parliament at Oxford in 1680, Mr. Prideaux had the honour of attending upon the Lord Chancellor in the capacity of chaplain; and in the following year, His Lordship presented him to a prebend in the cathedral church of Norwich. Our author was admitted to the degree of Bachelor of divinity in 1682; and after the death of the Lord Chancellor, which happened about the same time, was patronized by his successor in the custody of the great seal, the Lord-keeper North; who, before the close of the year, presented him to the rectory of Bladen cum Capella de Woodstock in Oxfordshire. This

preferment was the more acceptable as it was tenable with his studentship, and the office to which he had been appointed of library-keeper in Christ-church college. Our author now wholly gave himself up to his studies, and a diligent attendance on the duties of his clerical function, going constantly to his livings every Sunday, and taking care, with the aid of a curate resident at Woodstock, that morning and afternoon service was regularly performed in both his churches. From the time in which Mr. Prideaux took his degree of M. A. and became tutor in his college, he was also very zealous and diligent in reforming the disorders and corruptions which had gradually taken place in the discipline and manners of the members, and made use of all the means in his power for suppressing them. Such conduct, as might be expected, excited against him the ill-will of those of his fellow-collegians who were disposed to irregularities; but he had the satisfaction of enjoying, at the same time, the friendship and esteem of the most worthy characters at Christ-church, whose reputation was highest in the University; particularly of Bishop Fell, Dr. Mill, and Dr. Pococke.

In 1686, Mr. Prideaux married a lady of a good family in Suffolk; and at the public act in the same year he proceeded doctor of divinity. Soon afterwards, having lost his friend Bishop Fell, and being aware of the confusion which must arise from King James's nominating a Papist for his successor in the deanery of Christ-church, he determined to withdraw from Oxford, exchanged his rectory of Bladen cum Woodstock for that of Saham in Norfolk, and settled upon his prebend at Norwich. The Popish missionaries being at this time very active in propagating their principles at that place, Dr. Prideaux exerted himself in opposing them, both through the medium of the press and in the pulpit. In 1688, he published, "The Validity of the Orders of the Church of England, made out against the Objections of the Papists, in several Letters to a Gentleman of Norwich that desired Satisfaction therein." Observing that the clergy of the city were very much intimidated by the severe measures which the King took in serving the interests of his religion, especially in the suspension of the Bishop of London, and Dr. Sharp, Dean of Norwich, by his arbitrary ecclesiastical commission; and that they wholly abstained from any reference to the Popish controversy, at a time when there was most need to exert themselves in defence of Protestantism; Dr. Prideaux determined, by his own

example, to encourage them to speak out in support of the principles which they professed, and preached boldly in the Cathedral against the Mass, declaring that "whatever were the consequence, he would not be afraid to preach the gospel of Jesus Christ." He also distinguished himself, when the famed declaration of indulgence was sent to be read in all churches and chapels throughout the kingdom, by the courage and address with which he circulated through the diocese of Norwich the well known letter directed to all the clergy of England, persuading them not to read the declaration; which had so good an effect, that out of twelve-hundred parishes in that diocese, there were not above four or five in which the court's illegal injunction was obeyed. After having had the satisfaction to see the overthrow of tyranny by the Revolution, in the following month of December he was collated to the archdeaconry of Suffolk. In May 1689, he made his first visitation, at which it was his principal object to give satisfaction to those who entertained any doubts respecting the lawfulness of taking the new oaths to the established government; and in this design he was so successful, that, though there were above three hundred parishes in his archdeaconry, not more than three ministers adhered to nonjuring principles.

When the convocation met in 1689, Dr. Prideaux attended it in his capacity of archdeacon, and took an active part with the minority, who were for expressing their indulgence and charity towards the Dissenters, by such alterations in the canons, liturgy, and rituals of the church, as might contribute to promote a comprehension of them within the establishment. In favour of such a measure, he published a piece, entitled, "A Letter to a Friend, relating to the present Convocation at Westminster;" which was so highly approved by men of moderation and candour, that several thousand copies of it were sold within a fortnight after its publication. Dr. Prideaux had great expectations from this meeting, and entertained hopes that the true interests of the church would be consulted, by the adoption of such corrections and amendments, especially in the Book of Common Prayer, and also by the publication of such formularies for family devotion, as would at the same time be honourable to the establishment, and contribute to promote the cause of rational unaffected piety and virtue. It was with no little pain, therefore, that he found his expectations disappointed. In the year 1691, upon the death of the learned Dr.

Edward Pococke, the place of Hebrew professor at Oxford was offered to Dr. Prideaux, and refused by him; but he afterwards repented of that refusal. During the following year, being engaged in attending his diocesan, as one of his archdeacons, while examining candidates who applied for ordination, he was greatly hurt at the excessive ignorance, with respect to divinity, which they discovered; and he often used to complain of it, as a great enormity, that persons were to be found undertaking the sacred office of the ministry, who were themselves unacquainted with the common doctrines of Christianity. From this time he chiefly resided on his living at Saham, till the year 1694, when the disorders which the unhealthy air of the situation brought on himself and his family, obliged him to remove to Norwich. On this occasion, he could not satisfy his conscience by devolving the duties of the minister of that parish on a curate, and reserving to himself any profits from it; but resolving that, as far as in him lay, the benefice and office should go together, he resigned it into the hands of the Bishop, and another incumbent was presented to it by the patrons. In the same year, on the promotion of Dr. Tension to the archiepiscopal see of Canterbury, Dr. Prideaux addressed a letter to him, containing "An Account of the English Settlements in the East Indies, together with some Proposals for the Propagation of Christianity in those parts of the World." Two years after this he was instituted, on the presentation of the Dean and Chapter of Norwich, into the little vicarage of Trowse, near that city, which was worth to him only about forty pounds a-year. However, as he had no cure, he accepted this small benefice for the sake of regularly exercising his ministerial functions; and he diligently discharged them in this parish for several years, till his ill state of health prevented him from going into the pulpit, when he resigned it, on the same principle as he had before resigned Saham. In 1697, he published "The Life of Mahomet," in 8vo., which met with such a favourable reception, that the author sold three editions of it in the same year. This life he intended to be only part of a larger work which he had long designed to write, consisting of "The History of the Saracen Empire," and with it, "The Decay and Fall of Christianity in the East." The ruin of the Eastern church having been in a great measure occasioned by the uncharitable divisions, and domineering persecuting spirit, by which its members shewed that they had renounced

the genuine principles of their profession, its history, he thought, would furnish an useful lesson to the intemperate zealots, who inflamed the differences between the church of England and the Dissenters in his time. However, for reasons which he has explained in his preface to "The Life of Mahomet," he desisted from proceeding with his design, and only annexed to this piece "A Letter to the Deists;" in which he undertook to prove the truth of Christianity, by contrasting it with the impostures of Mahometanism.

In the year 1702, Dr. Prideaux was promoted to the deanery of Norwich; and as soon as he was installed into that dignity, zealously applied himself to the reformation of such disorders and abuses as prevailed in the Cathedral; dismissing those scandalous persons who were the occasions of them, and filling up their places by the most proper men whom he could procure. During the following year, he published, "The Justice of the present established Law which gives the Successor, in any ecclesiastical Benefice, all the Profits from the Day of the Avoidance;" and he afterwards reprinted this treatise, together with some other small pieces for the service of the church, in his collection of "Ecclesiastical Tracts," 1716. The next publication of our author appeared in the year 1709, under the title of "The original Right of Tythes," and was intended to refute Mr. Selden's notion, that the clergy's right to tythes in England was first created after the Conquest, by the arbitrary donations of the patrons of churches. This piece was originally designed to be only introductory to "A History of Appropriations;" but Dr. Prideaux, finding his collections on that subject growing very voluminous, and sensible at the same time that various public records in London must be consulted before it could be finished, thought it proper to publish his "Right of Tythes" by itself, as the first part of such a history. While he was employed on this work, he was attacked by the painful disorder of the stone, which totally disqualified him for public services, and greatly interrupted his studious labours. During two years he led a life of almost constant pain; till at length the disorder increased to such a degree, that it became necessary to submit to the operation of being cut for it, in order to save his life. This operation was successfully performed by an eminent surgeon from London, who, after some time left him in the hands of one of his own pupils, with the fair prospect of a speedy cure. The young practitioner,

however, treated him so injudiciously, that, after being under his cure for a whole year, during which he suffered much pain and torment, Dr. Prideaux was under the necessity of being carried to London, where the surgeon who had cut him healed his wounds, but could not prevent him from sustaining much inconvenience ever afterwards when voiding his urine.

After recovering such a share of health as to be able to resume his studies, our author returned to Norwich, where he chiefly applied himself to the composition of his most celebrated work, "The Old and New Testament connected in the History of the Jews and neighbouring Nations," &c. On this work he had been occupied, and he had finished the first book before his disorder compelled him to desist from writing. He now pursued the plan with diligence for about three years, and in 1715 published the first part of it, in a folio volume; which was followed by the second part in 1718, in another folio volume. So favourable was the reception of this performance, that it went through eight editions at London, besides two or three at Dublin, before the end of the year 1720; and it has since that time been repeatedly printed, as well as translated into the French and Italian languages. This history includes the affairs of Egypt, Assyria, and all the other Eastern nations, as well as of the Jews, together with those of Greece and Rome, as far as was necessary for giving a distinct view of the completion of the prophecies which relate to the time comprehended in it; and it is deservedly held in high estimation, though particular passages are liable to much objection. It was not improperly characterised by Mr. Gordon, in the 53d number of "Cato's Letters," when he observed that the author "has given us a body of universal history, written with such capacity, accuracy, industry, and honesty, as make it one of the best books that ever came into the world, and shew him to be one of the greatest men in it. No book was ever more universally read and approved. It is indeed a great public service done to mankind, and entitles the author to the highest public gratitude and honour. But though I never saw any great work to which I found fewer objections; yet, as a memorable proof how inseparably mistakes and prejudices cleave to the mind of man, the great and candid Dr. Prideaux is not without them; I therefore do not upbraid him with them, but rather admire him for having so few. There are, however, some of his theological observations,

which seem to me not only ill-grounded, but to have a tendency to create in his readers wrong notions of the deity, and to encourage them to mistake the common accidents of life, and the common events of nature, for the judgments of God; and to apply them superstitiously as such." About the time when the first volume of this work made its appearance, Lord Townsend, one of the principal secretaries of state to King George I., having a design to introduce a reformation into the English universities, consulted Dean Prideaux upon the subject; who drew up a plan for that purpose, consisting of fifty-eight heads, which he sent to His Lordship, under the title of, "Articles for the Reformation of the Two Universities." Several of these articles, of which a summary may be seen in the first of our authorities, were well calculated for enforcing on the students a strict conformity to the rules of sobriety and virtue, a regular attendance on divine worship, and a close application to their studies; others were supposed to be impracticable, considering the state and temper of the universities at that time; and the noble Lord does not appear to have taken any further steps in this business.

For some time after the publication of our author's "Connection," seldom a week passed without his receiving remarks upon it in letters from the learned in different parts of the kingdom; some pointing out mistakes which had escaped his diligence, others raising difficulties, and others desiring information concerning some difficult passages in it. To all these he constantly returned answers, which gave them the utmost satisfaction in his power, and were honourable evidences of the candour which he exercised towards those who differed from his opinions, as well as of his readiness to re-examine and correct such of them as were found to be erroneous. He was thus occupied in the latter part of his life, till his infirmities, occasioned by advancing age, and the treatment which he had met with after having been cut for the stone, rendered him incapable of pursuing his studies. In these circumstances, being desirous that his valuable collection of oriental books should not be dispersed, but kept all together in some public library, he permitted his son to present them to the society of Clare-Hall in the University of Cambridge, where the latter had been educated: and they were accordingly sent thither, and placed in the college-library, amounting in number to upwards of three hundred volumes. About a year before his death, Dr. Prideaux was seized with an illness, which so far re-

duced him as to confine him wholly to his chamber, and rendered him at length incapable of helping himself in the common offices of life. He still retained his faculties, however, and looked forwards towards his approaching dissolution with that cheerfulness and resignation which naturally flow from reflections on a life well spent. He died on the 1st of November 1724, in the 77th year of his age. He had been naturally of a robust constitution, which enabled him to pursue his studies with the utmost assiduity, and yet to enjoy great strength both of body and mind for many years together, till he was unhappily attacked by the stone. His abilities were solid rather than lively, his judgment excellent, and his learning very extensive. As a writer he is distinguished by perspicuity and precision, without any pomp of language, or affectation of eloquence. In his manner of living he was regular and temperate, being seldom out of his bed after ten o'clock at night, and generally at his studies before five in the morning. His manners were sincere and candid. He generally spoke his mind with freedom and boldness, and was not easily diverted from pursuing what he believed to be right. In the domestic and friendly relations he was beloved and esteemed; and as a clergyman, he was strict and punctual in the performance of all the duties of his function himself, and carefully exacted the same attention from the inferior clergy and canons of his church. Towards those who differed from him in sentiment, whether in religion or politics, he behaved with moderation and candour; while he was himself zealously attached to the interests of the Protestant cause, the prosperity of the church of which he was a member, and the great principles of civil and religious liberty, as defined and confirmed at the Revolution. Several of his "Letters," and tracts upon various subjects, may be found annexed to *the Life of the Rev. Humphrey Prideaux. Biog. Brit. Gen. Dict. Brit. Biog.*—M.

PRIERIAS, or DE PRIERIO, SILVESTER. See MOZZOLINO.

PRIESTLEY, JOSEPH, LL.D.F.R.S., &c. a very eminent philosopher and divine, was born in March 1733, at Field-head, near Leeds. His father was engaged in the clothing manufacture, and was a dissenter of the Calvinistic persuasion. Joseph was in his youth adopted by an aunt, a woman of exemplary piety and benevolence, who sent him for education to several schools in the neighbourhood, where he acquired a respectable degree of knowledge of the learned

languages, including Hebrew. He was originally destined for the ministry; but weak health causing his views to be turned towards trade, he learned some of the modern languages with that intention. At length, however, his constitution strengthened; and resuming his first purpose, he went in 1752 to the dissenting academy at Daventry, kept by Dr. Ashworth. He had already imbibed such an attachment to study, and had employed his researches upon so many important topics, that he was regarded on admission as considerably advanced in the academical course. He had also, from his family connexions among the strictest sect of dissenters, acquired those religious habits, and that vital spirit of piety, which ever in some degree assimilated him to that class of Christians, when in doctrine no one more widely deviated from them. At Daventry he spent three years, during which his acute and vigorous mind was expanding in free enquiry and diversified pursuit. The change of his opinions from the orthodox system in which he had been brought up, towards the doctrines usually termed heretical, which had already commenced, here made a further progress, though it still rested within the limits of Arianism. Here he was also introduced to an acquaintance with the writings of Dr. Hartley, which exerted a powerful and lasting influence over his whole train of thinking. On quitting the academy, he accepted an invitation to officiate as minister to a small congregation at Needham-market in Suffolk. Not having the talents of a popular preacher, and becoming suspected of heretical opinions, he passed his time at this place in discountenance and obscurity; but he was assiduously employed in theological and scriptural studies, of which the result was a farther departure from the received systems, and particularly a total rejection of the doctrine of atonement. After a residence of three years at Needham, he undertook the charge of a congregation at Namptwich, in Cheshire, to which he joined a school. In the business of education he was indefatigable; and he added to the common objects of instruction, experiments in natural philosophy, which were the means of fostering in himself a taste for pursuits of that kind. His first publication was an English Grammar on a new plan for the use of his scholars, printed in 1761. His reputation as a man of various knowledge and active enquiry now began to extend itself, and in 1761 he was invited by the trustees of the dissenting academy at Warrington to occupy the post of tutor in the languages. Not long

after his acceptance of this office, he married the daughter of Mr. Wilkinson, an iron-master near Wrexham, a lady of an excellent understanding, and great strength of mind, who proved his faithful partner in all the vicissitudes of life.

At Warrington Dr. Priestley began to distinguish himself as a writer in various branches of science and literature. Several of these had a relation to his department in the academy, which, besides philology, included lectures on history and general policy. His ideas of government were founded on those principles of the fundamental rights of men which are the only basis of political freedom, and these he supported in an "Essay on Government." He also published an "Essay on a Course of liberal Education," to which he added some remarks on a treatise on education by Dr. Brown, of Newcastle, the sentiments of which he regarded as hostile to liberty. His "Chart of Biography," first published at Warrington, was formed upon an ingenious idea, and was well received. A visit to London having introduced him to the acquaintance of Dr. Franklin, Dr. Watson, Dr. Price, and Mr. Canton, he was encouraged by them to pursue a plan he had formed of writing a "History of Electricity," which work appeared in 1767. Besides a very clear and well arranged account of the rise and progress of that branch of science, it related many new and ingeniously devised experiments of his own, which were first-fruits of that inventive and sagacious spirit by which he afterwards rendered himself so celebrated in the walk of natural philosophy. This publication made his name extensively known among those who might have remained strangers to it as connected with his other pursuits. It was several times reprinted, was translated into foreign languages, and procured for him an admission into the Royal Society. He had previously obtained the title of doctor of laws from the University of Edinburgh. His connexion with the academy at Warrington, which, from the advantages it gave him of cultivating a much more extensive acquaintance with books and men, may be considered as an important era in his life, ceased in 1767, when he settled at Leeds as minister to a large and respectable congregation of dissenters. The liberality of the persons composing it, and his own predilection for the ministerial office, rendered this a very agreeable situation to him; and in conformity with the duties of his function, he resumed, with his characteristic ardour, his theological studies. One of the first re-

sults of these renewed enquiries was his conversion to the system called Socinian, which he has attributed to a perusal of Dr. Lardner's Letter on the Logos. A number of publications on different topics connected with religion announced the zeal by which he was inspired. Nor was he one who confined his labours to the closet; on the contrary, he was extremely assiduous in his pastoral instructions to the younger part of his flock. Some of his writings displayed an attachment to church-discipline, which he had probably imbibed from his early connexions with Calvinistic dissenters, since they had become obsolete among those with whom he was now associated. He likewise began to enter into controversy respecting the right and ground of dissenting in general, and to take his station as one of the most decided opposers of the authority of the establishment. It was at Leeds that his attention was first excited, in consequence of his vicinity to a public brewery, to the properties of that gaseous fluid then termed Fixed air, and his experiments led him so far as to contrive a simple apparatus for impregnating water with it, which he afterwards made public. At this time, he says, he had very little knowledge of chemistry; and to this circumstance he attributes in some measure the originality of those experiments which produced the subsequent discoveries, that have rendered him so celebrated, since otherwise he might probably have followed some beaten track. The success of his History of Electricity induced him to adopt the design of treating on other sciences, in the same historical manner; and at Leeds he diligently occupied himself in preparing his second work on this plan, "The History and present State of Discoveries relating to Vision, Light, and Colours." The expences necessary in composing such a work obliged him to issue proposals for publishing it by subscription, and it appeared in 1772, in one vol. 4to. Though a performance of much merit, its reception was not such as to encourage him to proceed in his design; and, fortunately for science, he afterwards confined himself to original researches of the experimental kind.

After a happy residence of six years in this situation, Dr. Priestley quitted it for one as different as could easily be imagined. The Earl of Shelburne (afterwards Marquis of Lansdown) was one of the few English noblemen to whom it was an object of gratification to enjoy at leisure hours the domestic society of a man of science and literature; and he made a proposal to Dr. Priestley to reside with him in the no-

minal capacity of his librarian, but rather as his literary companion, upon terms which, regard to the future provision of an increasing family would not permit him to decline. He therefore fixed his family in a house at Calne in Wiltshire, near His Lordship's seat; and during seven years attended upon the Earl in his winter's residences at London, and occasionally in his excursions, one of which, in 1774, was a tour to the continent. This situation had doubtless its use, by affording Dr. Priestley advantages in improving his knowledge of the world, and in pursuing his scientific researches, which he could not have enjoyed as minister to a dissenting congregation. The manners and society of a nobleman's house were not, however, perfectly congenial to one whose tastes were simple, and whose address, though by no means coarse or offensive, was plain and unceremonious. The treatment he met with was polite and respectful, both from his noble patron, and the distinguished characters who often composed part of the company. He was entirely free from restraint with respect to his pursuits, and this was the period of some of those exertions which raised his reputation as a philosopher to the highest point. In 1773 there had appeared in the *Philosophical Transactions* a paper of his on different kinds of air, which obtained the prize of Copley's medal. This, with many additions, was reprinted in 1774, dedicated to Lord Shelburne, and was followed by three more volumes. The abundance of new and important matter in these publications, which form an era in that knowledge of aërial fluids which is the basis of modern chemical science, made the name of Priestley familiar in all the enlightened countries of Europe, and procured for him an accumulation of literary honours.

It was his constant practice to employ himself in various pursuits at the same time, whereby he avoided the languor consequent upon protracted attention to a single object, and came to each in turn as fresh as if he had spent an interval of entire relaxation. This effect he pleaded as his apology to those who apprehended that the great diversity of his studies would prevent him from exerting all the force of his mind upon any one of them; and in fact, he proceeded to such a length in every pursuit that interested him, as fully to justify in his own case the rule which he followed. It was during a course of original experiments which fully exercised his faculties of invention and observation, that he was also employing his reasoning powers in those deep metaphysical enquiries by which he acquired high dis-

tingtion as a philosopher of another class. In 1775, while still resident with Lord Shelburne, he published his *Examination of the Doctrine of Common-sense* as held by the three Scotch writers, Drs. Reid, Beattie, and Oswald. This work was preparatory to his purpose of introducing to public notice the Hartleian theory of the human mind, which he soon after published in a more popular and intelligible form than that given to it by the author himself. He had already declared himself a believer in the doctrine of philosophical necessity; and in a dissertation prefixed to his edition of Hartley, he expressed some doubts of the immateriality of the sentient principle in man. Notwithstanding the obloquy thus brought upon him as a favourer of infidelity, or even of atheism, he was not deterred from pursuing the subject,—for it was ever his principle to follow what he was convinced to be truth whithersoever it would lead him, regardless of consequences—and becoming, upon closer enquiry, an entire convert to the material hypothesis, or that of the homogeneity of man's nature, he published, in 1777, "*Disquisitions on Matter and Spirit*," in which he gave a history of the doctrines concerning the soul, and openly supported the system he had adopted. It was followed by a defence of Socinianism, and of the doctrine of necessity. It is not improbable that the odium which these works brought upon him was the cause of a coolness in the behaviour of his noble patron, which about this time he began to remark, and which terminated in a separation after a connexion of seven years, but upon amicable terms, and without any alleged cause of complaint. By the articles of agreement Dr. Priestley retained an annuity for life of 150*l*.

His next removal was to Birmingham, a situation which he preferred on account of the advantage it afforded of able workmen in every branch requisite in his experimental enquiries, and of some men distinguished for their chemical and mechanical knowledge. Several generous friends to science, sensible that the defalcation of his income would render the expences of his pursuits too burthensome for him to support, joined in raising an annual subscription for defraying them. This assistance he willingly accepted, as more truly honourable to him than a pension from the crown, which might have been obtained for him, if he had desired it, in the administration of the Marquis of Rockingham, and the early part of that of Mr. Pitt. He had not been long settled in this place, before a vacancy happening in the principal dissenting congregation in conse-

quence of the resignation of one of the pastors, he was unanimously chosen to supply it. Without interrupting his philosophical and literary pursuits, he entered with great zeal into the duties of his office, especially that important part of it which consists in catechising and instructing the younger members of the society. Theology again occupied a principal share of his attention (indeed, it was always his favourite study,) and some of his most elaborate works in this department, as his "History of the Corruptions of Christianity," and "History of early Opinions concerning Jesus Christ," made their appearance from the Birmingham press. They were a fertile source of controversy, in which he engaged without reluctance, and also without those uneasy feelings of irritation which so commonly accompany warfare of this kind. The renewed applications of the dissenters for relief from the penalties and disabilities of the corporation and test acts afforded another topic of discussion, in which Dr. Priestley, with his sentiments on civil and religious liberty, could not fail to take a part; and convinced as he was that all ecclesiastical establishments were hostile to the rights of private judgment, and the propagation of truth, he did not hesitate to represent them all as anti-Christian, and predict their downfall. Thus he came to be regarded not only as the chief heresiarch in matters of doctrine, but as the most dangerous and inveterate enemy of the established church in its connection with the state. Some of the clergy of Birmingham having warmly opposed the dissenters' claims, Dr. Priestley published a series of "Familiar Letters to the Inhabitants of Birmingham," on this and other topics connected with religion, which were probably not less provoking to the adverse party from the style of ironical pleasantry in which they were written. In this state of irritation, another cause of animosity was added by the different feelings concerning that great event, the French Revolution. It is scarcely necessary here to observe, that in its early periods, whilst it was hailed by the warm friends of liberty and reform in England, as a noble assertion of the natural rights of man, it was viewed with apprehension and dislike by those attached to the existing order of things. In every considerable town divisions took place on this subject, which became the more rancorous, as the events attending the revolution were more awful and interesting. The anniversary of the capture of the Bastille, July 14th, had been kept as a festival by the friends of the cause,

and its celebration was prepared at Birmingham in 1791. Dr. Priestley declined being present; but in the popular tumult which ensued, he was particularly the mark of party fury. His house, with his library, manuscripts, and apparatus, were made a prey to the flames; he was obliged to fly for his life, and with some difficulty made his escape to a place of safety, while he was hunted like a proclaimed criminal. That this scene of outrage, attended with the conflagration of many other houses and places of worship, was rather favoured than controuled by some whose duty ought to have led them to active interference for the preservation of the public peace, is undoubted; at the same time it is not surprising that the rage of party was especially directed against one who had so much distinguished himself as a champion on the adverse side, and who had made his attacks without any regard to caution or policy. The legal compensation which he obtained for this cruel injury was far short of the amount of his losses. There were, however, many admirers of his virtues and talents, who, regarding him as a sufferer for his principles, and a man deeply injured, exerted themselves to support him under this calamity. He was not long after chosen to succeed his deceased friend Dr. Price, as minister to a congregation at Hackney; and he joined to it a connection with the new dissenting college established in that place. Resuming his usual occupations of every kind, he passed some time in comfort and tranquillity, for no man was ever blessed with a mind more disposed to view every event in life on the favourable side, or less clouded by care and anxiety. But party dissension still retaining all its malignity, he found himself and his family so much molested by its assaults, that he resolved finally to quit a country so hostile to his person and principles.

He chose for his retreat the United States of America, induced partly by family reasons, and partly by the civil and religious liberty which so eminently prevails under their constitution. He embarked for that country in 1794, and took up his residence at the town of Northumberland in Pennsylvania, which he was first induced to visit on account of a settlement in that part of the state projected by his son and some other gentlemen, but which did not take place. It was a considerable labour in this remote situation to get about him a well furnished library and a chemical laboratory, but this he at length effected. Having declined a chemical professorship in Philadelphia, and being en-

gaged in no public duty, he was able to devote his whole time to his accustomed pursuits; and the world was soon informed of his proceedings as an experimental philosopher, and as a writer. Theology continued to be the subject nearest to his heart, and his sense of its importance increased with his years. Political animosity pursued him in some degree to the Western world, and during the administration of Mr. Adams he was regarded by the American government with suspicion and dislike. That of Mr. Jefferson, however, was friendly to him, and he outlived all disquiet on this head. The death of his youngest son, and afterwards of his excellent wife, together with other domestic calamities, were severe trials of his fortitude; but his temper and principles carried him through without any diminution of his habitual serenity and pious resignation. A severe illness which he suffered in Philadelphia laid the foundation of a debility of his digestive organs, which gradually brought on a state of bodily weakness, whilst his mind continued in full possession of all its faculties. In January 1804, it became manifest to himself and others that he had not long to live, and this warning operated upon him to lose no time in finishing the literary tasks in which he was engaged, and particularly in putting into a state fit for the press a work in which he was greatly interested. He had long been preparing two considerable publications, which were, a Church-history, and notes on all the books of Scripture, and had learned with great satisfaction that his friends in England had raised a subscription to enable him to print them without risk. Like a man setting his affairs in order previously to a journey, he continued, to the last hour of his life, with the utmost calmness and self-collection, giving directions relative to his posthumous publication, intermixed with discourses expressive of the fullest confidence in those cheering views of future existence that his theological system opened to him; and on Feb. 6, 1804, in the 71st year of his age, he expired so quietly, that they who sat beside him did not perceive the last struggle.

Dr. Priestley was a man of perfect simplicity of character, laying open his whole mind and purpose on all occasions, and always pursuing avowed ends by direct means. In integrity and disinterestedness, in the strict performance of every social duty, no one could surpass him. His temper was easy and cheerful, his affections were kind, his dispositions friendly. Such was the gentleness and sweetness of his manner in social intercourse, that some who

had entertained the strongest prejudices against him on account of his opinions, were converted into friends on a personal acquaintance. Of the warm and lasting attachment of his more intimate friends a most honourable proof was given, which he did not live to know. It being understood in England that he was likely to suffer a loss of 200l. in his annual income; about 40 persons joined in making up a sum of 450l., which was meant to be continued annually during life. No man who engaged so much in controversy, and suffered so much from malignity, was ever more void of ill-will towards his opponents. If he was an eager controversialist, it was because he was very much in earnest on all the subjects into which he entered, not because he had any personalities to gratify. If now and then he betrayed a little contempt for adversaries whom he thought equally arrogant and incapable, he never used the language of animosity. Indeed, his necessarian principles coincided with his temper in producing a kind of apathy to the rancour and abuse of antagonists. In his intellectual frame were combined quickness, activity, acuteness, and that inventive faculty which is the characteristic of genius. These qualities were less suited to the laborious investigations of what is termed erudition, than to the argumentative deductions of metaphysics, and the experimental researches of natural philosophy. Assiduous study had, however, given him a familiarity with the learned languages sufficient in general to render the sense of authors clear to him; and he aimed at nothing more. In his own language he was contented with facility and perspicuity of expression, in which he remarkably excelled.

The writings of Dr. Priestley were so numerous, that they form a number of articles in each of the following classes: General Philosophy; Pneumatic Chemistry; Metaphysics; Civil Liberty; Religious Liberty; Ecclesiastical History; Evidences of the Christian Revelation; Defences of Unitarianism; Miscellaneous Theology; Miscellaneous Literature. A particular enumeration of them cannot here be expected; and in addition to what has already been noticed, it will only be attempted to give a concise view of what he effected in the three branches of science for which he was most distinguished.

It is as a chemical philosopher that he stands highest in the capacity of an inventor or discoverer, and it is in this character that his name will probably be chiefly known to posterity. The manner in which his enquiries

into the nature of aeriform fluids commenced has already been mentioned. They had conducted him before 1772 to the knowledge of the nitrous and muriatic airs, the application of the former as a test of the purity of common air, and many facts respecting the processes by which air is diminished or deteriorated. In 1774 he made his fundamental discovery (which was also made about the same time by Scheele) of pure, or what he termed dephlogisticated air. In 1776 he communicated to the Royal Society some curious remarks on respiration, and the mode in which the blood acquires its colour from the air; and in 1778 he discovered the property of vegetables growing in the light to correct impure air. By his subsequent experiments, a variety of other aeriform bodies, and new modes of the production of those already known, the revivification of metallic calces in inflammable air, and the generation of air from water, were added to the stock of facts in this branch of chemistry. On the whole, it may be affirmed that to no single enquirer has pneumatic chemistry been indebted so much as to Dr. Priestley, whose discoveries gave it a new form, and chiefly contributed to make it the basis of a system which has superseded all prior ones, and opens a boundless field for improvement in the knowledge of nature and the processes of art. It is remarkable however that he himself remained to the end of his life attached to that phlogistic theory which he had imbibed, and which the French chemists had been supposed entirely to have overthrown. Some of his latest writings of this class were attacks upon the anti-phlogistic theory, of which he lived to be the sole eminent opposer. It is proper to observe, that no experimentalist was ever more free from jealousy, or the petty vanity of prior discovery. The progress of knowledge was his sole object, regardless whether it was promoted by himself or another; and he made public the results of his experiments while they were yet crude and unsystematic, for the purpose of engaging others in the same track of enquiry.

In the science of metaphysics, Dr. Priestley distinguished himself as the strenuous advocate of Dr. Hartley's theory of association, upon which he founded the systems of materialism and of necessity, as legitimate inferences. No writer has treated these abstruse subjects with more acuteness and perspicuity; and notwithstanding the load of obloquy heaped upon him on account of the supposed tendencies of his doctrines (obloquy which he disregarded, and

tendencies which he denied), he established a high reputation in this branch of philosophy, and effected a great change in the mass of public opinion. Indifference may hereafter prevail respecting these topics; but as long as they remain subjects of discussion, his writings will probably be considered as the ablest elucidations and defences of the theories proposed in them.

In theology, Dr. Priestley, if not absolutely the founder of a sect, is yet to be regarded as a great leader among a particular class of Christians. Passing through all the changes from Calvinism to Arianism, Socinianism, and finally to an Unitarian system in some measure his own, he remained through the whole progress a firm believer in the Jewish and Christian revelations, and their zealous defender against all attacks. As it was not in his temper to be either dubious or indifferent, he entered with greater earnestness than most of those called rational dissenters into disputations upon doctrinal points; and, as has been already observed, carried further than they did, his notions of religious discipline. In short, religion was to him the most important of all concerns, and that which chiefly excited the ardour of his mind. The essentials of the system in which he finally settled were, the proper humanity of Christ, including the rejection of his miraculous conception, and of the doctrine of atonement; and a future state, in which punishment is to be only emendatory, and all rational beings are to be finally happy: this was an inference from the doctrine of necessity combined with that of the benevolence of the deity. He rejected an intermediate state of existence, and founded all his expectations of a future life upon revelation alone. Of the very numerous publications in which he proposed and defended his theological opinions, a great part were temporary and occasional. Those which may be deemed most durable and important are, his "Institutes of Natural and Revealed Religion," his "Letters to a philosophical Unbeliever," his explanations of Scripture, and his enquiries into the faith of the early Christians, which he endeavoured to prove to have been conformable to the unitarian system. To the study of Scripture he was extremely attached, and he paid a reverent respect to its historical and prophetic authority. He published several works in practical divinity, of which, two sermons, on Habitual Devotion, and on the Duty of not living to ourselves, are of singular excellence.

Of his other writings, the most important have been mentioned in the narrative of his

life. Among these, his Histories of Electricity, and of Vision, are perhaps the only ones by which his name would have been perpetuated, had it been devoid of so many other passports to immortality. *Memoirs of Dr. Priestley by himself and his Son; with Observations on his Writings by Messrs. Cooper and Christie.* — A.

PRIMASIUS, a Catholic bishop and Scripture commentator of some note in the sixth century, was a native of Africa, and obtained the see of Adrumetum, also known by the name of Justinianopolis, in the province of Byzacene. About the year 550, he was one of a deputation which was sent to Constantinople, on the affairs of the African churches; and he was at that city in 553, when the fifth General Council assembled there, by order of the Emperor Justinian. He refused, however, to take any share in the deliberations of that assembly, though repeatedly invited; and he subscribed to the constitution which Pope Vigilius issued in defence of the *three chapters*. He was the author of "Commentaria in Epistolas S. Pauli," which were published at Paris and Lyons, in 1543, 8vo. In drawing up these Commentaries, which possess the recommendations of conciseness and a pleasing style, the author freely availed himself of the labours of preceding writers, as St. Jerome, St. Ambrose, and, above all, St. Augustine; nor did he neglect the writings of Pelagius, though cautious not to adopt any of his sentiments or glosses which are in the least at variance with the orthodox creed. To such writings, likewise, of St. Augustine, of which we have scarcely any remains, as well as to a work of Tychonius, a celebrated Donatist, Primasius acknowledged himself much indebted, while composing his "Commentaria mysticæ Expositionis in Apocalypsin Lib. V.," which were first published at Cologne, in 1535, 8vo. Both of the above-mentioned works are inserted in the tenth volume of the "Bibl. Patr." Primasius was also the author of "A Treatise on Heresies, in three Books," designed by him to complete what St. Augustine had left imperfect on that subject. Some learned men have been of opinion, that this treatise is the same with that published by Father Sirmond, under the name of *Prædestinatus*, which is inserted in the twenty-seventh volume of the "Bibl. Patr." But that such an hypothesis is untenable, needs no other proof than the facts that the leading sentiments in the last mentioned work are wholly Pelagian, whereas Primasius was a firm adherent to the doctrine of St. Augustine. For further particulars on the subject of these performances we

refer to *Cave's Hist. Lit. Vol. I. sub. sæc. Eutychn. and Dupin. Simon's Hist. Crit. des Comment. du Nouv. Test. ch. xxiv. Moreri.* — M.

PRIMATICCIO, FRANCESCO, an eminent painter, was born of noble parentage at Bologna in 1490. His first destination was to commerce, but his inclination leading him to the arts of design, he placed himself under the tuition of Innocenzio da Imola and Bagnacavallo. For further improvement he went to Mantua, and passed six years as a disciple of Julio Romano, who was then engaged in some great works at the palace Del Te. Primaticcio here executed two fine friezes, with figures representing the military costume of the antient Romans; and when he left this master, he was become a great artist in fresco, stucco, machinery, and every branch of magnificent ornament. On the application of Francis I. to the Duke of Mantua for a painter of ability, Primaticcio was recommended, and arrived in France in 1531. He obtained the confidence of the French King, who employed him to execute a variety of works in stucco and oil, with which he adorned Fontainebleau and the other royal palaces. Rosso, or Maitre Roux, was at this time superintendant of the royal buildings, and had begun the great gallery of Fontainebleau. So much jealousy and rivalry took place between the two artists, that Francis, in 1540, sent Primaticcio into Italy, with a commission to purchase antiques, which he executed with great judgment and fidelity. Rosso dying in the meantime, Primaticcio was recalled to occupy his place, and the King rewarded his past services with the rich abbacy of St. Martin at Troyes. He was employed eight years in painting the gallery of Fontainebleau, and making alterations in the building, in which his jealousy induced him to demolish several structures raised by Rosso. His own performances were in a grand and learned style, but deficient in nature and correctness, and marked by manner. Most of his frescoes are now destroyed, and his oil-paintings are extremely rare. In the Zambeccari gallery is a concert by his hand, which is a charming piece. In the capacity of an architect, he gave designs for the palace of Meudon, and the tomb of Francis I. at St. Denis. He was employed by the three succeeding kings of France, and lived in a splendid manner, liberally gratifying the artists who worked under him. He died at Paris in 1570, at the age of 80. A great number of engravings have been made after his designs. *D'Argenville. Pilkington.* — A.

PRINGLE, SIR JOHN, Baronet, an eminent

physician, was born in 1707 at Stichel-house, in the county of Roxburgh. His father, Sir John Pringle, and his mother, sister to Sir Gilbert Eliott of Stobbs, were both descended from ancient and honourable families in the south of Scotland, distinguished for their attachment to the civil and religious liberties of their country. John was the youngest of several sons. After a grammatical education under a domestic tutor, he was sent to the University of St. Andrew's for academical instruction. Thence, in 1727, he was removed to Edinburgh for the study of physic, to which profession he was destined. He remained there one year, and then went to Leyden, the University of which city was at that time in the first reputation for medical lectures, delivered by Boerhaave, Albinus, and other teachers of eminence. He pursued his studies there till 1730, when he took the degree of M. D., and then, returning to his native country, he settled in Edinburgh as a physician. It has not been uncommon in the universities of Scotland, (and also on the continent,) for professors to undertake very different branches of science, and some, apparently little connected with their leading pursuits—a consequence of an enlarged system of education and extensive enquiry. Dr. Pringle was considered as so well informed on ethical subjects, that in 1734 he was chosen a joint professor of pneumatics and moral philosophy in the University of Edinburgh, with Mr. Scott, with the reversion of the sole professorship on his decease. This duty, with those of his medical profession, he continued to perform till 1742, when he obtained the appointment of physician to the Earl of Stair, commander of the British army. In that year he was made physician to the military hospital in Flanders, being allowed to retain his professorship in the University during his absence. Of the assiduous attention which he paid to the important trust committed to him, the valuable publications which were the result of it are ample testimonials. After the resignation of Lord Stair, he continued in the same station in the campaign of 1744, and so well recommended himself to the Duke of Cumberland, that he was nominated by him physician-general to His Majesty's forces, and to the royal hospitals in the Low-Countries. After this promotion he resigned his professorship at Edinburgh. In 1745 he was recalled to attend the forces engaged against the rebels, and in the same year was elected a fellow of the Royal Society. He served again in Flanders in 1747 and 48; and when peace was made in the latter year,

he returned, and thenceforth chiefly resided in London. The Duke of Cumberland in 1749 nominated him his physician in ordinary. In 1750 he published, in a letter to Dr. Mead, "Observations on the Jail or Hospital Fever," drawn up on account of an alarm raised by the jail-distemper which had broken out in the metropolis. This short piece excited considerable interest, and afterwards appeared in a corrected form as a chapter in his work on the Diseases of the Army.

In the same year he began to communicate to the Royal Society his "Experiments upon Septic and Antiseptic Substances, with Remarks relating to their use in the theory of Medicine." Three numbers of these were inserted in the Philos. Transactions, which, with some more, were afterwards added as an appendix to the work last mentioned. These papers procured for him the honour of Copley's prize medal; and the experiments themselves were much noticed, both as chemical facts, and as pointing to improvements in medical theory and practice. Dr. Pringle married in 1752 a daughter of Dr. Oliver, of Bath, who died without issue within a few years. About the same time he published the first edition of his "Observations on the Diseases of the Army," which proved one of the most popular medical works of the age, and extended his reputation throughout Europe. It went through several editions, in each of which it received successive improvements, and was justly regarded as a standard performance. The peculiar merits of this volume are the proofs adduced of the effects of air and situation upon the health of soldiers in garrisons and encampments, and the means proposed of obviating the usual causes of disease in military life; the identification of the fatal fevers of camps, hospitals, jails, and other places contaminated by human effluvia; and the recommendation of modes of treatment, simple, effective, and suited to the nature of the morbid cause. It is true that his theory led him more to the correction of a supposed putridity in the animal fluids, than to the excitation of those vital powers, the defect of which a later theory considers as the primary cause of this class of diseases; but in fact, the same remedies are for the most part suited to both intentions. Dr. Pringle made a valuable addition to his observations on this head, by a paper presented to the Royal Society in 1753, giving an "Account of several Persons seized with the Gaol-fever by working in Newgate, and of the

Manner by which the Infection was communicated to one entire Family." This paper, at the desire of Dr. Stephen Hales, was first printed in the Gentleman's Magazine, for the purpose of being made generally known. During the war that commenced in 1755, Dr. Pringle attended the encampments in England for three seasons; but in 1758 he quitted his connexion with the army, and resolving to fix entirely in London, became a licentiate of the College of Physicians. Of this College he was made a fellow in 1763; and he gradually rose to the court employments of physician extraordinary and in ordinary to the Queen, and to the Princess-Dowager of Wales, and physician extraordinary to the King. In 1766 he was created a Baronet. His literary honours accumulated in an equal proportion, the principal of which was that of being elected president of the Royal Society in 1772. This dignity was preceded or followed by aggregation to the Academies of Sciences of Gottingen, Madrid, Paris, and Petersburg, besides other scientific societies. As president of the Royal Society he distinguished himself by an assiduous discharge of its duties, and especially by composing a set of discourses at the annual delivery of the prize medal, which were detailed relations of all that had been before discovered or effected in the branch of science in question, together with a view of the addition made by the author of the prize memoir. Of these discourses he pronounced six, which were printed, and afterwards collected into a volume; and they not only are proofs of the extent and accuracy of his information, but are very elegant specimens of scientific history and analysis. The subjects are of great variety: they comprize an account of the different kinds of air, on occasion of Dr. Priestley's paper; of the Torpedo, Mr. Walsh's; the attraction of mountains, Mr. Maskelyne's; the means of preserving the health of Mariners, Capt. Cook's; the reflecting telescope, Mr. Mudge's; and the theory of gunnery, Mr. Hutton's. It may be affirmed that these discourses alone would have given sufficient evidence of Sir John Pringle's fitness to preside over a learned society. Increasing infirmities, and perhaps other causes, induced him to resign the president's chair in 1778; and in 1780, having made an excursion to Scotland, he took a resolution of spending his latter days in his native country. He purchased a house in Edinburgh and removed thither in 1781. But he soon found his expectations of increased comfort in this situation frustrated.

The climate was too sharp for him, his old friends were dead, and though he met with much respectful attention, he could not easily contract new intimacies. A certain restlessness was likewise the result of his age and infirmities. He quitted Edinburgh, having first made a present to the College of Physicians in that city, of ten folio manuscript volumes of his own medical and physical observations, under the conditions that they should not be published, nor lent out of the college library on any pretence. Returning to London, he found some pleasure in again frequenting the literary society to which he had been accustomed; but his strength rapidly declined, and he died in January 1782, in the 75th year of his age. He was interred in St. James's church, and a monument has been erected to his memory, in Westminster Abbey.

Sir John Pringle was a man of strict integrity and solid worth, though a coldness and reserve of disposition rendered him less amiable than respectable in society. He was, however, polite and attentive to those whom he really esteemed, and especially to foreigners, of whom he had always many eminent visitants. In friendship he was steadfast and unalterable. The character of his understanding bore a similar stamp of solidity without any mixture of fancy or brilliancy. His studies took in a large compass of enquiry, but chiefly of the scientific and philosophical kind. He was latterly much addicted to the study of divinity, and his researches had rendered him a firm believer in revelation, after having been at least a sceptic with regard to it. This conviction was the result of his finding reason to adopt a more rational system of Christianity than that in which he had been educated; and to this he became strongly attached. As a practical physician, he was distinguished by attention and sagacity. Besides the works already mentioned, he communicated some papers to the Royal Society, which are printed in their Transactions. *Pringle's Works. Kippis's Life of Pringle, prefixed to his Six Discourses.*—A.

PRIOLO or PRIOLI, BENJAMIN, a writer of French history, was born at St. Jean d'Angeli in 1602, of a family descended from the Prioli or Priuli of Venice. He was brought up in the reformed religion, and from his youth displayed a great avidity for learning. He lost both his parents at the age of 15; and having pursued his studies at Orthez and Montauban, he went to Leyden, where he perfected himself in classical literature under Heinsius and Vossius. The desire of consulting Gro-

tius induced him to visit Paris, after which he studied philosophy at Padua under Cremonini and Liceto. He then attached himself to the Duke of Rohan, at that time in the service of Venice, and became the intimate confidant of that nobleman, who sent him twice into Spain as his negotiator. When the Duke afterwards commanded the French troops in the Valteline and the country of the Grisons, Priolo was present at every action. At the death of his patron he retired to Geneva, married a lady of noble family, and purchased an estate near that city. He was taken from his retreat by the Duke of Longueville when appointed plenipotentiary for the peace of Munster. At that city he resided about a year, and was gratified for his services by the Duke with a pension. Determining finally to settle at Paris, he quitted Geneva with his family, and at Lyons was converted by Cardinal Barberini to the Catholic faith. In the ensuing troubles in France he took part with the Prince of Condé against the court, in consequence of which he was obliged to retire into Flanders, and his property was confiscated and his family exiled. Being restored to favour, he returned to Paris, and employed himself in composing the history which has preserved his name. He began his narrative from the death of Lewis XIII.; and being conscious that he had employed a free pen, he first sent forth an epitome of it in a single book. The ministers were displeased with its liberties, and gave him to understand that they would oppose the publication, unless it were previously altered by examiners of their own choice. Priolo remonstrated with the King on the occasion, and was permitted to print his work in 1665. It is entitled "*Benjamini Prioli ab Excessu Ludovici XIII. de Rebus Gallicis Historiarum, lib. xii.*" The best edition is that of Leipsic in 1686. A dedicatory epistle is prefixed to the doge and senate of Venice, in gratitude for their recognizing him as a noble Venetian, and creating him a chevalier of St. Mark. The style of this history is copied from that of Tacitus, and it abounds in characters and portraits, often touched in a satirical manner; but the narrative is a free and faithful relation of the war of the Fronde, and the administration of Cardinal Mazarin. The talents of Priolo caused him to be again employed in public affairs, and he was charged with a secret commission to the republic of Venice in 1667, but died of an apoplexy at Lyons by the way. Various works in Latin, moral, biographical, &c. were announced at the close of his history as about to be published,

but they never made their appearance. Several of his maxims are quoted by Bayle. From one of these we learn that he had little confidence in the three learned professions. "Man (says he) possesses only three things, soul, body, and goods, which are constantly exposed to danger from three sets of people, Theologians, Physicians, and Lawyers." *Bayle. Moreri.*—A.

PRIOR, MATTHEW, a distinguished English poet, was born in 1664, according to one account, in London, where his father was a citizen and joiner, according to another, at Wimborne in Dorsetshire. His father dying when he was young, an uncle, who was a vintner or tavern-keeper, at Charing-cross, took care of him, and sent him to Westminster school, of which Dr. Busby was then master. Before he had passed through the school, his uncle took him home for the purpose of bringing him up to his own business; but he had already imbibed a taste for classical literature which destined him to a very different walk in life. The Earl of Dorset, a great patron of letters, who frequented that tavern, found him one day reading Horace; and on conversing with him, was so much pleased with the modesty and talents which he displayed, that he determined to give him an university education. From one of Prior's epistles to Fleetwood Sheppard, Esq., however, it would appear that his earliest benefactor was that gentleman, and that it was probably he who recommended him to Lord Dorset.

Now, as you took me up when little,
Gave me my learning and my vittle,
Ask'd for me, from my Lord, things fitting, &c.

He was admitted of St. John's college Cambridge, in 1682, proceeded bachelor of arts in 1686, and was soon after elected to a fellowship. In this university he contracted an intimacy with Charles Montague, afterwards Earl of Halifax, in partnership with whom he composed the "*Country Mouse and City Mouse*," which was a parody of Dryden's polemic poem of the Hind and Panther, and consequently was a declaration of their attachment to the principles which soon after effected the Revolution. He gave a further proof of his poetic talent by an "*Ode on the Deity*," written in 1688 as a college exercise. In the following year he went to London, and was introduced at court by the Earl of Dorset, who recommended him so effectually, that in 1690 he was appointed secretary to the English plenipotentiaries, men of high rank, who attended at the congress at

the Hague. With this post he had also the title of gentleman of the King's bed-chamber; and being thus enlisted in the service of the court, the efforts of his muse were for some years chiefly directed to public or courtly topics. One of the most considerable of these was an ode presented to King William in 1695 on the death of Queen Mary. He also displayed his humorous vein in a burlesque parody of Boileau's ode on the capture of Namur by the French, when it was retaken by William. In 1697 Prior was nominated secretary to the commissioners for the treaty of Ryswick; and after his return from that employment, was made secretary to the Lord Lieutenant of Ireland. He went to France in the following year as secretary to the ambassador, the Earl of Portland, and remained in the same employment under the Earl of Jersey. In this station he is said to have rendered himself very agreeable to the French King, though he had not spared him in his verse; but probably English poetry was very little known at that court. Being now regarded as one very conversant in public affairs, he was summoned by King William to Loo, where he had a confidential audience, in consequence of which he was appointed under-secretary of state in Lord Jersey's office, and was sent to Paris to assist the ambassador in negotiating the partition treaty. In 1700 he succeeded Locke as a commissioner at the Board of Trade; and he sat in the parliament of the beginning of 1701 as representative of East-Grinstead. The Tories were now become the prevalent party, and Prior, who had been brought into public life and promoted by the Whigs, and acted confidentially with them, forsook them, and joined the opposite party, to which he ever after adhered. He even voted for the impeachment of those Lords who were charged with advising that partition treaty in which he had been officially employed. For a change that subjected him so directly to the imputation of ingratitude, some very cogent reasons ought to be assigned; but this has not been done in a satisfactory manner. Like most converts, he embraced his new party with great zeal, and thenceforth almost all his social connexions were confined within its limits.

The successes in the beginning of Queen Anne's reign were celebrated by the poets of both parties, and Prior sung the victories of Blenheim and Ramillies. He published a volume of poems about this period, of which the concluding piece was his admired *Henry and Emma*. He had some share in the *Examiner*, a paper carried on by Swift and others of that party; and

he joined in the attacks upon the great general whose triumphs had been his theme. When the Tories had again become superior, and Marlborough had been driven from his command, Prior's diplomatic talents were once more called into exertion, and in 1711 he was privately sent to Paris with proposals for peace. He brought back M. Mesnager and the Abbé Gualtier, and for a considerable time was much engaged in secret negotiations with them at his house in London. The congress at Utrecht followed; and in August 1712, when Lord Bolingbroke was sent to Paris to adjust some difficulties that had occurred, Prior either accompanied or followed him. He remained in France with the appointments and authority of an ambassador, though without the title; for the Duke of Shrewsbury, who went in that capacity, refused, it is said, out of pride, to be joined in the same commission with a man so meanly born. Prior, however, possessed the confidence of the French court, and was entrusted by Lewis with a special letter to Queen Anne in favour of the Elector of Bavaria. After the Duke's departure in 1713 he publicly assumed the character of ambassador, which he retained till he was superseded by the Earl of Stair on the accession of George I. It was some time before he received remittances from the treasury enabling him to return; and soon after his arrival, in 1715, the Whigs being now in power, he was welcomed by a warrant from the House of Commons, by which he was committed to the custody of a messenger. He was examined before a committee of the Privy-council with respect to his share in negotiating the peace of Utrecht, was treated with rigour, and Mr. Walpole moved an impeachment of him on a charge of high treason, for holding clandestine conferences with the French plenipotentiary. Such was the resentment entertained against him by the new ministry, that when in 1717 an act of grace was passed, he was excepted, and was still continued in custody at the house of the messenger. At length, however, he was discharged without being brought to trial.

Hitherto our poet has chiefly been considered in the character of a politician, in which he acted a more important part than has fallen to the lot of most of the fraternity, and certainly more so than his cotemporary Addison, the short-lived secretary of state. Some persons have expressed contempt of his political talents; yet that they were regarded in a respectable light by the heads of both parties is evident from the confidential situations in which he

was placed, and it is certain that he possessed the faculty of rendering himself acceptable to the courts to which he was sent. A knowledge of commerce is said to have been his particular qualification as a negotiator, though it does not appear how he could have acquired it. In fact, the treaty of Utrecht gives no exalted idea of the diplomatic abilities of the English ministers. Prior was now reduced to a private station without any provision for his declining years, except his college-fellowship, which he prudently retained during his highest employments, as what would furnish him with necessaries should every thing else fail. Regarding poetry as his proper profession, he now finished his longest piece, entitled, "Solomon," which, with his former productions, and some new ones, supplied matter for a folio volume, published by subscription at two guineas. By the efforts of his friends a considerable sum was thus raised, which was doubled by a benefaction from Lord Harley, (to whose family he had formerly adhered,) for the purchase of Downhall in Essex, on the condition of its reverting to that family after his death. He continued occasionally to amuse himself with writing verses; but had reserved for the serious employment of his advanced years, the composition of a history of his own times. This design, however, was cut short by a lingering illness, which put an end to his life at Wimpole, the seat of Lord Oxford, in September, 1721, in the 58th year of his age. He was interred in Westminster Abbey, under a monument, for the erection of which (the "last piece of human vanity," as he entitles it,) he left by his will the sum of 500l. A long Latin epitaph from the pen of Dr. Freind, master of Westminster School, records his political and poetical merits.

Prior appears to have been one of those characters whom wit, ease, and companionable qualities, render general favourites, without any exact estimate of moral desert. His dereliction of his first political friends, might be atoned by his stedfast attachment to the second, especially to the Earl of Oxford, whom he sheltered, on his examination, with a constancy that was probably the cause of the severity with which he was treated. His modes of life appear to have been irregular, and notwithstanding his introduction to the highest and most cultivated society, he is said to have retained a taste for low company and gross enjoyments. Tradition represents his often celebrated Chloe as an abandoned female of the lowest rank: such an one, indeed, might

be his actual mistress, but Chloe is often a mere poetical theme. In his writings is found that incongruous mixture of light and rather indecent topics, with grave and even religious ones, which was common at that time, and which denotes, if not immorality, yet a prevalent deficiency of taste and refinement. As a poet, the only character in which Prior has a claim upon posterity, his reputation has somewhat declined with the lapse of years; an inevitable result where it is not founded upon first-rate excellence in any one branch. Yet in one point, the faculty of telling a story with ease and vivacity, he has perhaps scarcely been equalled. His phraseology is not, indeed, so truly familiar as that of Swift, and his humour is occasionally strained and quaint. His "Alma," a piece of philosophical pleasantry, written to solace himself when under confinement, is of a similar character, and moreover displays a considerable extent of reading. His elaborate effusions of loyalty and patriotism seem to have sunk into total neglect, though his "Annus Secularis" was once so distinguished, that it was translated into Latin verse. His songs and amatory pieces are generally elegant and classical. The most popular of his serious compositions, are "Henry and Emma," or the Nut-brown Maid, modernized and enlarged from an antique original; and "Solomon," the idea of which is taken from the book of Ecclesiastes. These are harmonious in their versification, splendid and correct in their diction, and copious in poetical imagery; but they exert no powerful effect either on the feelings or the fancy, and are enfeebled by prolixity. Prior may stand high among the versifiers, but occupies an inferior place among the genuine poets. A complete edition of his poems was given in 1733, in 3 vols. 8vo. A "History of his own Time," said to be compiled from his original manuscripts, appeared in 1740, but it contained little of his own writing, and that little of small value. *Biogr. Britan. Johnson's Lives of English poets.*—A.

PRISCIANUS, an eminent grammarian, was a native of Cæsarea, and went to Constantinople, where he taught grammar and rhetoric with great reputation about the year 525. He composed various works, of which his treatise, "De Arte Grammatica," was first published by Aldus Manutius, at Venice, in 1476, from a manuscript found in France. It was several times reprinted, and the best edition is that of Putschius, *Hanov.* 1605, among the Grammatici Latini. A translation of Dionysius's Periegesis into Latin verse is attributed

to Priscian: it has been printed with the Oxford edition of that author. The grammatical fame of Priscian may be inferred from the proverbial phrase of "breaking Priscian's head," applied to a violation of grammar. *Moreri. Bibliogr. Dict.—A.*

PRISCILLIAN, a Spanish bishop in the latter part of the fourth century, and principal founder of a sect of Christians who after him were denominated *Priscillianists*, was of noble descent, and the heir of considerable possessions. He was distinguished by excellent natural abilities, great eloquence, and extraordinary learning, which he had acquired by very arduous study. Sulpitius Severus says, that he had many good qualities both of body and mind; that he slept little, was very temperate and sparing in his diet, disinterested and moderate, spending little upon himself; and that he discovered a modesty of countenance and behaviour which secured to him general respect and esteem. He is generally said by ecclesiastical historians to have become a convert to the sentiments of one Mark, of Memphis in Egypt, who, as far as their accounts of him are intelligible and deserving of credit, appears to have admitted into his creed a compound of Gnostic, Manichæan, and Sabellian notions. Of these notions Priscillian commenced a zealous propagator, about the year 378, and by his learning, eloquence, and the influence which he derived from his good character, made numerous converts, not only among the lower classes, but among persons of rank and quality. His doctrine having soon spread through all Spain, was embraced by several bishops; of whom Instantius and Salvianus particularly distinguished themselves. Hyginus, Bishop of Corduba, in whose neighbourhood the new sect was making a rapid progress, engaged Idatius, Bishop of Emerita, to enter the lists against it; but his proceedings were so violent, that the Priscillianists increased rather than diminished in consequence of his interference. By Sulpitius Severus he is compared to a man, who thrusts a lighted torch into combustible matter. After much controversy, and many warm disputes, a synod of Spanish bishops was held on the subject at Saragossa, in the year 380, at which the bishops of Aquitain in Gaul were also present. Before this synod Priscillian and his friends were summoned, but refused to appear: "possibly," observes Lardner, "because they had already had experience of the unequal judgments of men, or because they were determined to follow their own convictions." They were con-

demned and excommunicated, however, in their absence, and all were declared liable to the same sentence, who should receive them to communion. Hitherto Priscillian had been a layman; but now Instantius and Salvianus thought it adviseable to ordain him to the episcopal office, and he was chosen Bishop of Avila.

In the mean time Idatius, and Ithacius Bishop of Sossuba, finding that the decrees of the synod were ineffectual in checking the progress of the new sect, discovered the virulence of their persecuting spirit, by applying for the interference of the secular power; and in such an odious light did they represent it to the Emperor Gratian, that they procured from that Prince a rescript, by which the Priscillianists were not only excluded from their churches, but banished from the cities where they resided, and even from every part of the Roman empire. In this extremity Instantius, Salvianus, and Priscillian went to Rome, where they were desirous of vindicating themselves from the charges which had been preferred against them by their enemies, before Damasus, the Bishop of that city; but he refused to hear or see them. They then returned to Milan, where they received no better usage from Ambrose. In these circumstances, they determined to appeal no longer to ecclesiastics, but to the court; and having secured the good offices of Macedonius, who had considerable influence with the Emperor, by his means they procured a repeal of the edict against them, and an order which restored them to their country, their churches, and the unmolested exercise of their functions. Their tranquillity, however, was but of short duration: for after Maximus had assumed the purple, and caused Gratian to be assassinated, Ithacius, and the other enemies of Priscillian and his followers, presented petitions against them to the new Emperor, in which they were accused of propagating pernicious heresies, as well as practising the grossest indecencies and immoralities. Upon this Maximus ordered that a council should be assembled at Bourdeaux, and directed the Prefect of Gaul and the Vicar of Spain to be careful that all the parties concerned should appear there. Priscillian, however, declined the judgment of the bishops, who met in the year 384, or 385, and appealed to the Emperor, by whom his cause was referred to the Prefect Evodius, a man of a morose and severe disposition. After two hearings at Treves, where the imperial court was at this time, the Prefect gave full credit to the testimony of Priscillian's enemies, and adjudged

him and some of his principal followers to be put to death. This cruel sentence met with the approbation of the tyrant Maximus, and was carried into execution accordingly. "The agents, however," observes Mosheim, "by whose barbarous zeal this sentence was obtained, were justly regarded with the utmost abhorrence by the bishops of Gaul and Italy; for Christians had not yet learned, that giving over heretics to be punished by the magistrates, was either an act of piety or justice."

This introduction of civil persecution into the Christian church, had the opposite effect from that which was designed, and, so far from putting a stop to the progress of Priscillian's opinions, proved the means of propagating them further than ever. For his followers, who had before honoured him as a saint, afterwards began to respect him as a martyr. His body, and the bodies of those who had been executed with him, were carried into Spain, and interred there with the greatest solemnity; "and to swear by his name," says Sulpitius Severus, "was reckoned a very sacred oath." So far down as the 6th century, the Priscillianists are represented as giving much trouble to the orthodox bishops and clergy in Spain. The opinions of this sect, with respect to the person of Christ, appear to have been Sabellian, or Unitarian. No writer has furnished us with a more dispassionate and concise account of the other tenets which they held, than Dr. Lardner. "Upon the whole," says he, "I think it appears, that the Priscillianists received the Scriptures of the Old and New Testament, which were generally received by other Christians. They likewise made use of apocryphal books; but what respect they had for them cannot be now clearly determined. Some ecclesiastics, who went under this denomination, are represented, from an ill judged zeal and without sufficient reason, to have deserted their station in the church, to betake themselves to a retired and solitary course of life. They had errors concerning the soul, and other matters. They seem to have had a disadvantageous opinion of marriage, and thereby sometimes made unhappy breaches in families, if their adversaries do not aggravate. They also had rules about diet, not founded in reason, nor Scripture. Some of these people are blamed for not consuming the Eucharist at church; and they were irregular in fasting, when other Christians feasted. But as we have none of their writings remaining, we do not know their whole system with certainty.

By some they have been charged with obscene doctrines, and lewd practices. But so far as we are able to judge upon the evidence that has been produced, they rather appear to have made high pretensions to sanctity and purity, and to have practised uncommon mortifications." *Fabricii Bibl. Eccl. sub Hieron. cap. 121, 122. Sulpitii Severi Hist. Sacr. lib. ii. cap. 46, 47. Cave's Hist. Lit. Vol. I. sub sec. Arian. Dupin. Mosh. Hist. Eccl. sac. iv. par. ii. cap. v. sect. xxi. Lardner's Cred. par. ii. Vol. IX. ch. cvii. — M.*

PRITZ, JOHN-GEORGE, a learned German Lutheran divine, who flourished in the latter end of the 17th and in the 18th century, was a native of Leipsic, where he was born in the year 1662. He pursued his studies in the university of that city, where he was admitted to the degree of M. A. in 1685; and two years afterwards he enlisted in the number of contributors to the celebrated "*Acta Eruditorum*," of Leipsic. In 1690, the senate nominated him preacher at St. Nicholas's church; and in 1693, he took the degree of bachelor of divinity. In 1698, he was created doctor in that faculty, and accepted of an invitation to become professor of divinity and of metaphysics, as well as minister, at Zerbst in Saxony. After retaining these posts three years, he was appointed superintendent of Schleitz in the Vogtland, and chaplain to the Count of Reussen. In the year 1705, he visited Holland, and England, and after his return to Germany, in 1707, was chosen professor of divinity, ecclesiastical counsellor, and minister at Greifswalde in Pomerania. Here he continued till the year 1711, when he removed to Frankfort on the Mein, where he held the appointment of principal minister till his death in 1732, when he was about 70 years of age. He published, "*Patris Macarii Ægyptii Homiliæ L, Græcè et Latine, interprete Zacharia Palthenio*," 1698, 8vo.; "*Macarii Ægyptii Opera, Græcè et Latine*," &c., 1699, 8vo., consisting of the rest of the works attributed to Macarius the elder, as we have seen in his life; "*Introductio in Lectionem Novi Testamenti*," &c., 1724, 8vo., which is much esteemed, and has been repeatedly printed; a good edition of the New Testament, in the original Greek, with various Readings, Geographical Charts, &c., 1702, 8vo., and afterwards in 1709 and 1724; various papers in the critical journal above-mentioned, till the year 1698; sermons; devotional treatises; translations from the English into German; and a multitude of philosophical and theological

dissertations, controversial pieces, &c. of which the reader may find a long list in *Moreri. Nouv. Dict. Hist.*—M.

PROBUS, M. AURELIUS, Roman Emperor, was born about A. D. 232, at Sirmium in Pannonia. He entered young into the Roman army, in which his father is said to have been an officer; and distinguished himself so much by his valour and integrity, that the Emperor Valerian raised him to the post of tribune before the legal age for that advancement. In a battle with the Sarmatians and Quadians he obtained a civic crown, by rescuing from the hands of the enemy a young man of rank, related to the Emperor. Successive commands in various parts of the empire were the consequence of the esteem which his conduct inspired, and in every station he shewed himself superior to the trust committed to him. After having subdued the Marmarides in Africa, and quelled a rebellion at Carthage, he was employed by the Emperor Aurelian to recover Egypt from the Palmyrenians who, under the famous Zenobia, had conquered that country. This important business he effected; and among other services to his prince, he performed that of interposing to mitigate the severities to which he was naturally prone. So well established was his reputation, that when, after the death of Aurelian, Tacitus was nominated to the empire by the senate, in his speech to decline that charge, he proposed Probus in his stead. When that short reign was terminated in 276 by the murder of Tacitus in a conspiracy of the soldiers, his half-brother Florianus, at the head of an army near the Bosphorus, assumed the purple as by right of inheritance; but at the same time the army of the east conferred the imperial dignity upon their commander, Probus. He expressed a real or feigned repugnance to accept the dangerous gift, but refusal was not in his power. A civil war succeeded, which ended within two months in the death of Florianus; and Probus was recognized by the troops of his rival. He then wrote a very modest and even dutiful letter to the senate, to which he submitted his pretensions; and his deference was rewarded by an unanimous vote conferring on him the usual titles and prerogatives of the head of the empire. In return, he issued a declaration confirming and amplifying the privileges of the senate, to which he committed the whole civil administration, contenting himself almost solely with the military command.

One of the first exertions of his authority was the punishment of the conspirators against

Aurelian and Tacitus. He pardoned the adherents of Florianus, as excusable in their attachment to their late Emperor's brother. He then marched into Gaul, which he cleared, after several victories, of those numerous tribes of barbarians which had ravaged and occupied a great many towns and districts of that country. He followed the vanquished across the Rhine, laid waste a large tract between that river and the Elbe and Neckar, and compelled nine of their petty kings to throw themselves at his feet, and supplicate for peace. This he did not grant without large amends for the damages they had occasioned, and hostages for future good behaviour; and he also required from the Germans a supply of 16,000 young recruits for the Roman armies. In order to protect from invasion the Gallic colony settled in Suabia, he erected a stone wall with towers at proper intervals, which extended from the Danube near Ratisbon to Wimpfen on the Neckar, and finally terminated on the Rhine, after a winding course of near 200 miles. In the following year he marched against the Illyrians, who were disturbing by their inroads the Sarmatians and other people in the vicinity of Danube. After restoring tranquillity in those parts, he undertook to reduce the Isaurians, a fierce band of robbers in Asia Minor, and made himself master of their principal town. Then, having sent one of his lieutenants against the Blemmyes, who had made inroads upon the southern part of Egypt, he himself proceeded to the frontiers of Persia. The King of that country, alarmed at his approach, sent an embassy to him, which found him encamped on the mountains of Armenia. He was making his meal of salt pork and peas on the arrival of the deputies, whom he astonished by the simplicity of his dress and manners, whilst he made them tremble by the sternness with which he delivered a menacing message to their master. "If (said Probus) he does not instantly make reparation for all the injuries he has offered the Romans, I will make his whole country as bare as this," pulling off his cap and displaying his bald head. The differences between the two empires were for the present accommodated, but Probus did not renounce his purpose of making war upon the Persians. He was, however, recalled to his European territories, by the necessity of taking measures to prevent revolts among the barbarians whom he had vanquished, and also by rebellions among his subjects. His policy with respect to the first object was to transport great bodies of the conquered nations to a distance from

their own homes, and settle them upon unoccupied lands in remote provinces of the empire. Thus he fixed 100,000 Bastarnæ in Thrace, where they became useful subjects. A number of Vandals were conveyed to the central parts of Britain, in which situation they long continued a distinct tribe. He was not so successful with respect to some hordes of Franks and Gepidæ, who gave him much trouble by their repugnance to remain in the assigned seats. He was able, however, to keep the frontiers in a state of tranquillity. Of the rebellions against the sovereignty of Probus, the first was that of Saturninus, whom he had left commander in the east. The mutinous people of Alexandria having proclaimed him Emperor, he withdrew into Palestine without accepting the dangerous honour. But there, reflecting on the improbability of safely remaining in a private station, he very reluctantly suffered the soldiers to confirm the tumultuary election, and prepared for his defence. Probus, who esteemed him, wrote letters to the unwilling rebel, offering him a free pardon; but he was prevented by the conscious guilt of his army from making his peace. Troops were sent against him, who forced him to take refuge in the citadel of Apamea, where he was slain, contrary to the intentions of the Emperor. Proculus and Bonosus, two military commanders, excited separate rebellions in Gaul, but were both vanquished by the troops of Probus, and expiated their crime by their death. The humanity of the Emperor, however, spared the lives and fortunes of their families.

The return of peace in 281 was celebrated by the Emperor with a triumph over the distant nations of the Germans and Blemmyes, in which he presented to the people of Rome the usual spectacles of gladiators, the chase of wild beasts, &c. with great magnificence. A more useful benefit bestowed on his subjects was that of taking off Domitian's interdict against planting vines, in favour of the Gauls, the Spaniards, and the Pannonians; so that the fine wines of Burgundy, Champagne, and Tokay, may be said to owe their origin to Probus. In planting, as well as in other useful labours, he employed the soldiery, over whom he constantly exercised a discipline strict, though not cruel. It was, however, his wise policy of keeping them regularly occupied in peace as well as in war, that was the cause of his untimely end. With the partiality of a native, he had determined to improve the land about Sirmium; and in order

to drain the marshy soil, he directed a canal to be dug which should convey its waters to the Save. The soldiers murmured against a task which was urged with considerable rigour; and their discontent was aggravated by a reported expression of the Emperor's, that in a short time the empire would have no occasion for armies. On a sudden, as they were at work, they threw down their tools, and seizing their arms, made an attack upon Probus, who fled towards a tower erected for the purpose of superintending their operations. He was overtaken, and massacred upon the spot, A.D. 282, at the age of 50, after a reign of 6 years and some months. The mutineers themselves repented of their fury, and raised a tomb with an honourable inscription to his memory. The senate and people bitterly lamented him, as one of the greatest and best of those who had filled the Imperial throne, and the author of a period of public glory and prosperity comparable to any in the most fortunate reigns. *Crevier. Gibbon. — A.*

PROBUS, M. VALERIUS, a Latin grammarian, lived in the second century, under the Emperor Adrian. He wrote several treatises, among which was one, cited by Servius, entitled "De Temporum Connexione." Some remaining fragments of his writings have been published among the *Grammatici Latini Veteres. Moreri. Bibliogr. Dict. — A.*

PROCACCINI, CAMILLO, an eminent painter, born at Bologna in 1546, was the son of Ercole, an artist of merit, from whom he received his first instructions in painting. He then frequented the school of the Carracci; and having acquired an extraordinary facility of design and execution, he went with his father and family to Milan, and contributed to the founding of an academy of painting in that city. He further improved himself by studying at Rome after the great masters, among whom Parmigiano and Michael Angelo were the principal objects of his imitation. By the beauty of his colouring, the fire of his invention, the lightness of his touch, and the expression and movement of his figures, he acquired a high reputation; and his industry and dispatch filled the churches and galleries of Lombardy with works that always pleased the eye, if they did not satisfy the judgment. The Duke of Parma made choice of him to paint in the cathedral of Placentia in concurrence with Lodovico Carracci. Two of his most noted works were the Last Judgment, at Reggio, and saint Roche curing the sufferers under the plague, in the gallery of the Duke of Modena. This artist

lived in a liberal style, universally respected, and died at Milan in 1626, at the age of 80. Several of his pieces have been engraved. *D'Argenville. Pilkington.* — A.

PROCACCINI, GIULIO-CESARE, brother of the preceding, and also a distinguished painter, was born at Bologna in 1548. He was bred to sculpture, but after having attained to reputation in that branch of art, he quitted it for painting. After studying for some time in the school of the Carracci, he accompanied the rest of his family to Milan, and sought improvement at Rome and other cities in Italy. He particularly attached himself to the works of Correggio, whose manner in his easel pictures he imitated so happily, that they have been taken for the performances of that master. His grace, however, is not free from affectation, and his attitudes are sometimes extravagant; yet his drawing is more correct, and his designs less capricious, than those of his brother. For vigour of colouring, and variety and grandeur of composition, he may rank among the greatest artists of his time. He became head of the Academy of Milan, in which capital he died in 1626. Some of his principal works are at Genoa and Parma, and he also executed many pieces for the King of Spain.

Of the same family of *Procaccini* were *Carlo Antonio*, brother of the two preceding, a good landscape, fruit and flower painter, and *Ercole*, his son, eminent in the same branches, and also in history. *D'Argenville. Pilkington.* — A.

PROCIDA, JOHN DI, a native of Salerno, and Lord of the Isle of Procida on the coast of Naples, was a physician by profession, and became a counsellor to Frederic II. and Manfred, Kings of the Sicilies. By Charles of Anjou he was deprived of his estate and employment under pretence of treason; and his wife having also been debauched by one of the French who accompanied Charles, he nourished a rooted hatred to that nation, and a determined purpose of revenge. He repaired to Constantia, Queen of Arragon, daughter of the late Manfred, by whose husband, Peter, he was created a baron. In the mean time he had kept emissaries both in Apulia and Sicily, who entertained disaffection among the people, and gave him intelligence of the state of affairs. From their reports he was induced to visit the island disguised in a Franciscan habit, where he concerted a plan for a revolution, with the principal malcontents. Thence he went to Constantinople, where he held a consultation with the Emperor Michael Palæologus, and obtained from him a supply of money. He next pro-

ceeded to Rome, where he readily persuaded Pope Nicholas III., who was an enemy of Charles, to concur in the enterprize. John then returned to Arragon; and exhibiting his assurances from the Pope and the Sicilian barons, prevailed upon Peter to undertake an expedition for the recovery of Sicily, who accordingly fitted out a formidable fleet on the pretext of invading Africa. The death of the Pope, who was succeeded by Martin IV., a Frenchman, threw an obstacle in the way of the design; but John still persevered with unabated ardour, and in his Franciscan disguise held further conferences with all the parties concerned, till he had brought the conspiracy to maturity. He then repaired to Palermo, where, on Easter-Monday, 1282, the massacre began, which wholly extirpated the French from the island of Sicily. The circumstances of this tragedy are thus related by some cotemporary authors. The chief conspirators had, on that day, assembled at Palermo, where, in the afternoon, they joined with the French in a procession to a church at some distance. A bride with her retinue happening to pass by, a Frenchman, with the habitual licentiousness of the nation, went up and began to take indecent liberties with her. He was stabbed on the spot by an enraged Sicilian, and this became a signal for the general massacre, which extended to all the French in Palermo, and thence spread over the whole island. Other accounts, however, relate, that on the same day, on the ringing of the bell for vespers, the massacre, as had been concerted, took place throughout the island, whence the name of the *Sicilian vespers*. It was conducted with the most sanguinary ferocity, neither sex nor age being spared, nor the progeny of Sicilian mothers by French fathers. Though history stigmatizes the act as a cruel and atrocious deed of vengeance, yet it is allowed that the French merited a severe chastisement for their insolence, rapacity, and debauchery. One man alone, William de Porcelets, a Provençal gentleman, and governor of a town, was dismissed unhurt, in consequence of the respect inspired by his virtues.

Charles made an unsuccessful attempt to recover Sicily, which was possessed by Peter of Arragon, and after his death by his son James. John of Procida continued in the service of these kings, and was sent by the latter to Rome in 1289, to reconcile Sicily to the holy see, but without effect. He resumed his negotiations in 1293, under Boniface VIII., and, in fine, he accompanied the dowager

Queen Constantia to Rome, where he ended his days. *Moreri. Mod. Univers. Hist.—A.*

PROCLUS, an eminent mathematician and philosopher of the eclectic school, was born at Constantinople, in the year 410 of the Christian æra. By many writers he is spoken of as a Lycian, from the circumstance of his parents having been originally inhabitants of Xanthus in Lycia. In that city he was instructed in grammar-learning; and from thence he was sent to Alexandria, where he studied eloquence and polite literature, with a view to qualify himself for the profession of the law. Philosophy and the mathematics, however, had soon more powerful attractions for him than legal studies, and he devoted himself wholly to the pursuit of those sciences. Under the instructions of Olympiodorus, he learned the Platonic system combined with the Aristotelian; and he had Hero for his tutor in the mathematics. He was distinguished by his quickness of conception, and great strength of memory; and he acquired high reputation among his fellow-students, by being able to give them an accurate summary of the arguments of their master, in the order in which they had been delivered, when he had not been clearly understood by them, owing either to the rapidity of his utterance, or to the abstruse nature of the subject on which he had lectured. After spending several years in the Alexandrian schools, Proclus went to Athens, where he first became acquainted with Syrian, to whom he was afterwards warmly attached. By Syrian he was introduced to Plutarch the son of Nestorius, an eminent teacher of the eclectic philosophy, and a famous professor of the theurgic arts. To this master our young stranger so powerfully recommended himself by his abilities and proficiency, that he undertook to conduct him into the more recondite mysteries of philosophy. Upon the death of Plutarch, about two years afterwards, Proclus became the pupil of his successor Syrian, under whose instructions he prosecuted his studies with indefatigable assiduity. Among other means of improvement, he derived great benefit from the practice recommended to him by Plutarch, of drawing up from his own recollection, compendious abridgments of the lectures which he had heard from his preceptor. Of his laborious application he afforded evidence at the age of twenty-eight, by having then written, besides several other pieces, his "*Commentaries on the Timæus of Plato*," abounding in the kind of learning which at that time prevailed in the Platonic schools. That he

VOL. VIII.

might arrive at what, in those schools, was considered to be the summit of wisdom, he diligently studied the theology of the sect; both that which respects the contemplation of the Supreme Being, and that which was supposed to lead to an intercourse with inferior divinities. In the Chaldean arts of divination, and in the use of mystical words and other charms, he was instructed by Plutarch's daughter, who inherited from her father many secrets of this kind. He was also initiated in the Eleusinian mysteries. By these helps and the diligent perusal of the writings of Plotinus, Porphyry, and Jamblicus, Marinus, his biographer, informs us, that he became a complete master not only of divine science, but of theurgic powers.

Thus accomplished, Proclus was considered to be eminently qualified for the office of preceptor in the Alexandrian philosophy, and Syrian associated him with himself in the Platonic chair at Athens. According to his biographer, he excelled all his predecessors in this department, and improved the eclectic system by many new discoveries, and was the author of many opinions which had never before entered the mind of man, both on the subject of physics, and in the sublime science of ideas. Our learned Cudworth calls these discoveries and opinions, "peculiar fancies and whimsies of his own," observing that the author was "a confounder of the platonic theology, and a mingler of much unintelligible stuff with it." Indeed his lectures were, in the highest degree, obscure and enthusiastic; but they were suited to the genius and taste of the age, and procured the author numerous followers. His piety, likewise, which is highly extolled by Marinus, was debased by gross superstition. Besides adopting the Pythagorean discipline, in abstaining from all animal food, he frequently practised rigorous fastings, and spent whole days and nights in repeating prayers and hymns, that he might prepare himself for immediate intercourse with the gods. He observed the new moons and all public festivals with great solemnity, and on these occasions fancied, or pretended, that he conversed with superior beings, and was able, by his sacrifices and devotional exercises, to expel diseases, to command rain, to stop an earthquake, and to perform other similar wonders. Marinus goes so far as to assert, that at these times he partook of divine inspiration, and that a celestial glory irradiated his countenance. He even affirms that God appeared to him in a human form, and with an audible voice hailed him as the glory of the city. As Proclus advanced in

age, the infirmities of his mind naturally increased with those of his body, and he fancied, when between sleeping and waking, that Esculapius approached him in the form of a dragon, and relieved his pain. Such, at least, are the representations of Marinus, which exhibit proofs that his master was influenced either by superstitious weakness, or artful hypocrisy, or by a strange union of both. Proclus died of the gout, in 485, when about 83 years of age. "In his writings," says Enfield, in his abridgment of Brucker, "he appears at once a man of erudition and a fanatic. They contain a rude and indigested mass of materials, collected with bold variations from the Chaldaic, Orphic, Hermetic, Pythagoric, Platonic, and Aristotelian doctrines, and adorned with fictions and allegories, which, while they involve the subjects upon which the writer treats in thick darkness, discover great luxuriance of imagination. The confusion and obscurity of his works may be in part owing to the hasty manner in which they were written, but are chiefly to be ascribed to the enthusiastic cast of the writer's mind, and to the mystical spirit of the system which he espoused."

Among the various works which Proclus left behind him, are, books, "De Providentia et Fato;" "De decem Dubitationibus circa Providentiam," and "De Malorum Subsistentia," Latin versions of which, from the Greek, by William de Morbeka, chaplain in ordinary to the Archbishop of Corinth, are to be seen in Fabricius, as quoted below; "Hymns," to the sun, to the muses, and to Venus, the originals of which are inserted in the same work, together with Latin versions of them, by Godfrey Olearius and Hugo Grotius; "In Theologiam Platonis Lib. vi.," first published with a Latin version by Æmiliius Portus at Hamburg, in 1618, folio; "Elementa Theologica et Physica," of which a Latin translation was published at Ferrara, by Francis Patricius, in 1583, 4to; "De Sphæra, sive Circulis cœlestibus Libellus," copied in part, without acknowledgment, from the Isagoge of Geminus, an astronomer of some distinction in the time of Cicero, and frequently published, but in its best form by Bainbridge, Savilian professor of astronomy at Oxford, in 1620, 4to.; "Paraphrasis in Claudii Ptolemæi, Lib. iv. de Siderum Effectationibus;" "In primum Elementorum Euclidis Lib. iv.;" "Commentarius in Hesiodi Opera et Dies;" "Duodevienti Argumenta adversus Christianos;" "Comment. in Platonis Timæum Lib. v.;" and other pieces, some already published,

others still in manuscript, and others no longer extant, of which further particulars may be seen in *Fabricii Bibl. Græc. Vol. VIII. lib. v. cap. 26.* *Suidas. Marini Vit. Procli. Enfield's Hist. Phil. Vol. II. b. iii. ch. ii. § 4.*—M.

PROCOPIUS, one of the later Greek historians, was a native of Cæsarea in Palestine. He obtained reputation as a professor of rhetoric in that city; and at length, repairing to Constantinople in the reign of Justinian, he engaged the confidence of the great general Belisarius, who made him his secretary, and took him in his company to his campaigns in Asia, Africa, and Italy. The Emperor honoured him with the title of *Illustris*; and raised him to the office of prefect of Constantinople. What his religion was, is a problem; but Gibbon supposes him to have been an occasional conformist to christianity, with a secret attachment to paganism and philosophy. He died towards the close of that Emperor's reign, about A. D. 560.

Procopius was the author of a "History" in eight books, of the public events of his own time; divided into the Persic war, two books; the Vandalic, two books; the Gothic, three; and an eighth, which, though bearing the title of Gothic, is miscellaneous and supplemental, and comes down to the year 553. It is an elaborate and exact performance, in style not unsuccessfully imitating the Attic, or at least the Asiatic writers of ancient Greece. The facts are collected from personal observation or enquiry, and are related with freedom, and interspersed with useful reflections. The characters of the different barbarous tribes which pressed upon the declining empire are strongly painted. To these he afterwards added a ninth book, which he termed "Anecdota," or secret history, and in which Justinian and his Empress Theodora are drawn with the most odious and contemptible features; and of the latter, in particular, stories are told which are a scandal to her sex, as well as to her high station. Though some of these representations are confirmed by collateral testimony, there is too much of the air of a malignant satirist in his accounts to entitle them to implicit credit; and a secret libel following an open panegyric, gives no favourable idea of his moral principles. Some attempts have been made to throw doubts upon the authenticity of this work; but Suidas reckons it as the ninth book of Procopius's history, and the learned in general adjudge it to him. He had before flattered Justinian by writing a book, in six parts, on the edifices of that Emperor; and many of these being works of piety, he has

adopted the language of a confirmed Christian in speaking of them. The books of Procopius on the Gothic war, were published by Leonardo Aretino, in Latin, as his own, in 1470. His works were mutilated by the first Latin translators, and the Greek was not printed till the edition of Hoeschellius of Augsburg, 1607. A Paris edition was published by the Jesuit Claude Maltret, in 1663, 2 vols. fol. Gr. and Lat., but with the omission of most of the Anecdotes. These were afterwards published by Monnoye in the first volume of the *Menagiana*. *Vossii Hist. Græc. Moreri. Gibbon.*—A.

PROCOPIUS-RASA, or THE SHAVEN, a famous leader of the Hussites in Bohemia, was a Bohemian gentleman of small patrimony, who, being adopted by a maternal uncle, was sent to study, and afterwards travelled in France, Italy, Spain, and the Holy-Land. On his return, he was obliged against his will to receive the tonsure, and, it is said, to be ordained priest; but when the war of religion in Bohemia broke out, he joined the Hussites under their great leader Ziska, and displayed so much courage and ability, that he obtained the entire confidence of that leader and of the party. After the death of Ziska in 1424, Procopius succeeded to the command of the Hussites, who, though divided among themselves, concurred in making war against the Catholics with all the ardour of enthusiasm, exasperated to savage ferocity by the persecution they had undergone. At the head of the body called Taborites, and the Hussites of Prague, Procopius broke into Moravia, took and burnt the town of Graditz, and gave a defeat to the Duke of Austria. He obtained a complete victory over a numerous body of troops, which had been raised by the princes of Germany, and had attacked him in his intrenchments. He then reduced Kamenitz, ravaged Austria, and spread terror throughout that part of Germany. The Emperor Sigismond sent deputies in 1428 to treat with him; and Procopius was willing to make peace, and even to procure Sigismond's election to the throne of Bohemia, provided the religious grievances of his party should be redressed, and the privileges of the country confirmed. An evasive answer being made to his demands, arms were resumed, and the Hussites laid waste Misnia with fire and sword, and extended their ravages to the surrounding countries. When the council of Basil was convoked in 1431, Procopius issued a circular letter in Latin, addressed to all sovereigns and states, setting forth the complaints of his party, and pro-

posing a disputation between the Catholic and Hussite doctors on scripture grounds. He concluded with four articles as fundamental to a compromise; 1. to restrain the public disorders of the priests and other ecclesiastics; 2. to reduce the clergy to the state of poverty observed by the disciples of Christ; 3. to leave to those who exercised the ministry the liberty of preaching when, how, and upon what subjects they should chuse; 4. to give the eucharist under both kinds according to the institution of our Saviour. Instead of compliance with these requisitions, a crusade was published against the Hussites, and an imperial army marched into Bohemia, which retaliated all the barbarities of that party; but being seized with a panic on the approach of the sectarian forces, fled with precipitation, leaving all their baggage and rich furniture as spoils to the enemy. In 1433, Procopius and some of the other leaders, having obtained security for their persons, repaired to Basil, where they held several disputations without effect with the Catholics, and on their return, renewed hostilities. Procopius laid siege to Pilsen in Bohemia, but was obliged to raise it with great loss in 1434. Soon afterwards he received a mortal wound in an engagement, and died, leaving a name in his party for the greatness of his exploits, and the ferocious vigour of his character, only second to that of Ziska. Several of his letters have been published in the last volume of the collection of ancient documents by the Benedictines, Martenne and Durand. *L'Enfant, Concile de Basle. Univers. Hist. Moreri.*—A.

PROCOPIUS, OF GAZA, a scripture commentator of no mean abilities in the 6th century, who flourished under the reign of the Emperor Justin I. Concerning his personal history we have no other information, than that he was a Christian sophist, who presided with great reputation, over a rhetorical school in that city of Palestine, whence he derived his surname. There is still extant an eloquent funeral oration, in praise of his talents and virtues, which was composed and pronounced by Choricus, his disciple, and his successor, when the infirmities of age obliged him to resign the rhetorical chair. It is inserted in the original Greek, accompanied with a Latin version by John Christian Wolff, towards the close of the 8th vol. of Fabricius's "*Bibliotheca Græca*." Procopius applied himself with great diligence to the study of the orthodox fathers and commentators on the holy scriptures; consulted the septuagint version, those of Aquila, Symmachus, and Theodotion, and

frequently that of St. Jerome; and with the aid of these compiled commentaries on various books of the sacred scriptures, which are executed with considerable judgment, as well as in a polished style, and proved very useful to succeeding exegetical writers. Those of them which have been given to the world consist of "Commentaria, seu, Ἐξηγητικαὶ σχολαὶ in Octateuchum," or on the eight first books of scripture, in an inaccurate Latin version by Conrad Cluser, and published at Zurich in 1555, folio; "Scholia in Quatuor Libros Regum et duos Chronicorum," translated into Latin from the Greek original by Lewis Lavater, and published in Greek and Latin at Leyden, after being corrected by John Meursius, in 1620, 4to; and "Variorum in Esaiam Prophetam Commentariorum Epitome," published at Paris, in Greek and Latin, by John Curte-rius, 1580, folio. Whether he was the author of the elegant "Letters," in the collection of Greek Letters printed by Aldus, and ascribed to Procopius the sophist, or whether they were written by Procopius the historian, is a point which perhaps cannot be determined with any certainty. For further particulars relating to the author's works which still remain in MS., or are lost, we refer to *Fabricii Bibl. Græc. Vol. VI. lib. v. cap. v. p. 258. and Cave's Hist. Lit. Vol. I. sæc. Eutych. Dupin. Moreri.*—M.

PROPERTIUS, SEXTUS AURELIUS, a Roman poet, was a native of Umbria, probably of the town anciently called Mevania, now Bevagna. He flourished in the reign of Augustus, by whom, and by Mæcenas, he was favoured, and whose praises are a frequent theme of his verse. In the list of Roman elegiac poets according to the order of time, Ovid places him between Tibullus and himself. Of his history little is known. His father was of the equestrian order, and lost his life at Perugia, among other partisans of Antony. The confiscation of most of his property followed; and young Propertius came to Rome, where his poetry made him advantageously known, and obtained for him the patronage of the great. The time of his death is not recorded, but it is placed by conjecture B. C. 10. Of this poet we have four books of Elegies remaining. In this branch of composition he was an imitator of the Grecian Philetas and Callimachus, and he has always been ranked among the most eminent of the Latin elegiacs. Less natural and pathetic than Tibullus, with whom he is generally compared, he is more learned, various, and ornamented, abounding in allusions to fable and mythology. He is

elegant, often ingenious, and frequently obscure. His language and versification are pure and refined. His amatory pieces throughout the four books are addressed to a single object of passion, whom he calls Cynthia, the poetical name of a Roman lady named Hostia or Hostilia, and with whom his connexion, if real, appears to have been of the licentious kind. The Elegies of Propertius have been frequently printed, both separately and in conjunction with those of Tibullus. The best editions are those of Broukhusius, 4to. *Amst.* 1702; of Vulpius, *Patau.* 4to. 1755, *Lips.* 1757; of Barthius, 8vo. *Lips.* 1777; and of Burmann and Santelius, 4to. *Traj.* 1780. *Lil. Gyrald. Vossii Poet. Lat. Tiraboschi. Bibl. Dict.*—A.

PROSPER, a saint in the Roman calendar, and a strenuous champion of the Augustinian doctrine, was a native of Aquitain, or Guienne, and born about the commencement of the fifth century. Cave places him as flourishing about the year 444; but he should have assigned him an earlier date, since Prosper had some correspondence with the Bishop of Hippo, who died in 430, and had written several things in defence of his tenets in the year 434. Some have maintained that he was of the ecclesiastical order, and Bishop of Riez in Provence; and others, that he held the see of Rhegium in Italy. No ancient writer, however, before Honorius of Autun, in the twelfth century, has ever spoken of him in any other character than that of a layman, and the ablest critics concur in assigning him that rank. He embraced in early life the sentiments of Augustine, and in the year 426 wrote a letter to him, containing information of the progress making by Pelagianism in Gaul, which occasioned that father to write his treatises concerning predestination and perseverance. After the death of Augustine, he defended his character and doctrine against the attacks made upon them by the priests of Marseilles; and he zealously opposed the modification given to his opinions by Cassian and others, who were stigmatized by the orthodox disciples of the African prelate with the name of Semi-Pelagians. In the year 431, he went to Rome with his friend Hilary of Arles, where he preferred accusations of heresy against the Gallican clergy who ventured to deviate from the system of his master, and obtained a letter from Pope Celestine to the Bishops of Gaul, in which the pontiff warmly supported the opinions of Augustine. Sanctioned by such an authority, Prosper returned home, and redoubled his zeal and industry in opposing the rapid progress which

the Pelagian and Semi-Pelagian notions were making among his countrymen, both by disputations and conferences, and by his writings. After the year 440 he was sent for to Rome by Pope Leo I. who made him his secretary, and principal combatant against the Pelagians in Italy. In the year 443, the same Pope employed him on a mission against those heretics in Campania. He is supposed to have lived till after the year 460, but the exact time of his death is not known.

Prosper possessed considerable learning and eloquence; was a subtle disputant; and the style of such pieces as are universally acknowledged to be his, is concise, vigorous, and elegant. The following articles are of this description: "Ad Ruffinum Epistola de Gratia et libero Arbitrio;" "Responsiones ad Capitula Objectionum Gallorum Doctrinam S. Augustini Calumniis insectantium;" "Responsiones ad Capitula XVI. Objectionum Vincentianarum;" "Responsiones ad Excerpta, quæ de Genuensi Civitate sunt missa, &c. de Prædestinatione Sanctorum et bono Perseverantiæ Objectionum Solutiones;" "Contra Collorem Liber," &c. intended to refute Cassian's modification of Augustine's doctrine; "Sententiarum ex Operibus S. Augustini excerptarum Liber;" "Commentarius in LI. Psalmos posteriores;" "Epistola ad D. Augustinum de reliquiis Pelagianæ Hæreseos," which was usually prefixed to that father's books on predestination and perseverance; "De Ingratis, sive περί των ἀχαριστων, adversus Pelagianos Carmen Heroicum;" "Epitaphium Nestorianæ et Pelagianæ Hæreseos, in quo utriusque Hæresis Affinitas describitur;" "Epigrammatum XCVIII. Liber;" "Epigrammata II.;" "Ad Uxorem Metrum Anacreonticum cum Elegiaco;" numerous "Letters," interspersed throughout the works of Pope Leo I.; and a "Chronicon," beginning at the creation of the world, and ending with the year 455. This work has been four times printed, under the superintendence of Joseph Scaliger, Du Chesne, Peter Pithou, and Father Labbé: but the edition last mentioned, inserted in the 1st vol. of that Father's "Bibliotheca Nova MSS. Librorum," is the most complete and accurate, corresponding with the description of the "Chronicon," given by Gennadius. Among the larger treatises which have been improperly ascribed to Prosper, and inserted in the collections of his works, are, "De Promissionibus et Prædictionibus Dei Liber," which, from various expressions in it, must have been written by an inhabitant of Africa;

"De Vita contemplativa Lib. III.," which are now generally given to Julian Pomerius, a presbyter of Arles towards the close of the fifth century; and "De Vocatione Gentium Lib. II.," which, from various internal evidences, detailed at length by Dupin, could not have been written by Prosper, but should be reckoned the production of some unknown and anonymous author. For further particulars respecting either the genuine or supposititious pieces which have passed under the name of this father, we must refer to the second and third of our authorities. The first edition of them appeared at Lyons, in 1539, folio, and, after being repeatedly reprinted at various places, was inserted in the viiith vol. of the "Bibl. Patr." The best edition was published at Paris, by M. Mangeant, in 1711, folio, and reprinted at Rome in 1732, in 8vo. *Fabricii Bibl. Eccl. sub. Gennad. cap. lxxxiv. Cave's Hist. Lit. Vol. I. sub. sac. Nest. Dupin. Moreri. Lardner's Cred. part ii. Vol. II. ch. cxxxv. — M.*

PROTAGORAS, a celebrated Greek philosopher of the Eleatic sect, was born at Abdera in Thrace, in the second year of the 90th Olympiad, or 419 B. C. He appears to have been of humble origin, and when young was obliged to gain his livelihood by working as a porter. In this capacity he was frequently employed in carrying loads of wood from the adjacent country to Abdera. It happened, that as he was one day going briskly towards the city with one of his usual burthens, Democritus met him, and was particularly struck by the neatness and regularity with which his load had been made up. Having the curiosity to examine it more closely, Democritus desired him to stop and rest himself, and found that it was put together with mathematical exactness. He then asked the young man whether he himself had made it up, who replied in the affirmative, and to shew the truth of what he said, immediately untied the bundle, and afterwards easily replaced every piece of wood in the same order as before. Highly pleased with his ingenuity, Democritus said to him, "Young man, follow me, and I will lay before you greater and better subjects for the exercise of your talents." With this liberal invitation the youth complied, and Democritus took him home, maintained him at his own expence, and instructed him in the principles of philosophy. Afterwards Protagoras went to Athens, where he opened a school, and acquired great reputation for eloquence, wisdom, and that subtlety in reasoning which was so

much admired by the sophists. His public lectures attracted numerous audiences; and he had many disciples from whom he received considerable sums of money as rewards for his instructions; so that he is said to have become exceedingly rich. Diogenes Laertius relates, that he was the first professor who exacted a 100 *mine* from a pupil; but he records an anecdote, as does Aulus Gellius more minutely, which shews that Protagoras did not always make his pecuniary bargains with sufficient cunning, and that he could be foiled by his disciples at his own weapons. A young man named Euathlus, being desirous of qualifying himself under his tuition for the profession of an advocate, made his terms with Protagoras for a certain sum of money, agreeing to pay down a moiety of it, and the remainder after gaining the first cause which he should take in hand. Protagoras applied with diligence to the instruction of his pupil, and, after he had finished his course of lectures, pronounced him fully competent to succeed in his profession, urging him to commence his career. Euathlus, however, either out of diffidence, or for some other reason, delayed so long to practice as an advocate, that the patience of Protagoras was exhausted, and he demanded payment of the remaining moiety of the sum which he was to receive for his instructions. Having met with a refusal, he sought his remedy in a legal process against his former pupil. When pleading before the court, Protagoras proposed this dilemma to his opponent: "If the judges decide in my favour, you will unavoidably be compelled to pay me. On the other hand, if they pronounce sentence against me, you will have gained your first cause, and must pay me according to the articles of our agreement." But Euathlus, well instructed in the subtleties of his master's logic, answered him by another dilemma. "If," said he, "the judges acquit me, I shall owe you nothing; but if, on the contrary, they decide against me, I shall have lost my first cause, and be discharged from your claim upon me by the express terms of our contract." With these dilemmas the judges found themselves so much embarrassed, that they left the question in dispute undecided; and our philosopher had the mortification to see himself tricked out of his money by the sophistical arts which he had taught his disciples.

While Protagoras was growing in reputation and wealth, he incurred the displeasure of the Athenian state, by advancing doctrines favourable to impiety. Of this he was accused by

different persons; and among others, according to Aristotle, by his scholar Euathlus. Indeed, their accusation was but too well supported by sentiments interspersed through the works which he had published. In one of his books he had said, "concerning the gods, I am wholly unable to determine whether they have any existence or not; for the weakness of the human understanding, and the shortness of human life, with many other causes, prevent us from attaining this knowledge." Similar notions and expressions were also to be met with in some of his other writings. On this account they were all ordered to be diligently collected by the common crier, and burnt in the market place; while the author himself was banished from Attica. Upon this he took refuge in Epirus, where he lived many years. Intending afterwards to remove into Sicily, he appears to have lost his life by shipwreck on his voyage thither, when he was 70, or according to some writers, 90 years of age. He was the author of various pieces upon logic, metaphysics, ethics, and politics, which are enumerated in the first of our authorities, but none of them are at present extant. We shall close this article with the short observations which occur in Enfield's abridgment of Brucker, relating to the distinguishing tenets of Protagoras. These, "as far as they can be discovered, appear to have leaned towards scepticism. He is said to have taught, that contradictory arguments may be advanced upon every subject; that all natural objects are perpetually varying; that the senses convey different reports to different persons, and even to the same person at different times; and that, nevertheless, we have no other criterion of truth than our own perception, and cannot know that any thing is otherwise than it appears to our senses, which are the essence of the soul. Adopting the doctrine of Democritus, that the atoms of which bodies are composed are in perpetual motion, Protagoras conceived, that external objects are liable to such continual fluctuation, that nothing can be certainly known concerning them; and therefore concluded, that nothing can be pronounced to exist, but that which is at any instant perceived by the senses; and that, since these are perpetually or incessantly varying, things themselves vary accordingly; so that, upon the same evidence, that of the senses, contradictory opinions may be advanced. This seems to be the true explanation of the fundamental maxim of Protagoras, that man himself is the only measure or criterion of all things."

Diogen. Laert. lib. ix. cap. viii. Suidas. Aul. Gell. lib. v. cap. iii. Stanley's Hist. Phil. part xi. Enfield's Hist. Phil. Vol. I. b. ii. ch. xiii. — M.

PROTOGENES, a celebrated painter of antiquity, was a native of Caunus in Caria, a city subject to Rhodes, and flourished somewhat more than three centuries B. C. It is not known of whom he learnt his art, but he passed the earlier part of his life in poverty and obscurity, and is said to have been employed for many years in painting ships. His merit became known to Apelles, who, with the superiority to jealousy that distinguishes a great man, learning that Protogenes was held in little estimation in his own country, and obtained miserable prices for his works, offered a large sum for one of his pictures, giving out that he meant to pass it for his own. A famous story is told by Pliny of the manner in which these two artists became personally acquainted, and of their amicable contest for superiority of skill. Apelles having landed at Rhodes, went to the workshop of Protogenes, who happened to be from home. Being asked by his only domestic what name she should report to her master as his visitor, Apelles took up a pencil, and drew, upon a board prepared for painting, a coloured line (says Pliny) of extreme tenuity, and bid her shew him that. Protogenes, on his return, drew within it another differently coloured line, and again went out. Apelles, on renewing his visit, with a third colour divided this line by a stroke so fine that it was impossible to subdivide it. Protogenes when he saw it, was convinced that it could come from no other hand than that of Apelles, and ran down to the harbour to receive him. Such is the narrative of Pliny, which, though told very explicitly, has been variously interpreted by critics, not able to conceive that two great artists would give such a trifling proof of their powers. But Pliny mentions it as having been preserved as one of the greatest curiosities in the Imperial palace at Rome, and to have offered nothing to view in an ample tablet except lines almost eluding the sight. It seems to have been a trial of mere command and steadiness of hand. Protogenes executed some admired pieces in the propylæum of the temple of Minerva at Athens. But his most admired work was his Ialysus, at Rhodes, afterwards removed to the temple of Peace, in Rome. It is disputed what this piece represented, but it was probably one of the ancient heroes of the island. It is said that the artist, while engaged on this work, fed solely upon soaked

lupins, that his attention might not be diverted from his painting by any allurements of the senses. A dog was introduced into the piece, of which it is reported, that after the painter had finished it to his satisfaction in all other respects, he made many ineffectual attempts to represent the foam that was to denote his panting through heat and toil: at last, in despair, he threw a sponge, used in taking off his colours, at the dog's mouth, and thus by accident produced in perfection what his art was unable to execute. The fame of this picture was so great, that when Demetrius Poliorcetes besieged Rhodes, he is said to have forborne setting fire to the city in the part where it was placed, that it might not be destroyed, and thereby to have missed the conquest. At that time, Protogenes was calmly working at his garden-house in the suburbs, undisturbed by the din and tumult of arms; and when Demetrius, sending for him, asked the reason of his venturing to remain without the walls, he replied, that he well knew the King was at war with the Rhodians, but not with the arts. Demetrius was so well pleased with this confidence, that he placed a guard for his protection, and frequently came to see him paint, during the height of the siege. Another celebrated piece of his was a satyr leaning against a column upon which a partridge was seated. The bird was painted so naturally, that tame partridges brought before the picture were deceived and flew to it. The works of this artist were not numerous, on account of the time and pains he bestowed on them; whence Apelles used to say, that his only fault was not knowing when "to take his hand from the tablet," which became a proverbial expression. Some of his sketches, however, preserved at Rome, were highly admired. He was likewise a statuary, and cast figures in bronze which were much esteemed. He wrote two books concerning painting and design. *Plinii Hist. Nat. l. xxxv. Dati Pittori Antichi. — A.*

PRUDENTIUS, AURELIUS, surnamed **CLEMENS**, a Latin poet of the fourth century, was born in Spain, probably at Saragossa, in the year 348. He was brought up to the legal profession, and after practising at the bar, became chief magistrate in two considerable cities. He also appears for some time to have served in the army; and in fine, he obtained an honourable employment at the court of Honorius. Nothing further is known of his life, nor when it terminated. Prudentius was a zealous Christian, and all the poetical talents

he possessed were devoted to the service of religion. It was not, however, till his 57th year that he began to exercise his pen upon sacred topics. The value of his compositions, as documents of Christian antiquity, has given them an importance which they could not have acquired by poetical merit; for their defects of style and versification must exclude them from the list of classics even of the second order. They consist of "Psychomachia," or the Soul's Combat; "Cathemerinon," or Hymns for Festivals; "Apotheosis," or on Deity, against the Heretics; "Hamartigena," or the Origin of Sins; "Peri Stephanon," or the Crowns of Martyrs; and two books against the Oration of the Pagan Symmachus for the Altar of Victory. These subjects cannot in general be inviting except to devotees of a similar class to the writer; accordingly his works have been chiefly read and edited in Roman-Catholic countries. The proof of an early invocation of saints and martyrs in the Christian church, contained in these poems, has given them merit in the eyes of Catholics, notwithstanding some deviations in point of orthodoxy. One of the sentiments which have excited the heaviest censure in his works, is an extraordinary stroke of humility, in which, addressing Christ, he professes not to raise his wishes to the state of the glorified in heaven, but to hope only for a light degree of punishment.

Lux immensa alios, et tempora vincta coronis
Glorificent: me poena levis clementer adurat.

Indeed, religion seems to have been nearly as much corrupted as poetry at the period in which he wrote. Of the editions of Prudentius some of the best are those of Heinsius, *L. Bat.* 2 vols. 12mo. 1667; the Delphin, 4to., *Par.* 1687; Bodoni's *Parma*, 2 vols. 4to. 1788; Arivali's, *Rom.* 4to. 1778. *Lit. Gyrard. Baillet. Bayle. Bibliogr. Dict.*—A.

PRYNNE, WILLIAM, a learned lawyer and antiquarian, and a zealous promoter of puritanism in the reign of Charles I. and the subsequent times, was born of a good family at Swanswick in Somersetshire, in 1600. After an elementary education at the grammar school of Bath, he was entered in 1616 at Oriel college in Oxford, where he remained till he had taken his bachelor's degree in 1620. He then removed to Lincoln's-inn, for the study of the law, which he pursued with great assiduity, and became barrister, bencher, and reader of that society. His attendance upon the lectures of Dr. John Preston, an eminent puritan, strongly attached him to the principles of that

sect, which suited the austerity of his disposition. He began to write books in the spirit of his party in 1627, successively directing his attacks against what he conceived the great enormities of the age, such as drinking of healths, love-locks, popery, and arminianism. About the close of 1632 he published an elaborate work, entitled "Histrio-mastix," in which he inveighed with great acrimony against theatrical exhibitions and public spectacles of all kinds. Although this book was licensed by Archbishop Abbot's chaplain, yet some severe reflexions in it against "Women-actors" being construed to have been levelled against the Queen, who had acted a part in a pastoral performed at Somerset-house, after the publication of the work, a prosecution was commenced against the author in the Star-chamber, and he was sentenced by that arbitrary court to be fined 5000l. to the King, to be expelled the University of Oxford and Lincoln's-inn, to be degraded and disenabled from his profession of the law, to stand twice in the pillory, losing an ear each time, and to remain prisoner for life. This cruel sentence, which is a memorable example of the oppressions that brought on the overthrow of the monarchy, was executed in all its rigour, chiefly at the instigation of Laud, who was mortally offended at Prynne's previous attacks on arminianism and episcopacy, and who was steeled by bigotry against the feelings of humanity. Prynne bore his sufferings like a man supported by the consciousness of a good cause; and was so little daunted by the punishment inflicted upon him, that he continued in prison to send forth publications against prelacy. For one of these, entitled "News from Ipswich," he was again sentenced by the Star-chamber to be fined 5000l., to lose the remains of his ears in the pillory, and to be branded in both cheeks with the letters S. L. signifying Schismatical Libeller. This sentence was put in execution in 1637, and he was removed for imprisonment to Caernarvon castle, and afterwards to the Isle of Jersey. His spirit, however, was not to be subdued; he continued to write, till the meeting of the parliament of 1640, when, being chosen representative for Newport in Cornwall, the House of Commons issued an order for his release. He entered London together with other sufferers, in a triumphal procession, and presented a petition to the Commons for damages against his prosecutors. He distinguished himself by his speeches and writings as an opposer of episcopal power; and when the impeachment of Laud was undertaken, he

had the satisfaction of being its chief manager. After the parliament had become victorious in the civil wars, he was one of the visitors of the University of Oxford, and displayed a great zeal for the establishment of presbyterianism. He warmly opposed the independents when they began to obtain the ascendancy, and used all his influence to promote an accommodation with the King. For this purpose, in December 1648, he made a long speech in the House of Commons, to prove that His Majesty's answer to the propositions for peace were satisfactory; a vote to which effect passed the house. In this speech he affirms, that for all his sufferings and services in the cause, he had received neither redress nor reward, but that he had continued at his own expence to maintain by his writings the justice of the parliament's proceedings, to the conviction of great numbers, at home and abroad. It is well known, from the history of the time, in what manner the army interfered to prevent an agreement with the King. Prynne was one of the members excluded and imprisoned on this occasion. He afterwards became a bitter enemy of Cromwell and his party, against whom, according to his manner, he wrote with so much freedom and severity, that in 1650 he was committed a close prisoner to Dunster Castle, without any particular cause alledged in the warrant. He appealed to Magna Charta, and was liberated; but in the following year he was again in confinement at Taunton and Pendennis. His industry as a writer did not relax, and 46 different tracts of his, on religious and other subjects, appeared between 1655 and 1660. With the other secluded members he resumed his place in the House of Commons in 1659, and displayed so much impatience for the restoration of Charles II., that General Monk sent for him, and advised him to moderate his zeal. He sat in the *healing parliament* of 1660 as a representative for Bath; and after the Restoration was appointed to the office of chief keeper of the records in the Tower, for which he was undoubtedly well qualified. He was likewise made one of the commissioners for appeals, and for regulating the excise. A piece which he printed in 1661 against a bill depending for the government and reformation of corporations, drew upon him the censure of the House of Commons, and he was obliged to ask pardon to avoid further punishment. He laudably occupied his later years in writings connected with his office at the Tower, and finished his laborious life at his chambers in Lincoln's-inn, in 1669.

VOL. VIII.

Prynne was a man of extensive learning and indefatigable industry, but without the genius to invent, or the judgment to compress. He seemed to live solely for the purpose of writing; and Wood supposes that he must have written a sheet a day from his coming to man's estate, to his death. He studied with a long quilted cap on his head, projecting like a shade over his eyes, and seldom took a regular dinner, but contented himself with an occasional morsel of a roll and a draught of ale. His works amounted in bulk to 40 volumes folio and quarto, of which Wood has given a catalogue. The most valuable are his "Collection of Records," 3 vols. fol.; his improved edition of "Sir Robert Cotton's Abridgment of the Tower Records;" and his "Observations on the Fourth Part of Coke's Institutes." As a man, Prynne had the ungovernable zeal, the party spirit, and the disinterestedness, not uncommon at that period of public contention, in which every political principle was at stake. His temper seems to have been unamiable; but he deserves respect as a dauntless assertor of liberty, and an unsubdued sufferer in its cause. *Biogr. Britan. Hume. Granger.*—A.

PRZIPCOWIUS, SAMUEL, an eminent Polish knight, and distinguished writer among the Unitarians in the 17th century, was descended from a noble family, and born about the year 1592. He was initiated in the elements of learning in his native country, whence he was sent at an early age to the University of Altdorf. A discovery being soon made that he held the Unitarian doctrine, he thought it adviseable to withdraw from that place, and to go to Holland, where he pursued his studies at the University of Leyden. Of his abilities and improvement he afforded honourable evidence when he was little more than 18 years of age, by publishing, under the name of Ire-næus Philalethes, "Dissertatio de Pace et Concordia Ecclesiæ," which was so ably written as to be ascribed to the pen of Episcopus. About the same time he acquired no little applause by his "Apologeticon adversus Satyram Vir. Clar. Danielis Heinsii, cui Titulus *Cras credo Hodie Nihil*." This satire, written with all the virulence of wit and raillery, was intended to expose to ridicule and odium Utenbogard, Episcopus, and other remonstrants, who were persons of the most distinguished integrity in Holland. Our author, however, with a juvenile but modest ardour, ably vindicated those characters against his malignant slander, and bestowed on the old man his satirical lashes with considerable dexterity. After hav-

ing spent some years at Leyden, in the successful cultivation of learning and science, Przypcovius returned to Poland, where his talents and accomplishments recommended him to the notice and confidence of King Uladislaus Sigismond; and he was particularly favoured with the friendship of Prince Radzivil, whose cause he pleaded in an "Apology," which is preserved among his other remains. He was appointed to fill different posts of honour and authority; rendered his name illustrious by his valour in the field and his wisdom in the cabinet, by his persuasive eloquence and invincible fortitude; and he was at the same time eminent for his distinguished virtues. When not employed in important business, he did not become indolent through leisure, nor grow effeminate amidst the pleasures of a court, but engaged in the composition of the different works which he communicated to the public, without neglecting lighter studies. Among other pieces, he drew up "A Panegyric on Uladislaus Sigismond, King of Poland, &c.," in which he extolled that prince's clemency to the Dissidents, and pointed out the important advantages which the republic derived from it. Under his tolerant administration, the followers of Socinus met with wonderful success in propagating their opinions, and establishing churches, in the Polish territories. Their flourishing state induced Przypcovius to compose "A History of the Unitarian Churches in Poland;" but the work was lost during the storm of persecution in which they were afterwards involved.

The first severe reverse of fortune which befel Przypcovius happened in the year 1648, when the war broke out with the Cossacks, who plundered and laid waste the republic, particularly the districts bordering on the Borysthenes or Dnieper, where his possessions, and those of his Unitarian connections, were chiefly situated. Their miseries and losses, occasioned by these barbarians, were soon followed by the calamities in which they partook in common with the rest of their countrymen, during the civil wars which overspread Poland, in which the Austrians, Muscovites, and Swedes, took part as auxiliaries with the contending factions. In the preface to the collection of his works is preserved a letter from our author to a friend, containing an interesting and pathetic picture of the devastations and wretchedness attendant on the progress of their armies, and of the peculiar sufferings of himself and party, from the bigotry and intolerance of their pretended friends, as well as from their enemies. After

peace was at length restored to the country, our author and his Unitarian brethren were harassed by the incessant oppressions and persecutions of the Popish party, who were now in the full possession of power. Not satisfied with depriving those whom they stigmatized as heretics, of liberty of conscience, in direct violation of the existing laws; with seizing and destroying their property, and treating their persons with every species of violence; the Popish bishops and clergy never relaxed in their efforts, till, in the year 1658, they procured a law of general proscription to be passed against them. By this law they were for ever banished from their country; but, out of a mock shew of clemency, were allowed three years, which were afterwards reduced to one, in order that they might dispose of their property. Means, however, were found out to deprive them of the benefit of this pretended indulgence, and the greater part of them were entirely stripped of their honours and estates, in which number was Przypcovius. The Papists, indeed, invited this illustrious man over to their party by great and flattering promises; and they probably formed an expectation that he would embrace their offers, on the circumstance of his disagreeing in some points from the generality of his Unitarian brethren. The principal of these points related to the office of magistracy, the duration of our Saviour's kingdom and power, and the person of Christ, whom he believed to be merely, and without a figure, the Son of God, begotten of the divine essence, yet not from all eternity. But, notwithstanding that he did not concur with the other Unitarians on these subjects, he was equally zealous with them in his opposition to the faith of Rome, and equally determined to preserve his conscience inviolate, whatever losses or dangers he might incur. After he had become an exile from his country, the reputation of his virtues and learning procured him an asylum with the Elector of Brandenburg, who gave him the honourable appointment of privy-counsellor. With the salary derived from this office he maintained some families of his fellow-sufferers for conscience sake, in his own house, cheerfully submitting to privations that he might be able to afford the more relief to his persecuted brethren, and making no provision for the widow of his only son, and his two grandchildren by her, but trusting that a kind Providence would raise them up protectors and friends. On account of his uncommon acquaintance with theological subjects, his skill and long experience in the management of

business, and because his name was in great repute among foreigners, a synod of Unitarians, held in Silesia in 1663, though the greater part of them disapproved of his peculiar opinions, devolved on him the office of maintaining a correspondence with their brethren in other nations, with a view of promoting the interest and increase of the whole community. The time which this correspondence and the duties of his post at court did not occupy, he devoted to theological studies, with which he soothed his bitter reflections on his own calamities. He possessed great bodily activity and much vigour of mind, accompanied with sedateness of temper, when he was upwards of 70 years old; and in the decline of his life a circumstance occurred, which threatened to call for the utmost exertion of these faculties. For the Elector of Brandenburg, contrary to his own inclinations, at the continued instigation of the senate of Prussia, menaced him with a sentence of banishment from his dominions within the space of three years. The execution of this sentence was happily prevented by his sudden death in 1670, when he was 78 years of age. The works of Przypcovius, besides the pieces already noticed, consist of, "*Cogitationes sacræ ad Initium Matthæi et Epistolas Apostolicas*," which are allowed, even by such as disapprove of the author's departure from the orthodox mode of interpretation, to be very useful for explaining the sacred text, as the sense and design of the writer is always pointed out, though in a very concise manner; "*Vita Fausti Socini Senensis*;" "*Dissertatio Fausti Socini operibus præmittenda*;" "*Apologia afflictæ Innocentiæ ad Særen. Electorem Brandenburgicum*;" "*Demonstratio quod neque Pater Domini Nostri Jesu Christi per Metaphorem Pater, neque Filius ejus unigenitus per eandem Metaphorem Filius, dici queat aut debeat*;" "*Religio vindicata a Calumniis Atheismi*;" "*De Jure Christiani Magistratus et Privatorum in Belli Pacisque Negotiis*;" with vindications of some of his pieces, and other controversial treatises. The whole were collected together, and published in a folio volume in 1692. It may be proper to add, that the collection entitled "*Bibliotheca Fratrum Polonorum*," is not complete without the works of Przypcovius. *Preface to the Author's Works. Toulmin's Life of Socinus, Appendix II.*—M.

PSALMANAZAR, GEORGE, an extraordinary literary impostor, who assumed that name, was probably a native of the south of France, though he never made known either his country or his family. He was born about

1680, and was educated first at a Franciscan seminary, then at a Jesuit's college, and, in fine, at a considerable university. He displayed quick parts, with an uncommon facility in learning languages, but at the same time a volatile and unsteady disposition, which rendered him a smatterer in many studies rather than a master in any. At an early age he left the college in order to support himself by private tuition. He was soon tired of this way of life, and having a natural turn to fraud and imposture, he went to Avignon, where he pretended to have left his father's house on account of ill usage through his attachment to the Catholic religion. He afterwards chose to assume the character of a young Irish student of theology, who had left his country for the sake of religion, and was going on a pilgrimage to Rome; and having obtained a certificate, and equipped himself with a suitable garb, he set out on his rambles. These terminated in a return to his mother's house, who seems to have been resident at a city in France, whilst his father was living at a great distance in Germany. By her persuasion he set out on foot to visit him, and after a toilsome journey as a mendicant pilgrim, he found his father in very indigent circumstances, and unable to do more for him than give him good advice. This was, to try his fortune as a scholar in the more opulent countries of Holland and Flanders; but as regular industry was not in the youth's disposition, he preferred adopting a new scheme of fraud. Having heard much while among the Jesuits of the Eastern nations, to which they were in the habit of sending missionaries, he set himself about inventing an alphabet, and the rudiments of a supposed language, upon the strength of which he was to pass for a Japanese convert to Christianity. He forged a new Avignon certificate for the purpose, and trusting to a fluency in college Latin, and a hypocritical air of devotion, he proceeded towards the Low-Countries. The encouragement he met with, however, upon the whole, was so small, that to relieve his wants he enlisted as a soldier in the service of the Elector of Cologne, still passing as a Japanese, but an unconverted one, that he might have the merit of conversion in reserve. After a discharge and a second enlistment, he was marched to garrison in Sluys, where he became acquainted with one Innes, chaplain to a Scotch regiment. This man, who was artful and totally unprincipled, soon discovered Psalmanazar to be an impostor; but instead of exposing him, immediately conceived a plan of

more extensive fraud by which he himself might profit. He readily engaged the poor youth, who was heartily tired of the life of a soldier, to act the convert from heathenism; and, having written a letter to Dr. Compton, Bishop of London, with a flattering account of his pupil, he baptized him in a solemn manner before the governor of the place, procured his discharge, and in consequence of the bishop's invitation, proceeded with him to London. Psalmanazar had in the meantime adopted another device to make himself appear an extraordinary person; which was, to live upon raw flesh, roots, and herbs, though such a diet was not very congruous with the character of a native of a highly civilized part of the globe. But he was now to pass for a native of the island of Formosa, of which very little was then known to Europeans, and which consequently gave free scope to imposture and credulity. The good bishop, and many other persons of more piety than discernment, willingly listened to his story; but some others, more accustomed to enquiry, among whom were Drs. Mead, Halley, and Woodward, suspected the imposture, and took pains to detect it. The suspicions, however, under which they laboured, of a tendency to freethinking, gave a party turn to the controversy, which was of service to Psalmanazar, by attaching his pious friends more strongly to him. Innes, his prompter, set him about the task of translating the church catechism into a pretended Formosan language which he had framed; and he next employed him in writing a "History of Formosa." Though he had no other materials than his own invention, aided by an account of Formosa by Varenus, he was enabled to draw up such a work as excited the curiosity of the public, and was commonly regarded as containing genuine information, though in fact replete with improbabilities and inconsistencies. Critical knowledge of the manners and languages of the people in the Eastern seas must have been very imperfect at that period, to suffer such a fiction to pass without immediate detection; and it is also not a little surprising that the learned should find no grammatical anomalies in the pretended Formosan tongue. A second edition was preparing, when the Bishop of London sent our adventurer to Oxford to pursue the studies of that learned seminary; and though not matriculated, he was indulged with all the other advantages of a student. He remained there six months, and then returned to London: but it seems that his patrons either distrusted him, or

failed to put him in any suitable way of living; for about six years afterwards he sold his name to one Pattendra, a manufacturer of a kind of white porcelaine, which was to pass as a secret communicated by Psalmanazar, and was advertised by the name of the "Curious White Formosan Work." He next endeavoured to get some money as a medical empiric, and as a teacher of modern languages and fortification; but those proving but poor resources, he accepted the place of clerk to a regiment of dragoons, which marched to the north in the rebellion of 1715, and in that station he visited several parts of the kingdom. It is not worth while to trace him through all the changes of this part of his life, which he acknowledges to have been dissolute, unprincipled, and void of any fixed purpose. At length, having acquired a facility in writing English, and increased his literary knowledge, he obtained some steady employment as a translator; and Law's Serious Call, with other devotional works, falling into his hands, he was awakened to a sense of his past misconduct, and formed resolutions of amendment. He entered deeply into the study of the Scriptures, and of the Hebrew language, in which he acquired such proficiency that he composed a dramatic piece in Hebrew verse, entitled "David and Michal." His reputation for learning caused him to be engaged as one of the writers in the Universal History, which was his principal literary labour, and employed much of his time. The History of the Jews, of the Celtes and Scythians, of the Greeks at the earliest periods, the ancient Spaniards, Gauls, and Germans, were the chief parts which he contributed to this voluminous and unequal work. It does not exactly appear when he dropt the imposture of being a Formosan convert; but in a last will and testament dated 1752, there is the most explicit and penitential confession of his criminality in adopting that fraud, and supporting it by his pretended account of the island. And after his death, in 1763, a manuscript which had long lain by him was published with the title of "Memoirs of the Life of * * * *", commonly known by the name of George Psalmanazar; containing a detailed narrative of all the circumstances of his early life, (as far as he chose to disclose them,) intermixed with the self-humiliation of a real penitent. With the follies of his youth he seems to have laid aside all peculiarity of manners (except that of habitually taking a large quantity of laudanum); and as a literary character, he is not distinguished

from other laborious compilers. *Memoirs of Psalmanazar*. — A.

PSAMMITICHUS, King of Egypt, was a noble of the tribe of Sais, and the son of Ecus, who was put to death by Sabbaco on his conquest of Egypt. He avoided his father's fate by flying into Syria; and after the death of King Sethon was one of twelve lords who assumed the government of the country, and divided it between them. The part which fell to his lot was the sea-coast; and as, from its marshy quality, it was one of the least valuable portions, he was induced to cultivate commerce with the Phœnicians, Greeks, and other nations, by which he acquired great wealth, and many foreign connexions. His prosperity excited the envy of his colleagues, who made war upon him; but by the assistance of foreign mercenaries, or allies, he proved superior, and finally subdued them, and made himself sole monarch of Egypt, after the divided government had subsisted 15 years. This event is dated B. C. 670. He rewarded his allies with lands upon the Nile, and from this æra a Grecian colony subsisted in Egypt, which maintained an intercourse with their countrymen, and rendered the transactions of that kingdom a part of genuine history. Psammitichus carried on war in Syria, where he besieged the city of Azotus, which is said to have resisted his arms for the space of 29 years. The preference he gave to foreign soldiers caused the defection of a great body of his own subjects, who marched away to the confines of Ethiopia, where they formed a settlement. In order to repair this loss, he attended still more assiduously to the advancement of commerce, and opened his ports to all strangers. He also renewed and extended his alliances with the Athenians and other Greeks. When the Scythians, who had over-run Asia, were preparing to invade Egypt, he met them in Syria, and by presents and soothing words prevailed on them to march back. After a long and prosperous reign of 54 years, Psammitichus died, and was interred in the temple of Bubastis, at Sais. He was the founder of several magnificent edifices, and is said to have introduced the culture of the vine in Egypt, and to have sent an expedition for discovering the sources of the Nile. *Herodotus*. *Diodorus*. *Univ. Hist.* — A.

PSELLUS, MICHAEL, a Greek writer of the 11th century, was preceptor to Michael the son of the Emperor Constantine Ducas. He was a voluminous author in a variety of branches, theological, mathematical, legal,

medical, political, &c. His works are frequently quoted by the Byzantine writers, and Anna Comnena has given a high encomium of him. He occupied an honourable station under Michael, surnamed Parapinaces, his pupil, on whose dethronement by Nicephorus Botoniates, in 1078, he was stript of his property, and sent to a monastery, where he died in the same year. The following works of this writer have been printed: "Compendium quatuor Artium, s. De quatuor Mathematicis Scientiis;" "De Sanctissima Trinitate, cum Cyrillo contra Nestorianos;" "Paraphrasis in Cantica Canticorum;" "Dialogus de Energia et Operatione Dæmonum;" "De Victus Ratione;" "Synopsis Legum versibus Græcis." *Vossii Hist. Græc. Bibliogr. Dict.* — A.

PTOLEMY, surnamed LAGUS, and SOTER, King of Egypt, was a native of Eordæa in Macedonia. Different accounts are given of his parentage, but the most probable seems to be, that he was a natural son of King Philip, who gave his mother, Arsinoe, when pregnant by him, in marriage to Lagus, a Macedonian of mean descent. He passed, however, for the real son of Lagus, from whom that dynasty of Ptolemies were called *Lagides*. He was brought up to arms, and became one of the most favoured and trusted officers of Alexander the Great, whom he accompanied in all his expeditions. Ptolemy particularly distinguished himself in the war against the nations on the Indian border, where he slew with his own hand the general of the Aspians, and had a great share in the successes of his sovereign. On the division of the Macedonian empire at the death of Alexander, B. C. 323, the government of Egypt, with the bordering part of Arabia and Lybia, was assigned to Ptolemy. His administration of this province was so wise and equitable, that many resorted to it from Europe and Asia; and by the honours which he paid to the remains of Alexander, when conveyed to Egypt for interment, he attached to himself many of the veteran soldiers of that conqueror. When Perdiccas began to manifest his ambitious designs, Ptolemy joined in a league with Antipater and Craterus to keep him within bounds. That chief, having sent Eumenes to oppose the two latter, marched in person against Ptolemy, crossed the Nile, and attacked him in his intrenchments. He was, however, obliged to retreat, and soon after was massacred by his own troops, many of whom went over to Ptolemy. When Antipater made a new division of the provinces, Ptolemy was confirmed in the government he possessed, and

which, indeed, could not be taken from him. In the succeeding troubles excited by the ambition of Antigonus, Ptolemy took occasion to possess himself of Syria and Phœnicia. He met with little opposition in this attempt, except from the Jews, whose resistance obliged him to lay siege to their capital, Jerusalem. This city he took by storm on a Sabbath-day, the superstition of the inhabitants not permitting them to defend themselves. He sent a great number of Jews as captives into Egypt, of whom he selected the most warlike to serve in his garrisons, and placed the rest in his conquered countries of Lybia and Cyrene. He afterwards, together with Lysimachus and Cassander, formed a confederacy to support Seleucus against the power of Antigonus. That active leader immediately took Syria from Ptolemy, and laid siege to the Phœnician seaports, which in time he reduced. Being obliged, however, to carry his arms elsewhere, Ptolemy marched again into Syria, and defeating Demetrius the son of Antigonus, recovered all he had lost. A defeat, given by Demetrius to a general of Ptolemy's, produced another change of fortune, and Ptolemy retreated into Egypt with a great quantity of spoil, and a numerous body of people who were desirous of living under his protection. After a short-lived peace between Antigonus and the confederates, war was renewed, and Ptolemy made an inroad into Cilicia, and conquered the greater part of the island of Cyprus. He then obtained various successes in Lesser Asia and the Archipelago; and attempted to gain the hand of Cleopatra the sister of Alexander; but upon suspicion of the princess's intentions in his favour, she was put to death by order of Antigonus. His career of success was stopt by the activity of Demetrius, who defeated him in a sea-fight, and reduced the whole Isle of Cyprus. Antigonus on this occasion was so elated, that he assumed the title of King, and conferred the same on his son; and his example was imitated by Ptolemy and the rest of the Macedonian chiefs, B. C. 306.

Antigonus and Demetrius now resolved to attempt the entire conquest of Ptolemy's dominions, and accordingly invaded Egypt with a powerful armament by sea and land; but Ptolemy had so skilfully employed his means of defence, that the expedition proved abortive, and the two Kings returned to Syria. They next turned their arms against the Isle of Rhodes, and Demetrius urged the siege of the city with great vigour; but it was saved by the valour of its inhabitants and the assistance

of Ptolemy, who, for his services, was honoured by the Rhodians with the appellation of *Soter*, or the *Saviour*. A new confederacy being formed, B. C. 302, against Antigonus and Demetrius, Ptolemy made an irruption into Phœnicia, Judæa, and Cœle-Syria, and possessed himself of all those provinces, with the exception of Tyre and Sidon, but hastily withdrew from them on false intelligence of a victory gained by Antigonus. The battle of Ipsus succeeded, in which Antigonus lost his life, and Demetrius underwent a total defeat. When that prince was subsequently engaged in a war with Sparta, Ptolemy recovered the Isle of Cyprus, and took, in Salamis, the mother and family of Demetrius, whom he dismissed with magnificent presents. Indeed the two Kings were now related, for Demetrius had married a daughter of Ptolemy; but they did not the less pursue their ambitious schemes to the prejudice of each other. Ptolemy also regained part of Syria and Phœnicia. At length, having arrived at an advanced age, he devolved the cares of government upon his son Ptolemy Philadelphus, associating him in the throne, and declaring him his successor, to the prejudice of an elder son by another wife. He survived two years longer, and died B. C. 283, in the 84th year of his age, and 41st of his reign, reckoning from the death of Alexander.

Ptolemy Soter was one of the greatest of Alexander's successors, and the best prince of the line which he founded. His reign was on the whole highly prosperous; and at his death, besides Egypt and its dependencies, he held Phœnicia and Cœle-Syria, Lybia, Pamphylia, Cilicia, Syria, Caria, and some of the Cyclades. The seat of his kingdom was the new city of Alexandria, which he rendered populous and opulent by inviting inhabitants from various parts, and bestowing on them great privileges. He built the famous Pharos or light-house at the entrance of its port, and founded an academy or society of men of letters, for whose use he began that collection of books, which at length became the celebrated Alexandrian library. He was himself learned, and composed a history of the conquests of Alexander, which was regarded by Arrian as the best authority for the events of that splendid period. When on the throne, he retained the simplicity of manners and familiarity of converse which had distinguished him whilst a soldier. His government was so mild, prudent, and equitable, that his dominions were the refuge of numbers who fled from the disorders

and oppressions prevailing in other parts of the Macedonian empire. He was four times married: his two last wives were Eurydice the daughter of Antipater, and mother of Ptolemy Ceraunus; and Berenice, by whose charms he was so captivated in advanced life, that he consulted her on all occasions, and made her son his heir. *Univers. History.*—A.

PTOLEMY PHILADELPHUS, King of Egypt, son of the preceding by Berenice, began to reign in partnership with his father B. C. 283, and succeeded him as sole monarch B. C. 281. Soon after his accession he sent into banishment the philosopher Demetrius Phalereus, whom he suspected to have advised his father to nominate for his successor his eldest son, Ptolemy Ceraunus. The name of *Philadelphus* appears to have been assumed by this King by way of compliment to his brother Ceraunus, after the latter had sent him an embassy expressing his desire to live on friendly terms with him, notwithstanding his disappointment in the succession. Ceraunus had then acquired the kingdom of Macedon, which he lost, with his life, in the following year. Ptolemy Philadelphus received from his father a potent and opulent kingdom, which placed him among the greatest sovereigns of his time. He had married for his first wife Arsinoe, the daughter of Lysimachus, whom he repudiated on suspicion of being concerned in a conspiracy against his life; and he then married his own sister Arsinoe, who was the widow of their half-brother Ceraunus: such was the custom of the royal families of Macedonian race. The Romans having at this period made themselves known to foreigners by their successful termination of the war with Pyrrhus, King of Epirus, Ptolemy sent an embassy to Rome to propose an alliance, which was honourably received and returned, and a treaty of friendship between them took place accordingly. He also formed an alliance with the Athenians and Lacedemonians against Antigonus Gonatus, King of Macedon; and sent a fleet to the relief of Athens, which, however, returned without effecting any thing. The general tranquillity of his reign was interrupted by the revolt, B. C. 265, of his maternal brother Magas, whom Ptolemy Soter, through the influence of Berenice, had made governor of Lybia and Cyrene. Magas with a numerous army advanced towards Alexandria with a view to dethrone Ptolemy, but was recalled to his own government by a revolt of the Marmarides. Afterwards, in conjunction with his father-in-law, Antiochus Soter, King of Syria, he renewed his design; but Ptolemy, antici-

pating the attack of Antiochus, found him so much employment in defending his own maritime towns, that the intended co-operation could not take place. It was chiefly through the policy of Philadelphus that Alexandria became so great a mart of commerce. He founded a city on the Red Sea, near the frontiers of Ethiopia, which he named after his mother, Berenice; but, finding its harbour inconvenient, he removed the trading station to Myos-Hormos, on the same sea. To this port were brought the commodities of the East, whence they were conveyed on camels to Coptos on the Nile, and thence by shipping to Alexandria; and in order to facilitate the passage across the desert, he carried a canal into it from the Nile for the supply of water, and built houses of accommodation at proper intervals. He likewise, for the protection of trade, kept two strong fleets, one in the Red Sea, the other in the Mediterranean, in the last of which were some vessels of extraordinary magnitude. By these prudent measures he rendered his kingdom extremely opulent and flourishing, and filled it with a great number of populous towns and cities.

Magas before his death was desirous of accommodating his differences with Ptolemy, and made a proposal of marrying his only daughter to Ptolemy's eldest son, and settling his dominions upon her for a dowry. Before this alliance was effected, however, Magas died, and his widow Apame, being averse to the marriage, endeavoured to break it off. She kindled a war between her brother Antiochus Theos and Ptolemy, which produced a formidable invasion of Egypt by the Syrian King. After the war had continued some time, the revolt of the Parthians, under Arsaces, induced Antiochus to make proposals of peace, which was concluded on the condition that he should marry Berenice, the daughter of Ptolemy, and settle the crown on the issue of that marriage. This war did not prevent Ptolemy from pursuing those plans of liberal munificence which have rendered his name famous. He employed learned men to collect books from all quarters for his great library; and it is said to have been in consequence of his literary curiosity that the Greek version of the Jewish Scriptures, called the Septuagint, was made; though the manifest fables with which the narrative of this transaction is mingled, have thrown doubts upon the whole. His known generosity as a patron of letters drew to his court many eminent persons in various branches, among whom were seven Greek poets, from their number

popularly called the Pleiades. He was also the greatest collector in his age of productions of the fine arts, which he purchased by means of his agents throughout Greece. (See ARATUS.) His attachment to his wife and sister Arsinoe, though she was some years older than he, and was past child-bearing at the time of their marriage, continued unabated during her life, and her death was a source of deep affliction to him. He perpetuated her memory by giving her name to several cities, and raising sumptuous monuments to her honour, and he did not long survive her loss. Ptolemy died B. C. 246, in the 63d year of his age, and 40th of his reign, leaving two sons and a daughter by the first Arsinoe. Though his policy and the liberal employment of his great wealth have thrown a degree of splendour round his name, his personal character was not estimable. He was indolent, luxurious, and effeminate; and by his neglect of military discipline left his very numerous army unfit for real service. Though he adopted the surname of a *Brother-lover* (*Philadelphus*) he put to death two of his brothers on suspicion of conspiracies; whence some writers have considered the name as ironically applied. His reign forms a kind of era in letters and the arts; and few monarchs have acquired more of the reputation arising from their encouragement. *Univers. Hist.*—A.

PTOLEMY EUERGETES, son of the preceding, succeeded to the throne of Egypt B. C. 246. Soon after his accession, his sister Berenice, widow of Antiochus Theos, King of Syria, being, with her infant son, reduced to great danger by Laodice, the first wife of that King, Ptolemy marched with an army to her succour; but before his arrival, they were taken and put to death. In revenge of this outrage, having joined to his army some troops, contributed by the cities of Asia, he not only seized and capitally punished Laodice, but made himself master of Syria, Cilicia, and all the country to the Euphrates. He then passed that river, and reduced Mesopotamia, Babylonia, and, according to some accounts, the whole tract as far as Bactria and the confines of India. Being recalled by a revolt in Egypt, he brought back an immense booty in gold and silver, and also a vast number of Egyptian idols which had been carried away by Cambyzes. These he replaced in their temples, which action was deemed so meritorious by his superstitious subjects, that they conferred upon him the surname of *Euergetes*, or the *Benefactor*. When Ptolemy set out upon this expedition, his Queen Berenice had made a vow to consecrate

her beautiful hair to the gods in case he should return in safety. She fulfilled her vow by placing it in the temple of the Zephyrian Venus; but through the negligence of the priests it was soon after lost. In order to avert the King's displeasure on the occasion, Conon of Samos, an eminent mathematician and subtle courtier, feigned that the locks were conveyed to heaven, and formed a group of stars near the tail of the lion. To this new constellation he accordingly gave the name of the *Hair of Berenice*, which it still retains. Ptolemy terminated the Syrian war by concluding a truce of ten years with King Seleucus, who recovered the greatest part of his dominions; and he then made an expedition southwards, in order to enlarge his kingdom in that direction. It proved highly successful, and gave him possession of all the coasts of the Red Sea on the Arabian and Ethiopic sides, down to the straits of Babel-mandel. On his return, he received an application from the Achæans for his aid against Cleomenes, King of Sparta. This he promised to afford; but that people having in the meantime engaged the assistance of Antigonus Doson, King of Macedon, Ptolemy was so much offended that he made an alliance with Cleomenes. That prince, however, was totally defeated at the battle of Sellasia, and took refuge in Egypt, where he met with a generous reception. Ptolemy entertained the design of reinstating him, but his own death, which took place B. C. 221, in the 27th year of his reign, prevented its execution. This King inherited the love of learning which distinguished his progenitors, and employed much care and expence in augmenting the Alexandrian library. He entertained men of literary eminence at his court; and having been a pupil of the celebrated Aristarchus, was himself a proficient in letters, particularly in historical composition. *Univers. Hist.*—A.

PTOLEMY PHILOPATOR, King of Egypt, succeeded his father, Ptolemy Euergetes, B. C. 221. His surname, signifying a *Lover of his Father*, was given him, according to Justin, ironically, as being suspected of having murdered him; but as Euergetes appears to have died of disease, and Philopator impressed this title on his own coins, the supposition seems groundless. He was, however, a very vicious and dissolute sovereign; and soon after his accession he put to death his brother Magas, at the instigation of his prime-minister Sosibius, who represented Magas as a dangerous person on account of his interest with the army. Cleomenes, the refugee King of Sparta, who

endeavoured to dissuade the King from this deed, was treated by him with a rigour that urged him to the desperate enterprize which proved fatal to him (see CLEOMENES III.). Ptolemy was soon involved in a war with Antiochus the Great, King of Syria, who, despising the voluptuousness and profligacy of the new reign, attempted to recover the provinces of Cæle-Syria and Palestine, which had been detached from the Syrian crown by Euergetes. After various success, a decisive battle, at which both Kings were present, was fought at Raphia, B. C. 217, terminating in the entire defeat of Antiochus. Ptolemy appears not to have wanted courage and vigour in this action, and he was accompanied in the midst of the danger by his Queen and sister Arsinoe. A peace followed, in which the contested provinces remained to Ptolemy. On this occasion he visited all their principal cities, and among the rest Jerusalem, where he offered sacrifices and made rich presents to the temple. Being resisted by the priests in his attempt to enter the Holy of Holies, he returned to Alexandria much exasperated against the Jewish nation, whom he deprived of their privileges. It is affirmed also, in the third book of Maccabees, that he took a resolution of exterminating all the Jews in Egypt, and for that purpose shut them up in the hippodrome at Alexandria, in order to trample them under the feet of his elephants, but that they were miraculously delivered from the danger. A rebellion which after his return broke out in Egypt, and of which we have no particular relation, was the cause of the destruction of a number of Jews, which Eusebius records about this period, representing them as fighting on the royal side.

In the ninth year of Philopator's reign, an embassy arrived from the Romans, then at war with Carthage, for the purpose of renewing the alliance between Rome and Egypt. It was honourably received, and Ptolemy soon after gave protection to Decius Magus, a Capuan in the Roman interest, who was driven by a storm into Cyrene, as an officer was conveying him by the order of Hannibal to Carthage. Arsinoe, who had long been childless, bore a son to Ptolemy, which event occasioned great rejoicings; but the King giving himself entirely up to loose favourites, the ministers of his debaucheries, the Queen's complaints of his neglect were so ill received, that he caused her to be assassinated. He is also said to have put to death his mother Berenice; and history represents him as one of the most detestable sovereigns of his age. He was not, however,

without the love for learning which was hereditary in his house; and he gave some meritorious instances of munificence, one of which was a most liberal donative to the Rhodians after the earthquake which overthrew their city. His luxurious indulgences, which conferred upon him the surname of *Tryphon*, brought his life to an early close, B. C. 204, after a reign of 17 years. *Univers. Hist.—A.*

PTOLEMY EPIPHANES, King of Egypt, son of the preceding, succeeded his father B. C. 204, being in the 5th year of his age. During his minority, Antiochus the Great, having formed an alliance with Philip King of Macedon for the partition of the Egyptian dominions, invaded and took possession of Cæle-Syria and Palestine. Ptolemy's guardians thereupon sent an embassy to Rome to implore the protection of the republic; and M. Lepidus was deputed by the senate to go to Egypt and assume the direction of affairs. On his departure he left Aristomenes, an Acarnanian, in the post of prime-minister, who, by his prudence and vigour, brought the kingdom into a flourishing condition. When the young King, however, assumed the reins of government, he fell under the dominion of courtiers who ministered to his vicious inclinations, and subverted the influence of Aristomenes. That faithful minister continued to give him wholesome counsels, which Ptolemy so much resented, that he caused him to be put to death. His administration afterwards became so odious and tyrannical, that a conspiracy was formed among his subjects which had nearly effected his deposition. By means of another able minister, Polycrates, he was extricated from this danger, but he manifested his treacherous disposition by cruelly executing the conspirators, after they had yielded upon promise of pardon. It was greatly to his advantage that he cultivated a strict friendship with the Romans, to whom he offered succours in their war with Antiochus, although he had married Cleopatra the daughter of that King. He also maintained a connection with the Achæan republic; and one of his last acts was to send an embassy inviting it to a league offensive and defensive. As he was preparing to make war against Seleucus King of Syria, his principal nobles and officers, suspecting that he meant to defray its expences from their fortunes, are said to have caused poison to be administered, which proved fatal to him B. C. 180, in the 24th year of his reign, and 29th of his age. *Univers. Hist.—A.*

PTOLEMY PHILOMETOR, and PTOLEMY PHYSCON, Kings of Egypt, sons of the preceding, were minors at their father's decease. Philometor, at the age of six, was declared successor to the crown under the guardianship of his mother Cleopatra. She conducted the regency with great prudence during eight years; and after her death, her son's ministers engaged him in a war with Antiochus Epiphanes, King of Syria, for the recovery of Cæle-Syria and Palestine. During the course of it, Antiochus invaded Egypt, and took possession of the whole country except Alexandria. The young King, who had shown a total want of courage to defend his kingdom, fell into the hands of the conqueror; and the Alexandrians, thinking themselves absolved from the bands of allegiance to him, placed his brother Physcon on the throne, B. C. 169. Physcon, who assumed the name of Euergetes II., was expelled by Antiochus, who replaced Philometor on the throne, restoring him all his dominions except Pelusium. The two brothers were then induced, by their sister Cleopatra, to consent to reign in conjunction; and Antiochus, marching to invade Egypt again, was obliged to relinquish his purpose by the Romans. The brothers did not long live in concord; and Physcon, who was violent and unprincipled, dethroned Philometor. The latter proceeded to Rome in a mean garb, and with few attendants, in order to excite compassion; and representing his wrongs before the senate, they deputed two of their body to conduct him back and restore him. They accommodated the difference by decreeing the possession of all Egypt to Philometor, and that of Libya and Cyrene to Physcon. The latter, afterwards, by a journey to Rome, obtained a decree for the addition of Cyprus to his share, which island had before been common to the brothers. Physcon during this visit saw and admired Cornelia mother of the Gracchi, and made proposals of marriage to her; but the Roman matron would not deign to be partner in the throne of Libya. Philometor not choosing to acquiesce in the decree which deprived him of his share of Cyprus, opposed his brother with an armed force in the island, and took him prisoner. He displayed, however, a truly fraternal spirit on the occasion, and not only pardoned his hostility, but restored to him Libya and Cyrene which he had lost, and added some territories in lieu of Cyprus. Demetrius, King of Syria, having attempted by treachery to gain possession of Cyprus, Philometor's resentment in-

duced him to assist in setting up Alexander Balas as his competitor; and upon the success of that impostor, (see BALAS) he gave him his daughter in marriage. Afterwards suspecting Balas of a plot against his life, he became his enemy, and gave him a defeat near Antioch. The wounds which he received in the battle, however, proved fatal to Philometor, B. C. 145, in the 35th year of his reign. His character for clemency and benevolence is highly extolled by historians; and it appears that in the progress of his reign he retrieved his character from the stain of pusillanimity which he contracted at its commencement. By his wife and sister Cleopatra he left one son and two daughters. Upon the death of Philometor, a party at Alexandria declared in favour of Physcon, who prepared to assert his claim to the succession. By the mediation of the Roman ambassador an accommodation was effected, on the condition that Physcon should marry Cleopatra, and reign jointly with her, whilst her son should be regarded as heir to the crown. Physcon, however, murdered the son on the very day of his nuptials. The remaining history of his long reign is that of one of the most brutal and sanguinary monsters that ever occupied a throne. He so depopulated Alexandria by his executions, that he was obliged to invite strangers from all parts to re-people it. He divorced his sister, and married her daughter by Philometor, whom he had first violated. The new Alexandrians having complained of his oppressions, he massacred a great number of them, and thereby excited a general revolt, which obliged him to fly and take refuge in Cyprus. Thither he sent for his eldest son, whom he had made governor of Cyrene, and through jealousy caused him to be assassinated. The Alexandrians having placed his divorced sister on the throne, by way of revenge he took his own son by her, and cutting his throat, put his mangled limbs and head into a box, and sent them by way of present to his sister. He then raised an army of mercenaries for the recovery of Egypt, which he at length effected, Cleopatra making her escape to her daughter who was Queen of Syria. From that time Physcon reigned at Alexandria unmolested, till his death B. C. 117, in the 67th year of his age, and 29th of his sole reign. This tyrant has the reputation of being a great patron and promoter of learning, and even a proficient in letters, so as to have obtained the title of Ptolemy the Philologist. He enriched the Alexandrian library with a great number of books collected at vast expence; and him-

self composed a historical work much esteemed, and a learned commentary on Homer. This part of his character appears so inconsistent with the horrid atrocities imputed to him, that one would willingly suppose there has been some exaggeration in the narrative.

The other Egyptian Ptolemies were too insignificant to deserve biographical commemoration. The last was the brother of the famous Cleopatra, who lost his life in the Nile B. C. 46, during Cæsar's Alexandrian war. *Univers. Hist.* — A.

PTOLEMY, or PTOLOMY, CLAUDIUS, a very celebrated Egyptian geographer, astronomer, and mathematician, was born at Pelusium, about the year 70 of the Christian æra. He taught astronomy at Alexandria, where he flourished under the reigns of the Emperors Marcus Antoninus and Adrian. This date we are justified in assigning him from the following circumstances: it is noted in his canon that Antoninus Pius reigned twenty-three years, which shews that the author survived him. He also tells us in one place, that he made a great number of observations upon the fixed stars at Alexandria, in the second year of Antoninus Pius; and in another, that he observed an eclipse of the moon in the ninth year of Adrian: whence it is reasonable to conclude that many of his observations upon the heavens were made between the years 125 and 140. He has always been regarded as the prince of astronomers among the ancients, and in his works has left us an entire body of his favourite science. To him we are indebted for preserving and transmitting to us the observations and principal discoveries of the ancients, enriched and augmented by his own. He corrected Hipparchus's catalogue of the fixed stars; and he formed tables, by which the motions of the sun, moon, and planets, might be calculated and regulated. The scattered and detached observations of the ancients were by him, first of all, collected and digested into a system, which he communicated to the world in his "*ΜΕΓΑΛΗ ΣΥΝΤΑΞΙΣ*," or "*Great Construction*," divided into 13 books. In this work he has adopted and exhibited the ancient system of the world, which placed the earth in the center of the universe; and this has been called after him the Ptolemaic system, to distinguish it from those of Copernicus and Tycho Brahe. By order of one of the Kings of Arabia, about the year 827, this work was translated into Arabic, in which language it was called *Almagestum*; and from the Arabic it was translated into Latin, about the year

1230, under the encouragement of the Emperor Frederic II. There were also other versions of it from the Arabic into Latin; and Fabricius says, that the manuscript of such a translation, executed by Girardus Cremonensis, who flourished about the middle of the 14th century, is still extant in the library of All-Soul's-college at Oxford. The Greek text of this work was first printed at Basil, in 1538, folio, under the superintendence of Simon Grynæus, and accompanied with the 11 books of commentaries by Theon, who flourished at Alexandria in the reign of the elder Theodosius. In 1541, it was reprinted at the same place, with a Latin version by George of Trebisond; and again in 1551, together with other works of Ptolemy, and Latin versions of the same by Camerarius. An abridgment of this work, the joint production of Purbach, and John Muller, better known by the name of Regiomontanus, with valuable commentaries by the latter, was published at Basil in 1543, in folio.

Of the great work above-mentioned, the most important production of the ancient astronomers, and now become very scarce, as well as but little known, it may not be improper to give a more particular account. For though the hypothesis with which it commences has been demonstrated by Copernicus to be erroneous, the whole work will be highly esteemed for its utility by the studious in astronomical science. This hypothesis supposes the earth to be at rest in the center of the universe, and that the heavenly bodies, the stars, and planets, all move around it in solid orbs, the motions of which are all directed by one, called by Ptolemy the *Primum Mobile*, or first mover, concerning which he discourses at large. In the first book, after bringing forwards his proof that the earth is in the center of those orbs, and of the universe, as he understood it, he represents the earth to be of a spherical figure, and but a point in comparison with the rest of the heavenly bodies; treats concerning the several circles of the earth, and their distances from the equator; and also of the right and oblique ascension of the heavenly bodies in a right sphere. In the second book, he treats of the habitable parts of the earth; of the elevation of the pole in an oblique sphere, and the various angles which the several circles make with the horizon, according to the different latitude of places; also of the phænomena of the heavenly bodies depending on the same. In the third book, he treats of the duration of the year, and of the unequal motion of the sun through the zodiac; gives the method of com-

puting the mean motion of the sun, with tables of the same; and likewise treats of the inequality of days and nights. In the fourth book, he treats of the lunar motions, and their curious phænomena; gives tables for finding the moon's mean motions, with her latitude and longitude; discourses largely concerning lunar epicycles; and, by comparing the times of a great number of eclipses, mentioned by Hipparchus, Calippus, and others, he has computed the places of the sun and moon, according to their mean motions, from the first year of Nabonazar, King of Egypt, to his own time. In the fifth book, he treats of the instrument called the astrolabe; also of the eccentricity of the lunar orbit, and the inequality of the moon's motion, according to her distance from the sun; and he adds tables, with an universal canon for the inequality of the lunar motions. He then treats of the different aspects, or phases, of the moon, and gives a computation of the diameter of the sun and moon, with the magnitude of the sun, moon, and earth, compared together; and he states the different measures of the distance of the sun and moon, according as they are determined by ancient mathematicians and philosophers. In the sixth book, he treats of the conjunctions and oppositions of the sun and moon, adding tables for computing the mean time when they happen; of the boundaries of solar and lunar eclipses; and of the tables and methods of computing the eclipses of the sun and moon, with many other particulars. In the seventh book, he treats of the fixed stars, and shews the method of describing them, in their various constellations, on the surface of an artificial sphere, or globe; rectifies the places of the stars to his own time, and shews how different those places were then, from what they had been in the times of Timocharis, Hipparchus, Aristillus, Calippus, and others; and he then lays down a catalogue of the stars in each of the northern constellations, with their latitudes, longitudes, and magnitudes. In the eighth book, he gives a like catalogue of the stars in the constellations of the southern hemisphere, and in the twelve signs or constellations of the zodiac. This is the first catalogue of the stars now extant, and forms the most valuable part of Ptolemy's works. He then treats of the galaxy, or milky-way; also of the planetary aspects, with the rising and setting of the sun, moon, and stars. In the ninth book, he treats of the order of the sun, moon, and planets, with the periodical revolutions of the five planets; and then gives

tables of the mean motions, beginning with the theory of mercury, and shewing its various phænomena with respect to the earth. The tenth book begins with the theory of the planet venus, treating of its greatest distance from the sun; of its epicycle, eccentricity, and periodical motions; and it then treats of the same particulars in the planet mars. The eleventh book, treats of the same circumstances in the theory of the planets jupiter and saturn. It also corrects all the planetary motions from observations made from the time of Nabonazar to his own. The twelfth book treats of the retrogressive motion of the several planets; giving also tables of their stations, and of the greatest distances of venus and mercury from the sun. The last book treats of the several hypotheses of the latitudes of the five planets; of the greatest latitudes, or inclinations, of the orbits of the five planets, which are computed and disposed in tables; and of the rising and setting of the planets, with tables. Then follows a conclusion of the whole work, which will always be valuable on account of the observations which it furnishes us with of the places of the stars and planets in former times, according to the ancient philosophers and astronomers whose labours were then extant; but principally, on account of the large and curious catalogue of the stars, which being compared with their places at present, we thence deduce the true quantity of their slow progressive motion according to the order of the signs, or of the precession of the equinoxes.

Another important work of Ptolemy, was his "*Geographiæ, Libri VII.*;" in which he informs us that he followed the geography of Marinus of Tyre, which had not long before made its appearance, but with numerous additions and corrections, with respect to the latitudes and longitudes of places, as well as the boundaries of countries and provinces in the different quarters of the world. Indeed, our author was the first who searched out and marked the situations of places according to their latitudes and longitudes: and though, from the want of observations, it is far from being perfect, yet in this point of view it has been found very useful to modern geographers. In the preface to his "*Notitia Orbis Antiqui*," Cellarius mentions it as his suspicion, that Ptolemy's errors arose also from a deficiency in that care and application which the nature of his work required; and as a reason for entertaining this suspicion he observes, that the author expresses himself with as little hesitation and as much certainty concerning things and

places at the remotest distance, of which it was not possible for him to have any knowledge, as he does concerning such as lay nearest to him, and fell under his own cognizance. This work was first published in the original Greek, at Basil, in 1533, 4to.; afterwards at Amsterdam, in 1605, in Greek and Latin, with notes by Gerard Mercator; and again, at the same place, with the corrections of Peter Bertius, and well executed maps, in 1618, folio. The last mentioned edition contains various readings from a manuscript in the Palatine library, the Itinerary of Antoninus, &c. Many other editions are noticed by Fabricius. There are also other works of Ptolemy still extant, which are less considerable than those already mentioned: such as, "*Quatuor Libri de Apotelesmatibus et Judiciis Astrorum*," which was translated into Latin by Joachim Camerarius, Philip Melancthon, and Anthony Gogava, and commented upon by Jerome Cardan; "*Fructus Librorum suorum, centum Aphorismis Astrologicis*," a kind of supplement to the preceding, translated into Latin by Jovian Pontanus, and George of Trebisonde, the latter of whom wrote a commentary upon it, as also did Camerarius and Melancthon; "*Recensio chronologica Regum a Nabonassoro Assyriorum, Medorum, Persarum, Græcorum, et Romanorum usque ad Antoninum Pium*," published in Greek and Latin by Dennis Petau, at the end of his "*Rationarium Temporum*," by John Bainbridge, Savilian professor of astronomy at Oxford, and again by Henry Dodwell, with various readings and notes, in 1684, 8vo.; "*De Apparentiis et Significationibus Stellarum inerrantium*," published in Greek and Latin by Petau, in his "*Uranologium*," from a mutilated copy, and to be seen in Fabricius, as quoted below, from a perfect copy communicated by Sir Henry Saville to Archbishop Usher; "*De Analemate*," published at Rome by Fred. Commandine, in 1562, 4to.; "*De Hypothesibus Planetarum Liber*," published with a Latin version by John Bainbridge, in 1620, 4to.; "*Planisphærium*," which has yet appeared only in a Latin version from an Arabic copy, and been commented upon with Aratus, the sphere of Proclus, &c. by Fred. Commandine, 1558, 4to.; "*Elementorum Harmonicorum, Lib. III.*" of which the best edition, in Greek and Latin, accompanied with the Commentaries of Porphyry, was published at Oxford by Dr. John Wallis, in 1699, folio; and "*De iudicandi Facultate et Animi Principatu*," published at Paris, in Greek and Latin, with notes, by Ismael Boulliau, in 1663, 4to. Father Ma-

billon, in the account of his journey into Germany, which constitutes the 4th vol. of his "*Analecta*," has given a picture of Ptolemy looking at the stars through a tube, which he copied from a drawing in a manuscript of the 13th century, written by one Conrad a monk. Hence some have been led to fancy, that the use of the telescope was known to Conrad. But such a conjecture is not supported by facts, or testimonies, or even probabilities. It is much more likely, that the tube was nothing more than an open one, employed to strengthen and defend the eye-sight, when looking at particular stars, by excluding adventitious rays from other stars and objects: a contrivance which it is reasonable to suppose was adopted by the observers of the heavens in the earliest times. *Suidas. Fabricii Bibl. Græc. Vol. III. Lib. iv. cap. xiv. Martin's Biog. Phil. Hutton's Math. Dict.—M.*

PTOLEMY, OF LUCCA, an Italian ecclesiastical historian in the fourteenth century, the time of whose birth is not known, was a descendant from a noble family in the city whence he derived his surname, and originally called BARTHOLOMEW FIADONI. He entered when young into the order of St. Dominic, and upon his profession took the name of Ptolemy. He ranked among the most celebrated Italian Divines of his time, and was the first of his countrymen who, since the early ages of the church, employed his pen on the neglected subject of ecclesiastical history. His character and abilities were held in such repute by his order, that he was twice raised to the post of superior of their monastery at Lucca, and in the years 1301 and 1302, filled the same post in their house at Florence. He was also appointed to various other important stations in his community. Pope John XXII. selected him for his confessor; and in the year 1318, made him Bishop of Torcello under the patriarchate of Venice. This prelate died in the year 1327, and not in 1322, as is stated in the "*Script. Ord. Præd. Recen.*" He was the author of a volume of "*Annales*," extending from the year 1060 to 1303, which was published at Lyons in 1619, and is inserted in the 25th vol. of the "*Bibl. Patr.*" But his largest work was "*Historiæ Ecclesiasticæ, Lib. XXIV.*" commencing with the Birth of Jesus Christ, and brought down to the year 1313. This work remained in manuscript in the Vatican, Barberini, and other libraries, till Muratori published it at Milan, in 1727, together with a corrected edition of the author's "*Annales*," in his grand collection, entitled, "*Re-*

rum Italicarum Scriptores," &c. Their admission into this collection by the very learned editor, entitles their author to the notice which we have taken of him. Cave's continuators and Dupin have attributed to him "a Chronicle of the Popes and Emperors," in Latin; but this appears to be no other than the ecclesiastical history which was given to the world by Muratori. *Appendix ad Cav. Hist. Lit. Vol. II. sub sac. Wickl. Landi's Hist. de la Lit. de l'Italie. Vol. II. lib. vii. art. ii. § 30. Dupin. Moreri.—M.*

PUBLIUS SYRUS, a celebrated composer of the dramatic pieces called mimes, was a native of Syria, and was brought young in the condition of a slave to the Roman capital. He had the good fortune to fall into the hands of a kind master, who gave him an education, and afterwards liberated him. He became distinguished in the time of Julius Cæsar; and after the death of Laberius, he succeeded him with still greater applause on the mimetic theatre. His writings were in high estimation, and obtained the praise of Julius Cæsar, of Cassius Severus, and of Seneca. There remain of them only fragments in the writings of Macrobius and A. Gellius, which are moral sentences, many of them of considerable beauty, and which have been admired by the moderns as well as by the ancients. They have been published along with the fragments of Laberius and other writers, and illustrated by the notes of various critics. The best edition is that of Havercamp and Preyger, *Lugd. B. 1708, 8vo. Baillet. Moreri. Bibliogr. Dict.—A.*

PUFFENDORFF, SAMUEL, a learned historian and jurist, was born in 1631 at Fläth, a village of Misnia near Chemnitz, where his father was the Lutheran minister. He received his early education under his father, and displayed so happy a disposition for improvement, that a Saxon nobleman offered to take upon himself the expence of sending him to the university, which his father could not afford. He accordingly went to Leipzig, where he began to study divinity; but finding in himself no inclination to the theological profession, he turned his attention to law. After residing for some time at this university, he removed to Jena, attracted by the fame of Weigel, an eminent geometrician. Under him he pursued with ardour the study of mathematics, and enlarged his mind by an acquaintance with the Cartesian philosophy. He then applied himself to the law of nations, and the complex politics of the German empire, in which he became thoroughly versed. In 1658 he was appointed governor to

the sons of Coyer, ambassador from the court of Sweden to that of Denmark, whom he accompanied first to Leyden and then to Copenhagen. He had not been long in that capital before war broke out between the two kingdoms, in consequence of which, all the household of the Swedish ambassador was put under arrest. Puffendorff, during his eight months of confinement, employed himself in commenting upon the work of Grotius on the Rights of War and Peace, and the political writings of Hobbes; and having put his observations in order, he published them at the Hague, in 1660, with the title of "Elements of Universal Jurisprudence." By this essay he acquired so much reputation, that Charles Lewis, Elector-Palatine, founded in his favour a professorship of natural law in the University of Heidelberg. He occupied this post till the intrigues of his enemies, upon what grounds we are not informed, caused him to be deprived of it. In 1670 Charles XI., King of Sweden, conferred upon him the same office in the University of Lunden. Whilst he was in that situation, the publication of his great work on the law of nature and nations brought upon him a furious attack from some bigots, one of whom, professor Beckman, printed a libel against him, for which he was banished the kingdom. Enraged at this punishment, he sent Puffendorff a challenge, of which he wisely took no notice. When Schonen became a seat of war, he quitted Lunden, and went to Stockholm, where he was appointed royal historiographer and counsellor, with the title of Baron, and was engaged in writing on Swedish history. He finally accepted of the invitation of the elector of Brandenburg to reside at his court as counsellor of state, with the charge of writing the history of the great elector, Frederic William. Baron Puffendorff died at Berlin in 1694, in consequence of a wound in his toe from cutting the nail. Though he had passed much of his life at courts, his character for integrity and sincerity was unimpeached.

The historical works of this writer are, "An Introduction to the History of the principal States at present in Europe," in German, 1682, with a "Continuation," in 1686, an estimable performance, though not without mistakes; "History of Sweden from the Expedition of Gustavus Adolphus into Germany to the Abdication of Christina," 1686, fol.; "History of Charles-Gustavus," 2 vols. fol. 1696, in Latin; "History of Frederic-William, the Great Elector of Brandenburg," 2 vols. fol. 1696; this history, drawn from the archives of the House

of Brandenburg, underwent many retrenchments in the course of printing, and it is rare to meet with complete copies—such is the fate of national histories written under the inspection of a court. Of his works on law are “*Elementarum Jurisprudentiæ Universalis, lib. duo*,” 1660, 1669; and “*A Treatise on the Law of Nature and Nations*,” first printed at Leyden in German, 1672, then at Frankfort, much augmented, 1684. It was translated into French by Barbeyrac with notes, Amst. 1734, 2 vols. 4to.; and has been reprinted in Latin at Frankfort, 1744, 2 vols. 4to. This work, after being much both praised and censured, maintains a place among the leading publications on the subject; and it is allowed that the author has rectified and extended the principles of Grotius, and that he displays an intimate acquaintance with the manners, characters, and interests of different nations; the work, however, is encumbered with irrelevant matter, and with scholastic divisions, and its definitions are obscure, and its principles sometimes taken upon trust. An abridgment of this work was published by the author under the title of “*Duties of a Man and a Citizen*.” Puffendorff also wrote, without ever acknowledging it, “*Severini de Mozambano, de Statu Imperii Germanici*,” 1667, 12mo. several times re-printed, and translated into different languages; the attempts in this piece to prove that the Germanic system is a monstrous assemblage of discordant parts caused it to be severely criticised: likewise, a collection of “*Academical Dissertations*” in Latin; and a “*Historical and Political Description of the Papal Empire*,” in German. He edited “*Meursii Miscellanea Laconica*,” Amst. 1661, 4to. and “*Laurembergius’s Græcia antiqua*.” The Latin style of Puffendorff is hard and impure, and his writings are dry and without amenity, but valuable for their matter.

ISAIAH PUFFENDORFF, brother of the preceding, born in 1628, distinguished himself at Leipzig, where he took the degree of M. A. by his learned theses on the Druids. These, with some other pieces, were published in his “*Opuscula juvenilia*.” After various changes of fortune, he was made governor of the young count of Koningsmark, and was afterwards Chancellor of the dutchy of Bremen. In 1686 he went to Ratisbon, as ambassador of the King of Denmark, and died there in 1689. He is the reputed author of a satirical work entitled “*Anecdotes of Sweden, or Secret History of Charles XI.*,” 8vo. 1716. *Moreri. Nouv. Dict. Hist.* — A.

PUGET, PETER PAUL, a French Sculptor of great celebrity; was born in 1622 at Marseilles, where his father exercised the professions of a sculptor and architect. Having from infancy manifested an extraordinary disposition for the arts, he was placed at the age of 14 with a sculptor and builder of galleys, who, it is said, immediately entrusted him with the construction and decoration of one of his vessels. From some unknown cause, however, we find him in the next year at Florence, without employment or resources, and obliged for his support to work with a carver of wood. After a year’s stay in that city he went to Rome, with a recommendation to an eminent artist in the same branch, who was the intimate friend of Pietro da Cortona. That celebrated painter was so much struck with some drawings of Puget’s, that he invited the young man frequently to visit him. Painting, in consequence, became his principal pursuit; and he imitated so happily the manner of that master, that some of his performances passed for Cortona’s. He returned to Marseilles in 1643, when his reputation caused him to be engaged by the Duke de Brezé, Admiral of France, to make a model of the most beautiful vessel that could be devised. This he executed, and the finely ornamented galleries of ships, which have been so much admired, were the product of his invention. He revisited Rome, where he passed five or six years; and returning in 1653, was employed chiefly as a painter in the south of France. A severe disease caused him at length to abandon this branch, and he thenceforth confined himself to architecture and sculpture. After executing two Termes for the hotel-de-ville at Toulon, which were much admired, he came to Paris, and was recommended to the minister Fouquet, who fixed upon him for the sculptures at his magnificent seat of Vaux. Being commissioned by Fouquet to chuse marbles for his work at Genoa, Puget repaired thither, and employed his leisure in forming the Gallic Hercules which decorates the gardens of Sceaux. The minister being in the meantime disgraced, Puget remained at Genoa, where he was engaged in several considerable works. A bas-relief of the Assumption, which he made for the Duke of Mantua, attracted high encomiums from Bernini; and this artist spoke so favourably of him at the court of France, that Colbert recalled him by an order which conferred upon him a pension of 1200 crowns, with the post of sculptor and director of the works for ornamenting vessels. He arrived at Toulon in 1669, where he drew

a number of highly finished sea-pieces upon vellum, which are much sought by the curious; and also commenced a grand bas-relief for the King, the subject of which was Alexander's visit to Diogenes. From two large blocks of marble, which came from Genoa, he formed two groups for the gardens of Versailles, which are among his greatest works; these were Milo the athlete, with his arms caught in the cleft of a tree, and Andromeda delivered by Perseus. In 1688 Puget was presented to the King at Fontainebleau, and was graciously received. He was not, however, calculated for the meridian of a court. He had a high sense of his own merits, was hasty and impatient, and could ill brook being put in parallel with inferior artists. He was discontented with the price set upon his works by the minister, and could not submit to that direction which the first painter, Le Brun, had assumed over the statuary. As an instance of his impatience it is said that once, some lords of the court looking on while he was at work upon a figure at Versailles, and giving their opinion at random, unable to bear their impertinence, he took his chissel and struck off the nose of the statue. He was jealous of the observation of his brother artists, and would not admit them to his work-shop. The sculptor Coysevox once coming unknown to visit him with a friend, was well received till his companion unthinkingly called him by his name; when Puget took him by the shoulders and turned him out, saying, "What, M. Coysevox, does such an able man as you come to see an ignorant fellow like me at work?"

He resided but a short time at Paris, and then returned to Marseilles, where he built himself an elegant house in the style of a small palace. He was fond of architecture, and gave various designs of churches and other edifices, some of which united grandeur with a noble simplicity. Exhausted by his labours he died in his native place in 1694, at the age of 72. He had been twice married, and left two sons, both of whom were artists. Though not without defects in his character, he was upright and sincere, attached to his friends, and faithful in the performance of his religious duties. Puget has been compared to Michael Angelo for his proficiency in three branches of the art of design, but he was great in sculpture alone. He had a surprizing facility in managing marble and giving it all the softness and flexibility of the substance which he imitated. He worked at sight with very little apparatus; hence, with abundance of fire and spirit, he

was somewhat deficient in correctness. His works have a strong and masculine character, and bear a stamp of real genius, which places them far above the performances of those masters in whom cold correctness is substituted to vigour and animation. *D'Argenville Vies des Sculpt. Nouv. Dict. Hist. — A.*

PULCHERIA, a Roman Empress, and a saint of the Catholic church, was a daughter of Arcadius, Emperor of the East. In the year 414, being then only 16 years of age, she was declared Augusta, or Empress, by her brother Theodosius II., who was two years younger than herself, and immediately took the lead in the government. To this elevated station she was entitled by talents which, at that period of the declining empire, were rarely found in the possessors of the throne, and which rendered her the only worthy descendant of the Great Theodosius. She was elegantly skilled in the Latin and Greek languages, spoke and wrote with facility, was indefatigable in business, and prompt in decision, and by her vigilance and prudence maintained the public tranquillity during a long administration. She was also highly devout according to the manner of the age, and with her two sisters, Arcadia and Marina, early took a vow of perpetual virginity. She superintended the education of her brother, of whom she made all that nature probably permitted him to be, a decent actor of royalty. It was through her influence that he chose for the partner of his bed the celebrated Athenais or Eudocia, daughter of an Athenian philosopher. In order to give her brother a lesson on the danger of indolently signing without perusal all the papers that were presented to him, Pulcheria once procured his signature to an act, by which he made over to her his beloved Eudocia in quality of a slave, and then desired him to read it. This incident is much to her honour, as it proves that she did not wish to render him the blind instrument of her will. She was not able, however, to prevent the weak prince from falling under the influence of other favourites; and he once attempted to disqualify her for government by obliging her to be ordained deaconess, which she avoided by retiring from court. She returned, however, in order to obviate that encouragement to the Eutychian heresy which Theodosius was giving, through the instigation of the eunuch Chrysaphius. At the death of her brother in 450, Pulcheria was unanimously proclaimed Empress of the East; but as a female reign was yet unknown to the Romans, she chose, after

exercising her authority by putting to death the unworthy favourite Chrysaphius, to admit as a partner on the throne the senator Marcianus, whom at the same time she made her husband, though he was only so in title. Under her authority the general council of Chalcedon was assembled in 451, the fathers of which conferred upon her the epithets of guardian of the faith, and a new Helena. She died in 454, at the age of 56, leaving her vast wealth to the church and the poor. Her zeal for orthodoxy, and munificence in pious and charitable foundations, have given her a place among the saints of both the Greek and Latin churches, and her talents and virtues have rendered her name respectable among sovereigns. *Univers. Hist. Gibbon.* — A.

PULCI, LUIGI, an Italian poet, was the youngest of three brothers of a noble Florentine family, all of whom addicted themselves to polite literature. Luigi was born in 1431. Of his life little is known, except that he lived on intimate terms with Lorenzo de' Medici and Angelo Poliziano. It was at the instigation of Lucretia, mother of Lorenzo, that he undertook the composition of his principal poem, entitled "Morgante Maggiore." This was first printed at Venice in 1488, and was therefore prior at least in publication to the Orlando Innamorato of Boiardo, with which it ranks among the burlesque heroics. Of its character and merits various opinions have been formed. Tiraboschi seems fairly to estimate it in the following terms: "It displays invention and poetical imagination, with a purity of style with respect to Tuscan proverbial phrases, of which it has great abundance. But the want of connection and the disorder of the narrative, the harshness of the versification and meanness of the expressions, render the perusal scarcely tolerable to a modern. Further, it is censurable for the abuse of turning to ridicule the most sacred things, and even texts of Scripture; a fault, however, at that time common to many burlesque writers." The most elegant edition of the "Morgante" is that of Paris, with the date London, 1768. There are other poems of Luigi Pulci in print, and among them, sonnets in conjunction with Matteo Franco, another Florentine poet in the burlesque style.

Of the other two brothers, BERNARDO wrote an elegy on the death of Cosmo de' Medici, and another on the beautiful Simonetta, a translation of Virgil's Eclogues, and a poem of Christ's passion. LUCA wrote stanzas on the tournament of Lorenzo de' Medici, heroic

epistles, a pastoral romance entitled "Driadeo d'Amore," and an epic romance, probably the first of the kind that appeared in Italy, entitled "Il Ciriffo Calvanco." *Tiraboschi. Roscoe's Lorenzo de' Medici.* — A.

PULGAR, FERNANDO DE, secretary, counsellor, and chronicler to Fernando and Isabel. He was a native either of the city or kingdom of Toledo; the year of his birth is not known, neither is that of his death, but he complains in his letters of the infirmities of old age. He wrote the chronicle of the Catholic Kings, as far as to the taking of Granada in 1492. This chronicle was first published in 1565, as the work of Antonio de Nebrija, by his grandson, who finding it among his grandfather's papers, supposed it to be his own work, and that the more readily, as Antonio had published a Latin translation. Nicolas Antonio implies that the translation was suffered to appear as an original work. The *Claros Varones* of Pulgar have been more frequently printed. These brief but valuable sketches of contemporary biography were ably edited for the last time at Madrid, 1775, in one volume, with the *Centon Epistolario* of Fernan Gomez de Cibdareal, and the *Generaciones y Semblanzas* of Fernan Perez de Guzman. An unpublished history of the Moorish Kings of Granada has also been attributed to him. *Preface to the last Edition. Nic. Antonio.* — R. S.

PULLUS, or PULLEN, ROBERT, an English cardinal in the 12th century, who, as a zealous friend to the interests of literature in his country, deserves to have his name transmitted with honour to posterity. The place and time of his birth are no longer known; and the first account which we have of him states, that at the commencement of the 12th century he passed over into France, where he pursued his studies with great distinction at the university of Paris, and flourished many years in the schools of that seminary. About the year 1130 he returned to England, where he had the mortification of seeing the university of Oxford ravaged and nearly ruined by the ignorant and ferocious Danes under the reign of Harold I. He was one of those able men, to whose indefatigable exertions this seat of learning was indebted for its revival and restoration. To this noble and patriotic object he devoted his advice, his fortune, his personal labours, and the stores of erudition which he possessed. For some years he taught daily in the public schools, and spared no means in his power for facilitating the progress of learning and science among the British youth. During

five years, likewise, he read and explained the sacred Scriptures, which in that age had been much neglected in England, and supplanted by the writings of the school-men. In reward of his merit, he was presented to the archdeaconry of Rochester. To whatever cause it might be owing, he afterwards returned to Paris, where he filled the chair of professor of divinity. However, his metropolitan thought proper to recall him to his native country, and sequestered the revenues of his benefice till he should obey his summons. Upon this the archdeacon appealed to the see of Rome, where his interest proved more powerful than that of the archbishop, and sentence was given in his favour. The fame of his learning, likewise, induced Pope Innocent II. to invite him to Rome, where he was received with great marks of honour, and, in the year 1144, created Cardinal by Celestine II., and afterwards chancellor of the Roman church by Pope Lucius II. He died about the year 1150. He was the author of several works; but the only one of them now extant is his "*Sententiarum Liber*," which was published at Paris in 1655, folio, by Father Mathoud of the congregation of St. Maur, who has illustrated it with learned and curious notes. This work is analyzed by Dupin, who gives the following character of the author: "He is somewhat obscure, but argues with a great deal of judgment. His style is not altogether rude, neither is it perplexed with scholastical terms and distinctions. He does not start any subtle and metaphysical questions, but only such as relate to points of doctrine, discipline, or morality; neither does he resolve them by principles of logic or philosophy, but by passages of sacred Scripture, and according to the received doctrine of the church, and of the fathers, which he makes use of as a firm basis or groundwork." *Le-landi Comment. de Scrip. Brit. cap. 147. Cave's Hist. Lit. Vol. II. sub sac. Wald. Dupin. Moreri.* — M.

PULMANN, THEODORE, a philologist, born about 1570 at Cranenburg, in the dutchy of Cleves, was brought up to mechanic labour, and exercised the trade of a fuller at Antwerp. By hard study at leisure hours he made himself a proficient in classical literature, and became an able grammatical critic. He was employed for 16 years as a corrector of the press, and gave good editions of several of the Latin writers, from the press of Plantin at Antwerp, for which purpose he revised the text by ancient manuscripts. He died at Salamanca. The works which he edited were

those of Arator, St. Paulinus, Virgil, Horace, Lucan, Juvenal, Ausonius, Claudian, Esop, Terence, and Suetonius. He also published "*Variae Lectiones*." *Moreri. Nouv. Dict. Hist.* — A.

PULTENEY, RICHARD, M. D., a physician and naturalist, was born in 1730 at or near Loughborough, in Leicestershire, of parents of an obscure condition in life. From an uncle, who was a man of wisdom and science in a rural situation, he imbibed an early taste for botany, together with virtuous and philosophical principles. He was placed as an apprentice with an apothecary at Loughborough, who was capable of affording him little professional instruction, but his own diligence in reading and observation well supplied the deficiency. When arrived at the years of maturity, he settled as an apothecary at Leicester, upon the interest of the Dissenters, in which sect he had been educated. In this very limited sphere, by his ability and assiduity, he gradually acquired a local reputation, whilst his scientific pursuits were laying the foundation of more extended notice. As a writer he first appeared among the correspondents of the Gentleman's Magazine, in some anonymous "*Letters concerning the poisonous Plants of this Country*," and a "*Dissertation on Fungi*;" and he communicated to the Royal Society a "*Catalogue of the rare Plants of Leicestershire, with botanical and medical Observations*," printed in the Philos. Transactions for 1756, and "*Observations on the Sleep of Plants*," printed in the Transactions for 1758. Besides these papers, which bore testimony to his attachment to botany, he gave proof of his attention to medicine by a case of preternatural enlargement of the heart, inserted in the same collection in 1761. An admission into the Royal Society in 1762 was the merited reward of these contributions. His name was now known advantageously to men of science, while his modesty and private worth endeared him to a circle of more intimate acquaintance. It was therefore with great propriety that he was urged to propose himself as a candidate for the higher department of the profession; and in 1764 he obtained the degree of M. D. at Edinburgh, publishing on that occasion a valuable dissertation "*De Cinchona*." His friends in the metropolis now began to look out for a situation for him suited to his new character; and he was introduced to the Earl of Bath, once so celebrated under the name of Mr. Pulteney. That nobleman recognized his descent from a branch of the same family with his own, and

proposed to engage him as his domestic physician at a handsome salary; but his death rendered the scheme abortive. Dr. Pulteney was then advised to occupy a medical vacancy which occurred at Blandford, in Dorsetshire. He complied, and that town was thenceforth his residence during the remainder of his life. By his abilities he rendered it a busy and lucrative situation. He married about his 50th year, and passed his time chiefly in studious and domestic enjoyments, when not engaged in professional duties.

He continued occasionally to contribute to periodical publications; and in 1781 he published a volume in 8vo., entitled "A General View of the Writings of Linnæus," containing an exact synopsis of the literary labours of the great Swedish naturalist, of whom he was a warm admirer. This work was well received by the public, and procured for him the present of an honorary medal from Sweden. His favourite science was further indebted to him for "Historical and Biographical Sketches of the Progress of Botany in England, from its Origin to the Introduction of the Linnæan System," 2 vols. 8vo., 1790; a work of much research, candid and intelligent, and which has made a valuable addition to British biography. He likewise enriched the second edition of Hutchins's History of Dorsetshire with a catalogue of the birds, shells, and plants of that county, and had also given materials for a plate of Dorsetshire fossils. From his first settling in life he had been an eager purchaser of books as far as his scanty means allowed; and when his circumstances improved, he did not neglect the augmentation of his library. He also employed much time and attention in forming a museum of natural history, which was a copious source to him of rational gratification. He had been in early life a free speculator on a variety of topics; and he continued to entertain liberal opinions, though habitual caution prevented him from declaring them where they were likely to give offence. After a residence of about 36 years at Blandford, he died of a pleuritic attack in October 1801, at the age of 71. Leaving no issue, he bequeathed handsome legacies to some of those friends, and the sons of others, with whom he had contracted his earliest intimacies. He left his museum to the Linnæan Society, of which he was an honorary member. — A.

PURBACH, or PEURBACH, GEORGE, a very eminent German mathematician and astronomer in the 15th century, was born at Purbach, a town upon the confines of Austria

and Bavaria, in the year 1423. He was sent for education to Vienna, where a lively genius, a strong inclination for learning, and great steadiness of application, enabled him, at an early age, to become a proficient in the Latin language, and in the elements of those branches of polite learning which were cultivated at that period. Afterwards he proved equally successful in the study of the philosophy which was then taught, and so greatly distinguished himself by his public exercises, that, while he was yet very young, he was admitted to the degree of M.A. by the University of Vienna, with uncommon applause. It is said, likewise, that he acquired no inconsiderable knowledge of divinity. However, having had from his boyish years a bias towards the mathematics, he determined to direct his principal attention to that department of study. Persevering in this resolution, he soon found that he had entered on a career for which his mental powers were peculiarly adapted; and he advanced in it with such rapidity, that in an incredibly short time he became intimately acquainted with all the mathematical sciences. Afterwards, with a view to further improvement, he visited the most celebrated universities in Germany, France, and Italy. Wherever he came he was the object of universal admiration, and his acquaintance was cultivated by the most distinguished friends of literature and science, and by persons of high rank in church and state. Among others, he found a particular friend and patron in Cardinal Cusa, who rendered himself eminent by his mathematical and other literary productions; and he formed an intimacy with John Blanchini of Bologna, whose astronomical tables were long afterwards augmented and published by Lucas Gauricus. Blanchini, admiring Purbach's extensive knowledge, and observing that he possessed a very happy method of communicating instruction, was desirous of prevailing upon him to deliver lectures on astronomy at Ferrara; and he procured invitations to the chair of mathematical professor to be sent him from Bologna and Pavia. Purbach's views, however, were not directed to a settlement in Italy, but in the seminary where he had received his education. Returning, therefore, to Vienna, he was soon called by the general voice to the chair of mathematical professor in that university. About the same time he received offers from Ladislaus, King of Hungary, to become his astronomer, accompanied with promises of liberal rewards and distinguished honours. This was a flattering invitation, but

Purbach was determined to decline it, by the munificence of the Emperor Frederic III., his attachment to his *alma-mater*, and the agreeable societies of friends and literary characters with whom he was connected at Vienna.

Purbach's fame as a mathematical professor was soon widely diffused, and brought numerous students to attend his lectures at Vienna. Among others was the celebrated Regiomontanus, who, by his assiduity and rapid improvement, secured the esteem and friendship of his master, and was chosen his assistant and companion in his labours. From this time they maintained an union of studies in their endeavours, by all the means in their power, to improve the different branches of mathematical science, and more particularly astronomy. From their joint industry that science might have been carried on to very great perfection, had Purbach's life been prolonged. In this surmise we are justified by the consideration of those improvements which he actually made, in order to facilitate the study of astronomy. His first essay was to amend the Latin translation of Ptolemy's "*Almagest*," which had been made from the Arabic version. This he did, not by the help of the original Greek text, as he was unacquainted with the Greek language, but by drawing the most probable conjectures from a strict attention to the meaning of the author. By this means he certainly was enabled to improve the Latin version of that astronomer's grand work, and, by so doing, to render the study of it more easy and practicable; though he was sensible that a direct translation from the original was still desirable. In the next place, Purbach wrote a treatise which he entitled, "*An Introduction to Arithmetic*;" and then proceeded to draw up another, "*On Gnomonics*," or dialling, with tables suited to the difference of climates or latitudes. This was followed by a small tract "*Concerning the Altitudes of the Sun*," with a table; and "*Astrolabic Canons*," with a table of the parallels, proportioned to every degree of the equinoctial. After this he made solid spheres, or celestial globes, and not only explained their construction and use, but added to them a new table of fixed stars, with the longitude by which every star had increased, from the time of Ptolemy to the middle of the fifth century. He also invented various other instruments, among which was the "*Gnomon*," or geometrical square, with canons, and a table for the use of it, which he sent to the Archbishop of Strigonia, the primate of Hungary and chief minister of the kingdom, who was himself a

man of learning, and entertained a high opinion of Purbach. Further, our author not only collected the various tables of the *primum mobile*, but added new ones. He made very great improvements in trigonometry, and by introducing the table of sines, with a decimal division of the radius, he quite changed the appearance of that science. He supposed the radius to be divided into 600,000 equal parts, and computed the sines of the arcs, for every ten minutes, in such equal parts of the radius, by the decimal notation, instead of the duodecimal one delivered by the Greeks, and preserved even by the Arabians till our author's time: a project which was completed by his friend Regiomontanus, who computed the sines to every minute of the quadrant, in 1,000,000 parts of the radius, as we have seen in his life. Having prepared the tables of the fixed stars, he next undertook to reform those of the planets, and constructed some entirely new ones. When these tables were finished, he drew up a kind of "*Perpetual Almanack*," but chiefly for the moon, answering to the periods of Meton and Calippus; also "*An Almanack for the Planets*," or, as Regiomontanus afterwards called it, "*An Ephemeris*," for many years. Observing, however, that there were some planets in the heavens at a great distance from the places where they were described to be in the tables, particularly the sun and moon, the eclipses of which were frequently found to happen at very different times from those predicted; he applied himself to construct new tables, particularly adapted to eclipses, which were long afterwards famous for their exactness. While thus employed, he also proceeded in finishing his grand work, entitled, "*Theoricæ Novæ Planetarum*," which Regiomontanus afterwards published, being the first of all the works produced from his new printing-house at Nuremberg. On its appearance it was received with the greatest applause; immediately read as a text-book in the schools; and soon illustrated by the commentaries of some of the most eminent mathematicians of the age. So numerous and important had been the contributions of Purbach towards the improvement of astronomical science, when Cardinal Bessarion arrived at Vienna, on a mission from the Papal court. Being a lover of the sciences, and well skilled in astronomy, it may be imagined that he took the earliest opportunity of becoming acquainted with Purbach and Regiomontanus. In our life of the latter, we have given an account of the Cardinal's negotiation with Purbach on the subject

of a new Latin version of Ptolemy's "Almagest," and of the grounds on which he engaged him to pay a second visit to Italy. But before the time for setting out on his journey had arrived, Purbach was seized with an illness, which, to the deep regret and very great loss of the learned world, proved fatal to him. He died in 1461, when he had reached only the 38th year of his age. The following inscription on his tomb is said to have been written by himself:

Extinctum dulces quid me defletis amici?
Fata vocant; Lachesis sic sua fila trahit.
Destituit terras animus, cœlumque revisit:
Quæ semper coluit, liber et astra petit.

Melchior Adam. Vit. Germ. Phil. Gassendi Vit. Peurbachii et Regiomont. Hutton's Math. Dict.—M.

PURCELL, HENRY, a very eminent English musician, born in 1658, was the son of Henry Purcell, a musician of the chapel-royal under Charles II. His father dying when he was a child, he probably received his early musical education under the masters of the chapel children; and he afterwards had some instructions from Dr. Blow, on whose tombstone it is recorded, among his honours, that he was "master to the famous Mr. Henry Purcell." His proficiency in the art was such, that at the age of 18 he was appointed organist to Westminster-abbey, and at 24 he succeeded to the place of one of the organists of the chapel-royal. He first became noted for his anthems, which were admired and performed throughout the kingdom; but his reputation did not long permit him to confine himself to one species of music, and he was engaged to compose for the stage and the chamber, in every walk eclipsing all his predecessors in England, and accustoming the public to a new musical language. Dr. Burney gives the following general account of Purcell's excellencies: "The unlimited powers of this musician's genius embraced every species of composition then known with equal felicity. In writing for the *church*, whether he adhered to the elaborate and learned style of his great predecessors Tallis, Bird, and Gibbons, in which no instrument is employed but the organ, and the several parts are constantly moving in fugue, imitation, or plain counterpoint; or, giving way to feeling and imagination, adopted the new and more expressive style, of which he was himself one of the principal inventors, accompanying the voice-parts with instruments, to enrich the harmony, and enforce the melody and meaning of the words, he manifested equal abilities and resources. In compositions for

the *theatre*, though the colouring and effects of an orchestra were then but little known, yet as he employed them more than his predecessors, and gave to the voice a melody more interesting and impassioned than during the last century had been heard in this country, or perhaps in Italy itself, he soon became the delight and darling of the nation. And in the several species of *chamber-music* which he attempted, whether sonatas for instruments, or odes, cantatas, songs, ballads, and catches for the voice, he so far surpassed whatever our country had produced, or imported before, that all other musical productions seem to have been instantly consigned to contempt or oblivion." It has been suggested that Purcell was an attentive student of the works of some of the Italian masters, as Carissimi and Stradella, and that he reformed English music from ideas derived from them; it is however certain that there are in his works all the tokens of original and superior genius. Purcell was not nice as to the words he set, whether they were intended to compliment the different sovereigns under whom he lived, or to set off the coarse humour of some of his convivial associates. Several of the most popular songs in the English language, however, were indebted to him for the favour they obtained from the public. In private character he was modest, cheerful, and good-tempered; and his early death, in 1695, at the age of 37, was equally lamented by his familiar acquaintance, and by all the lovers of music in the kingdom. His remains were interred in Westminster-abbey, where an inscription to his memory tells the reader that "he is gone to that blessed place, where only his harmony can be exceeded." He left a widow and family slenderly provided for. His friends for their benefit promoted a publication by subscription of his most favourite songs, under the title of "*Orpheus Britannicus*." *Burney's and Hawkins's Hist. of Music.*—A.

PURCHAS, SAMUEL, a divine, known as an early English collector of voyages and travels, was born, in 1577, at Thaxted, in Essex. He was educated at Cambridge, took the degree of B.D., and was presented to a vicarage in his native county. This cure, however, he resigned to his brother, and took up his abode in London, for the purpose of conducting the great work he had undertaken. The first volume, fol. appeared in 1613 under the title of "*Purchas his Pilgrimage, or Relations of the World and the Religions observed in all Ages and Places discovered, from the Creation unto this present*;" the four subsequent volumes were

published in 1625. To these last the general title is "Hakluytus Posthumus, or Purchas his Pilgrimes: containing a History of the World in Sea-voyages and Land-travels by Englishmen and others:" the name of Hakluyt is introduced because Purchas became possessed of the papers which he left behind. This voluminous work, the aim of which was "conjoyning antiquitie and moderne historie in the observations of all the rarities of the world," and a large part of which was devoted to religion, seems to have been well received, but involved the author in debt. He had been collated to the rectory of St. Martin's in Ludgate, and was chaplain to Abbott Archbishop of Canterbury; and he was promised a deanery by Charles I. but did not live to enjoy it. He died in London about 1628, at the age of 51. *Biogr. Britan.*—A.

PURVER, ANTHONY, the author of an English version of the Scriptures in the 18th century, was born at Up-Hursborn, in Hampshire, about the year 1702. The only education which he received appears to have been in a school at his native place, where he was taught to read and write, and instructed in the rudiments of arithmetic. Of his capacity and inclination for acquiring learning he exhibited a striking proof when very young: for, having been prevented by illness from attending the school for about six weeks, he did not suffer that time to remain unimproved, but applied with such diligence and success to the study of arithmetic, that upon his return to school he was able to explain the square and cube roots to his master, who was himself ignorant of them. At this time of life he also afforded evidence of great powers of memory, in getting by heart twelve of the longest chapters in the Bible in twelve hours' time; and he afterwards related of himself, that such was the delight which he then took in reading the Scriptures, that he once committed six chapters to memory in one hour. He was put apprentice to a shoe-maker, who also dealt in sheep, and employed much of Anthony's time in tending his flock. This employment was very agreeable to him, as it afforded him much leisure for reading; and he spent it in the careful perusal of whatever books he could meet with, and more particularly of the sacred Scriptures. When he was grown up towards manhood, being naturally of a grave and thoughtful turn of mind, he resolved to examine the religious sentiments and principles which he had imbibed, or which he found to be the frequent subjects of debate among Christians. In the course of these enquiries he was soon involved in a variety of

difficulties, from which he could not extricate himself. From the opinions of others he could obtain no solid satisfaction; and the Scriptures, which were the common standard, he found to be very differently explained by different persons. Among the other books which he met with, was one written by Samuel Fisher, a Quaker, entitled, "Rusticus ad Academicos," in which some inaccuracies in the translation of the Bible were pointed out. All these circumstances determined him to judge for himself; and that he might be able to do so with the greater advantage, he came to the resolution of studying the original languages in which the Scriptures are written. He began with the Hebrew; and, with the assistance of a Jew, in a very moderate compass of time made himself a master of that, and other oriental languages, which are most useful to a critical knowledge of the Scriptures. Afterwards he learned Greek, and, last of all, Latin; and that the progress which he made in an acquaintance with these several languages was far from being superficial, his subsequent labours sufficiently prove. Having renounced the occupation for which he was originally intended, when he was about twenty years of age he commenced teacher of a school in his native place; but he afterwards removed to London, for the sake of more easily acquiring the means of prosecuting his studies. Here he probably resided in 1727, when he published a book, entitled, "The Youth's Delight."

While Mr. Purver was at London, his curiosity led him to attend at the meeting-house of the Quakers, or Friends, called the Bull-and-Mouth, in Aldersgate-street, where he is said to have been convinced of the truth of their tenets on a particular day; and on that day-month he officiated among them at that place in the character of a minister. He returned to Hursborn, and resumed his school in the year 1727, and probably continued it for some years; during which he began to translate the books of the Old Testament from the original Hebrew, and also applied to the study of medicine and botany. While thus employed, believing that his duty called upon him to travel in his ministerial capacity, he once more left his native place, and bent his course to London. From London he went into Essex, and passed from thence through several counties in the kingdom, till he came to Hambrook, near Bristol, towards the latter part of the year 1738. In this place he resided at the house of a maltster, whose son he instructed in classical learning, while he

devoted his leisure hours to his favourite employment of translating the Scriptures. Here he also became acquainted with Rachel Cotterel, who kept a boarding-school for girls at French Hay, in Gloucestershire, whom he married before the expiration of the year last mentioned. Soon afterwards he opened a boarding-school for boys at French Hay, which he appears to have removed after some time to some other place in Gloucestershire. During his residence in this county, in 1746, he made an attempt to publish his translation of the Old Testament in numbers, at one shilling each, under the title of "*Opus in Sacra Biblia elaboratum: being critical Notes upon a new Translation, here inserted, of the Holy Scriptures of the Old Testament,*" folio. In this design, however, he met with such indifferent encouragement, that only two or three numbers were printed. In 1758, Mr. Purver removed to Andover, in Hampshire; where, notwithstanding his want of support, he completed his new version of the whole Bible, after the labour of more than thirty years. This was a prodigious undertaking for one man; and his intrepidity in engaging in it, as well as his perseverance till he had accomplished it, justly rendered him the subject of no little admiration. But this admiration did not produce that countenance from the learned world, or from the public, which could enable him to commit his laborious production to the press; nor could he meet with a bookseller who would run the risk of assisting him. At length, that eminent physician Dr. John Fothergill gave him a thousand pounds for the copy, and took upon himself the expence of printing the work. Under his auspices it made its appearance in 1764, with the title of "*A New and Literal Translation of all the Books of the Old and New Testament; with Notes, Critical and Explanatory,*" in 2 vols. folio. This version is strictly, what it professes to be in the title page, a literal one; and so closely has the author adhered to this method of rendering his originals, without duly attending to the idiomatic differences between the languages, that in his translation their force and beauty are often lost, and their meaning involved in inextricable obscurity. He has likewise laid himself open to objections against his accuracy and taste as an English scholar; his language being frequently inelegant, and sometimes very improper as well as ungrammatical. In his notes he has advanced notions respecting the state of things preceding the creation, chaos, light, and air, which are not very philosophical; and he has

widely, and zealously, differed in judgment concerning some points which we shall mention, from the ablest and most eminent modern critics.

Mr. Purver strongly opposes their opinion, who maintain, that before the time of Ezra, the Hebrew letters were the same with the Samaritan, and that the present Hebrew, as they are called, are Chaldee characters; and he strenuously asserts the earlier antiquity and the originality of the Hebrew. He is no less zealous an advocate for the antiquity and divine authority of the Hebrew vowel points. He warmly asserts the purity and integrity of the Hebrew text, and treats those who hold the contrary opinion with great contempt. Of the learned Dr. Kennicott's labours, in particular, he speaks with great illiberality, and he seldom mentions that gentleman's "*State of the Hebrew Text of the Old Testament considered,*" without making use of a very unbecoming and unjustifiable peremptoriness and asperity of language. But, notwithstanding the errors and imperfections discoverable in his work, it abounds, at the same time, in marks of extensive reading, and considerable philological learning, which well entitle it to the perusal of biblical scholars. With the aid of his critical and explanatory notes, they may elucidate many dark passages in the sacred writings, and they may collect from them valuable amendments and hints, by which the common translation may be much improved. It was the author's intention to have published a second edition, with alterations and corrections; but he did not live to carry that design into execution, and his collections for it still remain in manuscript in the hands of some of his descendants. He died in 1777, about the age of 75. We are told, that while he was proceeding with his translation, and met with passages which he found it difficult to adapt to the context, it was not unusual for him to retire into a room by himself, and there to wait for light on the passages in question; and it is added, that on such occasions he so far neglected his body, as sometimes to sit alone two or three days and nights. In an advertisement of his work, sent by Dr. Fothergill to the *Gentleman's Magazine* for June 1746, his personal character is drawn in the following terms: "he is a man of great simplicity of manners, regular conduct, and a modest reserve: he is steadily attentive to truth, hates falsehood, and has an unconquerable aversion to vice; and, to crown the portrait, he is not only greatly benevolent to mankind, but has a lively sense of the divine attributes, and a profound reverence of, and submission to, the supreme

being." This memoir we have compiled from the particulars communicated by a member of the Society of Friends to the editors of the *New and Gen. Biog. Dict.* and the *Monthly Rev.* for March 1765. — M.

PUTTEN, VANDER, HENRY, (Lat. ERICIUS PUTEANUS,) a learned and copious writer, was born, in 1574, at Vanloo. After, studying at the universities of the Low Countries, he visited Italy, and for a considerable time was professor of rhetoric at Milan, where he took the degree of doctor of laws, and married. He was nominated historiographer to his Catholic Majesty, and received the honour of a citizenship of Rome. In 1606 he was invited to Louvain, to succeed to the chair of Lipsius, who had been his tutor. He was also made a counsellor to the Archduke Albert, and entrusted with the government of the citadel of Louvain. At the time when a truce was negotiating between the Dutch and the King of Spain in 1633, he published a work entitled "*Statera Belli et Pacis*," in which he shewed how greatly peace was necessary to the Spanish Netherlands, and spoke freely of the advantages gained by the enemy. This work gave offence, and the author was near experiencing the usual fate of those who counsel pacific measures at a time when passion and prejudice urge the continuance of war. The sequel, however, proved that he judged more wisely than those who were at the head of affairs. Puteanus died at Louvain in 1646, aged 72. His principal works, besides the "*Statera*" above mentioned, are "*Historia Insubrica*," 1676, fol.; "*Orchestra Burgundica*," fol.; "*Theatrum Historicum Imperatorum*," fol.; "*Comus, seu de Luxu*," "*De usu Bibliothecæ*," with a catalogue of the Ambrosian library; besides a number of tracts relative to classical antiquities printed among the collections of Grævius and Gronovius. *Bayle. Moreri. Saxii Onom.*—A.

PUY, PETER DU, a man eminent for historical erudition, was third son of Claude du Puy, an eminent magistrate in the parliament of Paris, and a correspondent of the most distinguished scholars of his time. Peter was born at Paris in 1582, and was educated with great care under his father. He made an extraordinary proficiency in literature, and further improved himself in a journey to Holland, whither he accompanied the French ambassador. After his return, he laboured with great assiduity in ascertaining the rights of the crown of France over some of the neighbouring districts, and for that purpose was indefatigable in his examination of ancient charters, and thereby acquired a profound knowledge of French history. He

was one of a commission to enquire into the royal claims upon the dependencies of the sees of Metz, Toul, and Verdun, and into the usurpations of the Dukes of Lorraine; and he drew up all the papers necessary in this business. The reward of his labours were the places of King's counsellor and keeper of the royal library, in both of which he distinguished himself by his patriotism and love of letters. His obliging disposition led him freely to communicate the stores of his vast reading to all who were engaged in similar enquiries. He was himself the author of many valuable works, among which were "*Traité touchant les Droits du Roi sur plusieurs Etats et Seigneuries*," 1655, fol.; "*Recherches pour montrer que plusieurs Provinces et Villes du Royaume sont du Domaine du Roi*," "*Preuves des Libertés de l'Eglise Gallicane*," "*Histoire veritable de la Condemnation de l'Ordre des Templiers*," 4to.; "*Histoire generale du Schisme qui a été dans l'Eglise depuis 1378 jusqu'en 1428*," 4to.; "*Traité de la Loi Salique*," "*Histoire des Favoris*," 4to.; "*Du Concordat de Bologne entre le Pape Leon X., et le Roi Francois I.*," "*Traité des Regences et Majorités des Rois de France*," 4to.; "*Apologie de l'Histoire de M. le President de Thou*," as well as several others relative to French history and law. In almost all his writings Du Puy aims at repressing the ecclesiastical authority, and the claims of the see of Rome, hence they were ill received at the papal court. They are, however, a rich treasure of facts relative to all the matters on which he treats. This estimable person died at Paris, in 1651, at the age of 69: his life was written by his intimate friend, Nicholas Rigault.

CHRISTOPHER DU PUY, eldest brother of the preceding, attended the Cardinal de Joyeuse at Rome as his prothonotary, and by his remonstrances prevented the congregation of the Index from putting the first part of De Thou's history in the list of heretical books. He was King's almoner, and whilst attached to the Cardinal du Perron, he made the collection entitled "*Perroniana*." He became a Carthusian, and died at Rome in 1554, proctor-general of his order.

JAMES DU PUY, another brother, prior of St. Sauveur, became keeper of the King's library after the death of Peter, whom he assisted in all his works, of the greater part of which he was the publisher. He died in 1656, with a high reputation for learning and probity. *Moreri. Nouv. Dict. Hist.*—A.

PUY, LOUIS DU, a man of letters, born at Clarey, in Bugey, in 1709, studied in the college of Lyons, and came to Paris in 1732,

where he received the instructions of the learned Fourmont. He was long the principal editor of the *Journal des Savans*, and during 30 years did not cease to enrich this collection with a great number of critical dissertations. He was well versed in the learned languages, including the Hebrew, and in mathematics, and acquired an extensive knowledge of history and antiquities. The Prince of Soubise entrusted him with the management of his library, and by his care it was rendered one of the most valuable in the metropolis. On the death of le Beau in 1753, he was nominated secretary to the Academy of Inscriptions, in which situation he pronounced the eulogies of twelve of his associates, and edited from the 36th to the 41st vols. of its memoirs. He obtained general esteem for strict probity, sincerity, and an obliging disposition, which displayed itself in useful advice and information to those who consulted him on literary topics. After long sufferings from the strangury, he died in 1795. Du Puy was the author of "Observations on infinitely small Quantities, and the metaphysical Principles of Geometry," inserted in the *Journal des Savans* for 1759; "A Translation of four Tragedies of Sophocles," 1762; "A Translation of the Greek Fragments of Anthemius on mechanical Paradoxes, with notes," 4to.; several memoirs on the Roman coin, the silver denier of Charlemagne, and other antiquarian and literary subjects, printed in the academical collection. *Nouv. Dict. Hist.*—A.

PUYSEGUR, JAMES DE CHASTENET, lord of, lieutenant-general under Lewis XIII. and XIV., descended from a noble family of Armagnac, was born in 1600. He began to bear arms at the age of 17, and served without intermission during 43 years. Of the steadiness of his military obedience the following instance is related. Being ordered in 1636 by the general of the French army, the Count de Soissons, to dispute, with a small force, the passage of the Spaniards across the Somme, the general, fearing lest he should be overpowered, sent him word that he might retreat if he thought proper. Puysegur replied to the aide-de-camp, "a man commanded upon a dangerous service, as I am, has no opinion to give. I came hither by order of the count; and I shall not withdraw without his express command." This brave officer was present at above 30 battles and 120 sieges without ever having been sick or received a wound; but he had not equal good fortune in rising in his profession, being more zealous for the King's service, than complaisant to the ministers. He drew up "Memoirs,"

comprizing the period from 1617 to 1658, in which are contained various remarkable particulars relative to the campaigns wherein he served, with useful military instructions. They were printed at Paris and Amsterdam in 1690, 2 vols. 12mo., under the inspection of du Chesne, historiographer of France, and have the character of narrating with freedom and fidelity. Puysegur died at his country-seat in 1682. *Moreri. Nouv. Dict. Hist.*—A.

PUYSEGUR, JAMES DE CHASTENET, marquis of, son of the preceding, born at Paris in 1655; entered into the army under his father, and gradually rose to the post of commander-in-chief in the French Netherlands, and finally, to that of marshal of France in 1734. He died at Paris in 1743, at the age of 88. The marshal was the author of an esteemed work "On the Art-Military," fol. 1748, published by his only son, the marquis of Puysegur. *Moreri. Nouv. Dict. Hist.*—A.

PUZOS, NICHOLAS, an eminent practitioner in midwifery, was born at Paris in 1686. His father, who had been an army surgeon, gave him a liberal education, and introduced him to the same line of practice, which he pursued in the military hospitals from 1703 to 1709; and in 1709 he was admitted into the surgeon's company at Paris. His father's friend, Clement, a celebrated accoucheur, having offered to give him instructions and an introduction to that branch of the art, Puzos thenceforth attached himself to it, and after multiplied experience among the lower classes, acquired the confidence of many of the higher ranks. He was extremely diligent and attentive, and occupied his whole time in the duties of his profession, among which he continued to reckon that charitable attendance upon the poor with which his practice commenced. On the institution of the Academy of Surgery he was a regular attendant on its meetings, and in 1741 he was nominated its vice-director. He became director in 1745, and discharged the duties of that office with universal approbation. In 1751 the King granted him letters of noblesse, but this honour he did not long possess, dying in 1753, at the age of 67. Puzos printed a dissertation on puerperal hæmorrhage in the 1st vol. of the *Memoirs of the Academy of Surgery*; and after his death, Dr. Morisot Deslandes published the observations he had left on his particular branch of practice, under the title of "Traité des Accouchemens," &c. 4to. 1759. This collection contains many valuable remarks and instructions, and has contributed to the present improved state of the art.

Halleri Bibl. Chirurg. Eloy Dict. Hist. Med. — A.

PYLE, THOMAS, a respectable divine of the church of England in the 18th century, was the son of a clergyman, and born at Stodey, near Holt in Norfolk, in the year 1674. He received his academical education at Caius-college, in the University of Cambridge, where he was admitted at the statuteable periods to the degrees of B. A. and M. A. Of his application and improvement during his residence at college, we may form some idea from the statement of Mr. Whiston, that Mr. Pyle was one of the best scholars whom he ever examined for holy orders, while he was chaplain to Dr. Moor, Bishop of Norwich. Having been ordained he became curate, then lecturer, and afterwards minister, of King's Lynn in Norfolk. The duties of these offices he discharged with unremitting industry, and perfect integrity. As his sole aim was to amend or improve his hearers, he addressed himself to their understanding and consciences, judiciously preferring plainness, united with force of expression, to all affectation of elegance or rhetorical sublimity. He also delivered his discourses with so just and animated a tone of voice, as never failed to gain universal attention. In early life he took a part in the famous Bangorian controversy; in which he acquitted himself so much to the satisfaction of Bishop Hoadly, that his Lordship not only presented him to a prebend, and procured for him a residentiaryship in the cathedral church of Sarum, but also made two of his sons prebendaries of Winchester. Mr. Pyle died in 1757, in the 84th year of his age. He was greatly admired as a preacher; and no less so as a faithful friend, an agreeable companion, a man of the most liberal sentiments, and so free from all pride and conceit of his own abilities, that he was apt to pay a deference to the opinions of many persons much inferior to himself. In his "Letters to William Duncombe, Esq.," p. 80., Archbishop Herring says of him, "Tom Pyle is a learned and worthy, as well as a lively and entertaining, man. To be sure, his success has not been equal to his merit, which yet, perhaps, is in some measure owing to himself; for that very impetuosity of spirit, which, under proper government, renders him the agreeable creature he is, has, in some circumstances of life, got the better of him, and hurt his views." What Mr. Pyle esteemed one principal advantage and happiness of his life was, that he lived not only in friendship, but in familiar correspondence, with several of the most excellent divines of

his time, particularly Bishop Hoadly, Dr. Samuel Clarke, and Dr. Sykes. "Upon the whole," says our authority, "it is paying no more than a fair tribute to his memory, as a clergyman and an author, if we rank him among those contemporary luminaries of the church of England who appeared in the beginning of the last century; and who, with a manly indifference to all useless notions, and a rational zeal for what is truly important, studied to set forth the Christian religion in its simple native dignity, and to give it its due influence upon the hearts and lives of all men." The first of our author's publications was, "A Paraphrase with Notes, on the Acts of the Apostles, and upon all the Epistles of the New Testament, being a complete Supplement to Dr. Clarke's Paraphrase on the Four Gospels," &c. in 2 vols. 8vo. This work, which Dr. Clarke encouraged him to undertake, is well adapted to the use and instruction of Christian families, as it contains, in simple perspicuous language, and in a short compass, the substance of what had been written by the most valuable preceding commentators; and so favourably was it received by the public, that it has gone through many editions. In the year 1735 the author augmented it by a third volume, entitled, "The Scripture Preservative against Popery: being a Paraphrase, with Notes, on the Revelation of St. John." In the mean time he had been employed in writing "A Paraphrase, with short and useful Notes, on the Books of the Old Testament," which he published in 4 vols. 8vo. 1717-1725. These vols. extend to all the historical books of the Hebrew scriptures, and may in some measure be considered as an elegant and judicious contraction of Patrick's valuable commentary. Besides the articles already mentioned, Mr. Pyle published only some single sermons preached on particular occasions; but in 1773, his friends committed to the press from his manuscripts, "Sixty Sermons," forming 2 vols. 8vo. to which a third was added in 1783. These discourses possess the recommendations of a neat, unaffected, perspicuous style, and an useful moral tendency; but that they were not intended by the author for publication seems probable from this circumstance, that he composed them with the greatest facility and expedition, amidst the interruptions of a numerous surrounding family. *Gentleman's Magaz. for Aug. 1783. Whiston's Memoirs of his own Life, under the year 1731.* — M.

PYNAKER, ADAM, an eminent Dutch painter, was born in 1621 at the village whence

he took his name, in the province of Holland. After being initiated into the art of painting in his own country, he passed three years at Rome for his improvement, and returned an accomplished artist, particularly in the branch of landscape. Few painters have surpassed him in uniting the various points of excellence proper to pictures of that class, such as the distribution of lights and shades, the liveliness of colouring, the diversity of ground, the keeping of the figures, and architectural embellishments. His small pictures are most esteemed, and bear a high value. He died in 1673, aged 52. *Pilkington's Dict.* — A.

PYRRHO, an eminent Greek philosopher and founder of the pyrrhonic or sceptical sect, was a native of Elis in Peloponnesus, who flourished about the hundred and tenth Olympiad, or 340 B. C. He practised for some time in his youth the art of painting; but he afterwards relinquished it, with the determination of devoting himself to the study of philosophy, which he was led to adopt by perusing the writings of Democritus. His first preceptor was Bryson, the son of Stilpo, a disciple of Clinomachus. Afterwards he attached himself to Anaxarchus, who had formerly been a disciple of Metrodorus of Chios. This master he accompanied into India, when he went thither in the train of Alexander the Great; and while in the East, he spared no pains to make himself acquainted with the opinions of the Brachmans, Gymnosophists, Magi, and other oriental philosophers. From the doctrines of these various sects he imbibed whatever seemed favourable to his own natural disposition towards doubting: a disposition which was cherished by Anaxarchus. As he advanced in the study of philosophy, he by degrees yielded himself so entirely to this disposition, that he doubted of everything, and would affirm nothing. On every subject of enquiry, after examining the arguments on both sides of the question, he would never come to a positive conclusion; and after every debate, his language to his opponents, in all cases, was, "what you assert may be true, or it may not; I suspend my judgment; I determine nothing." Having adopted this method of philosophizing, Pyrrho left the schools of the dogmatists, or of those philosophers who professed to be possessed of certain knowledge, and established a new school, in which he taught, that every object of human enquiry is involved in uncertainty, so that it is impossible ever to arrive at the knowledge of truth. In Diogenes Laertius some stories are related concerning him, on the testimony of

Antigonus Carystius, which represent him as carrying his principles to such a ridiculous extreme, that, were these stories true, he would deserve to be classed among those whose intellects were disturbed. They tell us, for instance, that he would not move a step out of his way, either to avoid any obstacle to his progress, or to escape being run over by carriages, or falling down precipices; and that his friends were always obliged to accompany him, that he might be preserved from any mischievous accident. But it is not possible to reconcile such anecdotes to the respect with which he is mentioned by ancient writers; and if credit is to be given to the general history of his life, we may fairly suspect them to be calumnies invented and propagated by the dogmatists whom he opposed. Pyrrho spent a great part of his life in solitude, and endeavoured, by means of an universal suspension of judgment with respect to opinions, and external appearances, to establish mental tranquillity; always preserving a settled composure of countenance, undisturbed by fear, or joy, or grief. Bodily pain he endured with great fortitude; and in the midst of dangers, when those around him were alarmed and dejected, he discovered no signs of apprehension. In disputation, he was celebrated for the subtlety of his arguments, and the perspicuity of his language. Epictetus has greatly applauded Pyrrho, for maintaining that to a true philosopher life and death were equally indifferent; though in other respects he held scepticism in the utmost contempt. And Epicurus, while he was no friend to the principles of his philosophy, expressed a high admiration of him, because he recommended and practised that self-command which produces undisturbed tranquillity, the great end, in the judgment of Epicurus, of all physical and moral science. Of the high esteem in which he was held by his countrymen we have sufficient evidence, in their having honoured him with the office of chief priest, and, out of respect to him, passed a decree by which all philosophers were exempted from the payment of public taxes. Pyrrho was a great admirer of the poets, particularly of Homer, and frequently repeated passages from his poems. He died about the ninetieth year of his age, probably in the hundred-and-twenty-third Olympiad, or 288 B. C. After his death the Athenians set up a statue in honour of him, and his countrymen erected a monument to his memory. Surely, to a person treated with such distinction by his contemporaries, the absurd anecdotes above mentioned could not be applicable.

"From this account of the life of Pyrrho," says Enfield in his abridgment of Brucker, of which we have already availed ourselves, "it is easy to perceive in what manner he fell into scepticism. It is in a great measure to be ascribed to his early acquaintance with the system of Democritus. Having learned from this philosopher, to deny the real existence of all qualities in bodies, except those which are essential to primary atoms, and to refer every thing else to the perceptions of the mind produced by external objects, that is, to appearance and opinion, he concluded, that all knowledge depended upon the fallacious report of the senses, and consequently, that there can be no such thing as certainty. He was encouraged in this notion by the general spirit of the Eleatic school, in which he was educated, which was unfavourable to science. But nothing contributed more to confirm him in scepticism, than the subtleties of the dialectic schools, in which he was instructed by the son of Stilpo. He saw no method by which he could so effectually overthrow the cavils of sophistry, as by having recourse to the doctrine of universal uncertainty. Being strongly inclined, from his natural temper and habits of life, to look upon immovable tranquillity as the great end of all philosophy; observing, that nothing tended so much to disturb this tranquillity, as the innumerable dissensions which agitated the schools of the dogmatists; at the same time inferring, from their endless disputes, the uncertainty of the questions upon which they debated; he determined to seek elsewhere for that peace of mind, which he despaired of finding in the dogmatic philosophy. In this manner it happened, in the case of Pyrrho, as it has often happened in other instances, that controversy became the parent of scepticism." Pyrrho left no writings behind him; but from some of his followers, and particularly Sextus Empiricus, in his "*Pyrrhoniæ Hypotyposes*," we may collect the tenets of his school, or, speaking more properly, the method of philosophizing by which they rather endeavoured to demolish every other philosophical structure, than to erect one of their own. In Enfield we have a judicious abstract of the books of Empiricus, from which we shall present our readers with his definition of scepticism, and the author's concluding remarks on the progress of this doctrine, if it may deserve that name.

"It is the office of the sceptic philosophy to compare external *phænomena* with mental conceptions, and discover their inconsistency, and the consequent uncertainty of all reasoning

from appearances. Its end is to cure that restlessness which attends the unsuccessful search after truth, and by means of an universal suspension of judgment, to establish mental tranquillity. Its fundamental principle is, that to every argument, an argument of equal weight may, in all cases, be opposed. The sceptic admits no tenets, not because he discredits the immediate testimony of the senses, but because he refuses his assent to those doubtful points which science undertakes to determine. He does not deny that he can see, hear, or feel; but he maintains, that the inferences which philosophers have drawn from the reports of the senses are doubtful; and that any general conclusion deduced from appearances, may be overturned by reasonings equally plausible with those by which it is supported. Scepticism allows the existence of sensible appearances, because the impressions which external objects make upon the power of perception, or the phantasy, produce an irresistible conviction of their reality; but it demurs upon the positions which are advanced concerning the *phænomena* of nature. As far as concerns the offices of common life, the sceptic acquiesces in appearances; being necessarily impelled to conform to them by his natural appetites and passions. Hence he listens to the calls of nature, conforms to established customs, and practises useful arts. The manner in which a sceptic arrives at an undisturbed state of mind is entirely casual. At his entrance upon the study of philosophy, he hopes to be able to distinguish true from false opinions, and thus to obtain tranquillity; but, being held in suspense by contrary reasoning, he despairs of arriving at satisfaction, and concludes, that no certain judgment can be formed concerning good and evil. Hence he is accidentally taught, that there is no reason for eagerly pursuing any apparent good, or avoiding any apparent evil; and his mind, of course, settles into a state of undisturbed tranquillity. So Apelles, when in painting a horse he had succeeded so ill in drawing the foam, that, in vexation, he threw the sponge which he used in taking off colours at the picture, by this accidental action formed the representation which he had so long in vain exerted his utmost skill to produce." For the distinct topics of argument which were made use of in the school of the sceptics, and an illustration of their mode of reasoning concerning the nature of things, logic, the Deity, material principles, and morals, our limits compel us to refer to our last mentioned authority.

We cannot more properly conclude our ac-

count of Pyrrho and his distinguishing opinions, than by some brief remarks "on the gradual progress of scepticism through the several stages of the Greek philosophy. The confession of ignorance and uncertainty, which so frequently fell from the lips of Socrates, amounted to no more than a general acknowledgment of the imbecility of the human understanding. In this modest acknowledgement he was followed by Plato and others. But, as soon as the Greek philosophers began to employ themselves in constructing systems of philosophy, they admitted a tenet which was favourable to incredulity; namely, that nature is perpetually fluctuating, so that no sensible object remains, for any single moment, perfectly the same. Pythagoras and Plato, Heraclitus, Democritus and Epicurus, who were among the most celebrated dogmatists, embraced this tenet; but in order to provide some stable foundation for science, the two former devised their world of intelligibles, denominated by Plato, ideas, and by Pythagoras, numbers; and the two latter introduced the doctrine of immutable atoms. These doctrines, which were rather hypothetical than demonstrable, still left sufficient room for doubt and uncertainty. After this, the Eleatic and Megaric sects, who admitted into their schools the most childish quibbles and absurd cavilling, and the sophists, who professedly undertook either side in any question, and disputed solely for conquest, without regarding truth, afforded no small advantage to the rising cause of scepticism. Pyrrho and others, who were more inclined to doubt than to dogmatize, when they saw by what frivolous arguments opinions were, in these schools, supported or confuted, were led to conclude, that the whole philosophy of the dogmatists rested upon the same precarious ground. Hearing the leaders of different sects traducing each others systems as false, puerile, absurd, and hostile to the truth; and remarking, particularly, the violent contentions which arose among the followers of Aristotle, Zeno, and Epicurus; it was not without some appearance of reason, that they looked upon the whole mass of dogmatic philosophy as an ill-constructed edifice, raised upon the sand, which must soon fall to the ground. Where the prejudice, which these circumstances would create in favour of scepticism, was aided by a natural feebleness of judgment, and instability of temper, it was no wonder if it produced universal uncertainty. That these were the natural infirmities of those who distinguished themselves as leaders in the sceptic sect, is

sufficiently seen in the weak reasonings, and puerile trifles, which are piled up in the memoirs of this sect, so industriously collected by Sextus Empiricus; and, whatever may have been urged to the contrary by modern advocates for scepticism, it cannot be reasonably doubted, that the true causes of the continuance of this sect, through every age, have been, that indolence which is inimical to every mental exertion; that kind of intellectual imbecility which, in various degrees, incapacitates men for discerning the true nature and condition of things; or, lastly, that propensity towards subtle refinement, which hinders the most vigorous mind in estimating different degrees of probability, and accurately distinguishing truth from error." *Diogen. Laert. lib. ix. cap. xi. Suidas. Bayle. Stanley's Hist. Phil. part xii. Enfield's Hist. Phil. Vol. I. B ii. ch. xvi. — M.*

PYRRHUS, King of Epirus, one of the most celebrated warriors of his time, supposed to be descended from Pyrrhus the son of Achilles, was the son of Æacides, who was expelled from his kingdom by a revolt of his subjects. On this occasion Pyrrhus, then an infant, was very near falling into the hands of the revolters; he was, however, carried safe to the court of Glaucias King of Illyria, who gave him protection. His father having died in the mean time, Glaucias, when Pyrrhus was twelve years of age, marched an army into Epirus, and placed him upon the throne of his ancestors. He reigned in peace till he was seventeen years of age, when, having taken a journey into Illyria in order to be present at the nuptials of one of Glaucias's sons, with whom he had been educated, his subjects, the Molossians, seized his treasures, and conferred the crown upon his great-uncle Neoptolemus. Pyrrhus, being possessed of no force to enable him to recover his authority, repaired to Demetrius Poliorcetes, the son of Antigonus, who had married his sister, and under that eminent commander learned the art of war, in company with many of the officers and soldiers of Alexander the Great. At the battle of Ipsus, B. C. 301, he greatly distinguished himself; and after its loss by Demetrius, he secured for him the Greek cities, with the care of which he had been entrusted. When a treaty of peace was concluded between Demetrius and Ptolemy Lagus, King of Egypt, Pyrrhus consented to be one of the hostages sent into that country for the performance of the conditions. In the Egyptian court he excited general admiration by his amiable and correct

behaviour, and his dexterity in martial exercises; and he rendered himself so acceptable to Queen Berenice, that she prevailed upon the King to give him in marriage Antigone, her daughter by a former husband. The next step was to restore him to his throne, which was effected by an armament supplied by Ptolemy, with the aid of which he defeated Neoptolemus. That prince, however, being supported by his allies, Pyrrhus consented to allot him a share of his dominions; but such a partnership was not likely to be durable; and Neoptolemus having, it was alleged, attempted to poison Pyrrhus, was put to death by his order.

Being now settled upon the throne of Epirus, he began to execute those schemes of ambition in which his whole life was spent. A civil war was now raging in Macedonia between the two sons of Cassander, of whom, Alexander applied for assistance to Pyrrhus. He gladly took the occasion of interfering in the affairs of that kingdom, and being put in possession of all its maritime towns, proceeded to conquer the rest for Alexander. A peace, however, was made, by which Macedonia was divided between the brothers, and Pyrrhus seems to have withdrawn his troops to his own country. Not long after, Demetrius made himself master of the kingdom; and, notwithstanding their former friendship, hostilities ensued between him and Pyrrhus, who molested him by incursions into Thessaly. They mutually invaded each others dominions, and Pyrrhus gained a complete victory over Pantauchus, the general of Demetrius, in which he displayed so much courage, that he struck with admiration the Macedonians whom he had defeated. The comparison between him and the haughty and voluptuous Demetrius was so much in his favour, that on a subsequent invasion of the country, the Macedonians deserted Demetrius, and chose Pyrrhus for their King, B. C. 287. He held this crown, however, a short time; for Lysimachus, in the following year, entering the country with a powerful army, and remonstrating against the injustice of conferring the kingdom upon a foreigner, in prejudice to him, a native and a commander under the great Alexander, the allegiance of the Macedonians seemed to Pyrrhus so little to be relied upon, that he withdrew from the contest, and returned to Epirus.

About this time the Romans were engaged in a war with the Tarentines, and the latter people, finding themselves unable to withstand

so formidable a foe, were looking round for foreign assistance. The vicinity and high military reputation of Pyrrhus induced them to give him the preference as their protector; and they accordingly sent an embassy in their own name and that of the other Greek cities in Italy, urging him to come over and put himself at the head of a general confederacy against the usurping ambition of the Romans. Pyrrhus eagerly listened to the proposal, as equally flattering to his love of fame and his desire of aggrandizement, and communicated it to his prime-minister Cyneas. That wise and faithful servant, who saw more difficulties in the project than his sanguine master, endeavoured to dissuade him from it; and Plutarch has related, probably from tradition, a conversation between them on the occasion, displaying the boundless ambition of the King, and the philosophical character of the minister (See CYNEAS). The enterprize was resolved upon, and as a prelude, Cyneas was sent with a body of troops to Tarentum, where, by his eloquence and dexterity, he subverted the Roman influence which was beginning to prevail, and obtained the command of the citadel for an Epirot officer. Pyrrhus followed, and having left his son Ptolemy regent of Epirus, landed in Italy, B. C. 280, bringing with him an army of about 25,000 men, of whom 7000 were Macedonians, the veteran soldiers of Alexander the Great. He also brought a number of war elephants, the first of those animals which had been seen in Italy. He was greatly endangered in his passage by a storm, which dispersed his fleet, and destroyed some of the ships that kept company with him, on the Messapian shore.

On his arrival at Tarentum, his first object was to correct the effeminate and licentious manners of the inhabitants, and enure them to military discipline, in which attempt he was obliged to use rigorous measures that excited much discontent. At length he marched out to meet the Roman consul Valerius Lævinus, who was waiting for him on the bank of the Siris in Lucania. On viewing the encampment of these new foes he was struck with an appearance of military skill which he had not expected, and said to one of his officers, "The disposition of these barbarians has nothing barbarous in it." The respect which this view inspired for the Romans was augmented by the consul's bold resolution of making an attack upon the King before he should receive his Italian reinforcements. The ensuing engagement was extremely obstinate; and Pyrrhus, who exerted himself in a manner worthy

his reputation, was in great personal danger. The victory, however, in the end remained with him, and he took possession of the enemy's camp. In interring the dead he made no distinction between Romans and Epirots, and he bestowed due encomiums upon the bravery of his fallen foes. His success was followed by the reduction of the greatest part of Campania, and he was joined by the Samnites and other nations who had entered into the confederacy. Lævinus watched his motions, and prevented him from besieging Capua; but by a sudden movement, he pushed so far on the Latin way, as to gain a distant view of Rome. The advance of the other consul obliged him to retire, and he finished the campaign by returning to Tarentum. Becoming now sensible that he had engaged in no easy enterprize, he received with pleasure the intelligence that the Romans were about to send an embassy to him; but was much disappointed to find that instead of bringing proposals for peace, their only business was to negotiate an exchange of prisoners. One of these deputies was the virtuous Fabricius, whom he in vain attempted to gain to his interest by large offers. He then determined to send his minister Cyneas to Rome for the purpose of commencing a treaty, and endeavoured previously to ingratiate himself with the republic by dismissing some of his prisoners without ransom, and permitting the rest to return on their parole. The eloquence and arts of Cyneas made some impression; but at length old Appius Claudius, the Blind, brought the senate to their ancient maxim of never treating with a victorious enemy, and the ambassador was ordered instantly to depart, with the reply that Rome would make no peace with Pyrrhus till he should quit Italy.

In the next campaign, two consuls with their armies marched against the King of Epirus, whom they found encamped near Asculum. It was not long before a general action was brought on, of the success of which historians have given different accounts, but in all probability it was a drawn battle. One of the consuls was killed, and Pyrrhus was severely wounded; and such was his loss of men, that to one who congratulated him as having been victorious, he frankly replied, "Such another victory will ruin me." Both the consuls of the next year, one of whom was Fabricius, were employed to oppose Pyrrhus, who had received fresh reinforcements from Epirus. They advanced to the Tarentine territory, where, while they were seeking an opportunity to engage, an offer was made them by the

physician of Pyrrhus, to take him off by poison. Detesting the treachery, they informed the King of his danger from domestic infidelity; and the generosity of this conduct so much affected him, that he immediately liberated all his Roman prisoners without ransom. He also sent Cyneas to Rome to renew the attempt of negotiating such a treaty as might be consistent with his honour; but the senate persisted in their former resolution. During the perplexity in which he was thrown by this repulse, a deputation arrived at his camp from the Syracusans, Leontines, and Agrigentines, requesting his aid against the Carthaginians who were established in Sicily. Gladly seizing this pretext for changing his field of action, he embarked his whole army for that island, leaving only a strong garrison in Tarentum.

On his arrival he was received with general acclamations, and all the public force of Syracuse was put into his hands. Advancing against the Carthaginians, he drove them before him till he had dispossessed them of every place except Eryx and Lilybœum. The first of these he took by storm, himself first mounting the wall, and, like Alexander, slaying many of the defenders with his own hand. He also defeated the Mamertines in a pitched battle, and shut them up in Messana. The Carthaginians now sent deputies to Pyrrhus to treat of peace; but he refused to listen to any other condition than that of their entirely evacuating the island. In the confidence of success, he caused a son whom he had by the daughter of Agathocles, to be proclaimed King of Sicily; and he made preparations to cross over into Africa, and carry the war into the Carthaginian territories. These projects were by no means agreeable to his Sicilian allies, whom he further alienated by compelling them to furnish mariners for his intended expedition. Finding himself regarded with suspicion and dislike, he changed his former mild and equitable conduct towards the Sicilians, and treated them like a conquered people. His tyranny at length produced a general defection from him, which coming to the knowledge of the Carthaginians, they sent over a powerful armament for the recovery of their former possessions in Sicily. Pyrrhus was now in circumstances which made him as desirous of a pretext for quitting that island, as he had formerly been, of one for quitting Italy; and this he obtained through a deputation from his Italian allies, urging him to come and prevent their total subjugation by the Romans. He accordingly complied with the request, and

embarked his troops, sagaciously remarking as he set sail, "What a fine field of battle do we leave to the Romans and Carthaginians!" He was encountered at sea by the fleet of the latter power, which sunk a number of his vessels and dispersed the rest, so that he reached a port in Italy with no more than twelve sail. His dangers were not at an end, for the Mamertines having crossed the straits with a large body of men, lay in wait for him on his march to Tarentum, and attacked his rear with great fury. Pyrrhus flew to the spot, and bravely repulsed the enemy, till a wound in his head obliged him to withdraw for a time. Soon returning to the charge, he clove down with a single stroke a Mamertine champion of great size, and struck so much terror into the foe that they suffered him to continue his march unmolested.

After recruiting his diminished troops by new levies from his Italian confederates, Pyrrhus formed two armies to oppose the two consular armies, and marched in person with the flower of his Epirots against the consul Curius Dentatus, who was encamped near Beneventum. In his ardour to fight, he engaged on disadvantageous ground, where his phalanx had not room to practise its manœuvres, and after an obstinate contest, victory declared itself for the Romans. Pyrrhus deserted his camp and retreated to Tarentum; and no hopes now remaining of success in Italy, he determined to leave it. In order to support the spirits of his friends, he dispatched messengers to Greece with orders to raise supplies of men and money; and when none arrived, he pretended that it was necessary for him to go and expedite them in person. Leaving a strong garrison in the citadel of Tarentum, he set sail for Epirus, after having consumed six years in Italy and Sicily, inflicting and suffering all the evils of war, and finally exhausted in force, and with diminished reputation.

His restless and martial spirit was still unsubdued; and for the purpose of employing and paying his soldiers, in conjunction with a body of Gauls, he made an irruption into Macedonia, where Antigonus Gonatus then reigned. His success was beyond his expectation, for he not only obtained the pillage of many cities, but defeated Antigonus in battle, and wrested from him almost the whole kingdom. Instead, however, of establishing himself in his new acquisition, he was tempted to listen to the application of Cleonymus, a claimant of the throne of Sparta, who wished to en-

gage him to espouse his cause. Pyrrhus, who had further views, marched with a powerful army into Peloponnesus, and appearing before Sparta, required the inhabitants to receive Cleonymus as their king. Upon their determination to resist this mandate, he made a fierce assault upon the city, which was defended with true Spartan courage; and, though he persevered to a third attack, he was finally repulsed with the loss of many men. Argos was at this time divided between two factions, one of which having called in the aid of Antigonus, the other applied to Pyrrhus. With his usual facility of engaging in new enterprises, he marched for that city, but was followed by a body of Lacedemonian cavalry who harassed his rear. Sending his son Ptolemy to oppose them, that valiant young prince was slain. Pyrrhus revenged his death by a great slaughter of the pursuers; and arriving before Argos, he first proposed to decide the contest by single combat with Antigonus. The challenge being wisely declined by that prince, he openly agreed to a compromise; but at the same time secretly engaged Aristias, the leader of one of the factions, to admit his troops by night at one of the gates of the city. A body of his Gauls accordingly penetrated undiscovered to the market-place; but the alarm being given, the Argians flew to arms, and sent to Antigonus for succours. These, together with a body of Lacedemonians, were admitted into the town, whilst Pyrrhus, on the other side, entered with his Molossians to support the Gauls. A confused combat lasted till day-break, when Pyrrhus attempted to fight his way back through the enemy who had surrounded him. His son Helenus at the same time pushing in to rescue his father, augmented the throng, and obstructed the retreat which he meant to favour. The King, throwing off his diadem, fought in the press with the utmost fury, when an Argive common soldier gave him a wound with his javelin. Turning in a rage upon his assailant, he had nearly reached him, when the mother of the Argive, beholding her son's danger from the roof of her house, threw down a tile, which struck Pyrrhus on the head, and laid him senseless. In this state a Macedonian dragged him to a porch, and was going to cut off his head, when Pyrrhus opened his eyes, and gave him so fierce a look, that his trembling hand failed in its office, and it was not till after repeated strokes that he could execute his purpose. Thus, B. C. 272, terminated the life and exploits of this great warrior, whose

career of restless enterprize death alone could stop. His military skill was held in the highest estimation by the Romans, who were so well able to judge of it from experience; and it is related that Hannibal, on being asked his opinion of the relative merit of different generals, named Alexander in the first place, and Pyrrhus in the second. He is said to have been the first who perfectly understood the art of encampment, and of drawing up an army; and several volumes which he wrote upon these topics are mentioned by the ancients. He was brave to the borders of rashness, and sometimes lost the commander in the soldier. As a politician he had the fault of boundless ambition, and a disposition perpetually to engage in new enterprizes, for which he readily abandoned such as proved more difficult than he had expected. He was fond of glory, and possessed a generous nature, which disposed him to acts of kindness, and to a grateful acknowledgment of obligations. After the death of Antigone he married several wives, according to the custom of his country. All his sons were warlike, and he is said to have encouraged this disposition by declaring that he meant to leave the kingdom of Epirus to him who had the sharpest sword. *Plutarch Vit. Pyrr. Univers. Hist.—A.*

PYTHAGORAS, the first of the ancient sages who took the title of philosopher, and the celebrated founder of the Italic school, is most commonly believed to have been a native of the island of Samos; though different opinions may be found in the ancients concerning the place of his birth. He was the son of Mnesarchus, a merchant, probably of Tyre or some other city in Phœnicia, who traded to Samos; where he was admitted to the rights of citizenship, and settled with his family. The date of the birth of Pythagoras is a point which is involved in great obscurity, and has exercised the ingenuity and erudition of some of the most eminent critics. Among our own countrymen, Bentley, in his "Dissertation on the Epistles of Phalaris," determines it to be, the fourth year of the forty-third Olympiad, or, 608 B. C. Lloyd, in his "Dissertation concerning the Chronology of Pythagoras," insists upon several particulars, which make it probable that he was born about the third year of the forty-eighth Olympiad, or, 586 B. C. Dodwell, in his "Two Dissertations on the Age of Phalereus and Pythagoras," places the birth of our philosopher in the fourth year of the fifty-second Olympiad, or, 569 B. C. We are rather inclined to adopt the opinion of Lloyd; but we do not conceive

VOL. VIII.

that even his arguments would warrant a decisive judgment upon the question. The discussions of these learned men, however, render it pretty certain, that Pythagoras was not born earlier than the date assigned by Bentley, nor later than that determined by Dodwell. In perusing the records of his life, as written by Jamblichus and Porphyry, we shall find the real circumstances known concerning Pythagoras in their time, intermixed with so many marvellous tales and absurd fables, for the purpose of supporting the credit of their sect and religion in opposition to Christianity, that it will be necessary to receive their representations with the greatest caution, in order to distinguish real facts from misrepresentations and fictions. Passing over, therefore, the tales related by Jamblichus concerning the wonderful qualities discovered by Pythagoras at a very early age, which are said to have filled all men with admiration, and to have led some to assert that he was the son of God; we proceed to state, that his first master was Creophilus, who taught in his native country. Afterwards he went to the island of Scyrus, where he attended the instructions of Pherecydes till the death of that philosopher. Upon this event, Pythagoras, after testifying the high respect which he had for his preceptor, by paying the last honours to his remains, returned to Samos, and became again the pupil of Creophilus. According to Jamblichus, he had taken a journey into Ionia, before the death of Pherecydes; and also paid a visit to Miletus, where he received instructions from Thales and Anaximander, the former of whom advised him to proceed to Egypt, and study under the priests of Memphis and Thebes. However, it may be questioned whether the biographer had sufficient evidence for asserting that Pythagoras was ever taught by those celebrated Milesians, since his doctrine is so essentially different from that of the Ionic school; and it is probable, that his first excursion from the Grecian islands was to Egypt, the country at that time renowned, above all others, for the cultivation of the kind of studies which were peculiarly suited to his genius and temper. Jamblichus asserts that on his way to Egypt he spent some time in Phœnicia, where he conversed with the successors of Mochus, and other priests of that country, by whom he was initiated into their peculiar mysteries; and that he afterwards proceeded through different parts of Syria, making himself acquainted with their principal sacred institutions and ceremonies. The accuracy of this account has been disputed, and is certainly rendered suspicious, by the fabulous circumstances intro-

duced into it : such as the supernatural descent of Pythagoras from the summit of Mount Carmel to the sea-shore, where he was received on board an Egyptian vessel which was accidentally passing along that coast ; his silently taking his place and continuing in an immovable posture during two nights and three days, without eating, drinking, or sleeping ; the persuasion of the crew that he was a divine personage, to whose presence they were indebted for an uncommonly short and prosperous voyage ; and their erecting an altar, and offering to him religious honours, as soon as they had landed in their native country.

Pythagoras brought with him letters from Polycrates, Tyrant of Samos, to Amasis, King of Egypt, a great patron of learned men, recommending him to the King's favour, that he might obtain the more easy access to the colleges of the Egyptian priests. So jealous, however, were these priests of admitting strangers to the knowledge of their sacred mysteries, that even the King's authority could scarcely prevail upon them to communicate it to Pythagoras. Having presented himself to the college of Heliopolis, with the royal mandate for his instruction, the priests evaded obedience under the pretence of referring him to the college of Memphis, as of greater antiquity. From Memphis he was sent, under the same pretence, to Thebes ; where the priests, not daring to resist the King's commands, however unwilling to submit to them, prescribed to him, by way of probation, many severe and troublesome introductory rules and ceremonies, among which were circumcision, with the hope of discouraging him from prosecuting his design. To their astonishment, however, Pythagoras observed their most rigorous injunctions with such wonderful patience and perseverance, that he obtained their entire confidence, and was instructed in their most secret doctrines. He remained twenty-two years in Egypt, during which time he became perfectly master of the three kinds of writing practised in that country, the epistolary, the symbolical, and the hieroglyphical ; and, having obtained an introduction to the most learned men in all the celebrated colleges of priests, he by their means procured access to their ancient records, and gained an accurate acquaintance with Egyptian learning in all its extent. From Egypt, he is said by many writers, both Pagan and Christian, to have gone into the East, where he visited the Persian and Chaldean Magi, and after them the Indian Gymnosophists. Jamblichus relates, that he was in the number of captives whom Cambyses

carried from Egypt to Babylon, where he continued 12 years, during which he made himself perfectly acquainted with the learning and philosophy of the Eastern sages. Some have maintained that while in the East he had an opportunity of attending the instructions of the famous Zoroaster ; and others, that he conversed with certain Jewish prophets, who were in captivity at Babylon, and by this means became intimately conversant with the Jewish laws and customs. But these relations are encumbered with inextricable chronological difficulties, as may be seen in Enfield ; and they are contradicted by the express authority of Antiphon, quoted by Porphyry, which states, that Pythagoras, after his residence in Egypt, returned directly into Ionia, and opened a school in his own country. The whole proof, therefore, of the reality of his expedition into the East, rests, either upon the evidence of certain Alexandrian Platonists, who were desirous of exalting as much as possible the reputation of those ancient philosophers whom they regarded as the first oracles of wisdom ; or upon that of certain Jewish and Christian writers, who were disposed to credit every tale which might seem to render it probable, that the Pythagorean doctrine was derived from the Oriental philosophy, and ultimately from the Hebrew scriptures. May we not then be allowed to suspect, with some reason, that the story of this expedition of Pythagoras is destitute of any solid foundation ? Other tales, concerning his having resided for some time at the court of a King of Arabia, and visited the Northern druids, are still less supported by any probable evidence.

Upon the return of Pythagoras to Samos, after an absence of more than twenty years, that his fellow citizens might be benefited by the fruits of his travels, he endeavoured to establish a school for their instruction in science, upon the Egyptian plan of communicating his doctrines under a symbolical form. His instructions, however, were so little suited to the genius or disposition of the Samians, that the number of his followers proved very inconsiderable, and he found it most expedient for the present to relinquish his design. By this ill success he was not so far discouraged as to entertain thoughts of entirely abandoning his project, but it rather stimulated him to devise some new means of engaging the attention of his countrymen. With this design he went to Delos, where he presented an offering of cakes to Apollo, and received, or pretended to receive, moral dogmas from the priestess, which he

afterwards delivered to his disciples under the character of divine precepts. With the same design he visited the island of Crete, famous in mythological history, and was there conducted by the priests of Cybele into the cave of Mount Ida, in which Jupiter was said to have been buried, and they shewed what they called his tomb. In that island he also met with Epimenides, a celebrated pretender to intercourse with the gods and the gift of prophecy, by whom he was initiated into all the sacred mysteries of Greece. From Crete he went to Sparta and Elis, where he attended the celebration of the Olympic games, and is said to have exhibited a golden thigh to Abaris, in order to convince him that he was Apollo. Hence he proceeded to Phlius, where, being asked by Leon, King of the Phliasians, what was his profession, he replied, that he was a philosopher, or lover of wisdom; assuming that appellation for the first time, as more proper to be applied to men of learning than the epithet of sage, or wise, which in its true sense belonged only to God. With increased stores of learning, and greater skill in rendering the superstition of mankind subservient to his views, Pythagoras now returned to his native country, where he made a new and successful attempt to institute a school of Philosophy. For this purpose he erected a semicircular building, in which he employed himself in delivering, with an air of sacred authority, precepts of morality, dressed up so as to interest the attention, at the same time that they were well adapted to the benefit and improvement of the people. He, likewise, provided himself with a cave, in which he spent a great part of his time with his intimate friends and professed disciples, instructing them in the more abstruse parts of philosophy with a wonderful parade of mystery. By such a proceeding, which lays him open to the charge of imposture, he attracted a great number of followers; and thus what he had been unable to effect by the mere force of learning and ability, he soon accomplished by concealing his doctrine under mysterious symbols, and issuing out his precepts as the responses of a divine oracle.

Having pursued his plan of instruction for some time with great success, Pythagoras suddenly determined to quit Samos and retire to another country. Jamblichus says, that he took this step in order to avoid the civil and political employments which his fellow-citizens were for compelling him to undertake, and which would interfere with his philosophical studies. Others attribute his resolution to a

hatred of the tyranny which Polycrates exercised over his country. Be the motive what it may, he unexpectedly renounced his country, most probably about the beginning of the fifty-ninth Olympiad, or, 544 B. C., and passed over into that part of Italy called *Magna Græcia*. The first place at which he arrived was Croton, a city in the Bay of Tarentum, the inhabitants of which were at that time notorious for their corruption of manners. As soon as he had landed, Jamblichus and Porphyry relate, that, observing some fishermen hauling their nets on shore with a large draught of fish, he agreed for the purchase of the whole, and then directed them to throw them again into the sea, by way of instruction to the spectators to spare the lives of fishes, and to refrain from them in common with every other kind of animal food. To this story they take care to add the marvellous circumstances, that while their nets were yet in the water Pythagoras told them the exact number of fishes which they contained; and that, owing to his presence, not one of the fishes died while they were out of the water. From their accounts it also appears, that in other instances he made pretensions to supernatural powers, in order to obtain credit with the inhabitants of Crotona. By these arts he acquired such respect and influence, that crowds of people of all classes attended his discourses. Of this influence the good effects were soon apparent, in the great change which took place in the manners of the citizens, whom he persuaded to forsake their excessive licentiousness and intemperance, and to observe the strictest sobriety and moderation. In these favourable circumstances he opened his school of philosophy at Crotona, and was so successful in gaining disciples, that, it is said, 600 of the inhabitants submitted to the severest rules of discipline which he enjoined, and threw their property into one common stock, for the benefit of the whole community. It is added, that 2000 more received his doctrine, and became probationers for this highest class of his followers. Pythagoras also taught his doctrine in many other cities of *Magna Græcia*, as well as in other parts of Italy, and in Sicily; in which he obtained numerous disciples, who held him in a degree of respect little short of adoration. At the same he excited a general spirit of jealousy, by extending his instructions to political subjects, and endeavouring to improve every where the constitutions of government and administration of public affairs, as well as the morals and manners of the people. Thus he employed his influence over the inhabitants,

not only at Crotona, but at Metapontum, Rhegium, Himera, Agrigentum, Tauromenium, and many other places, in urging them to the strenuous assertion of their rights, against the encroachments of their tyrannical governors. The consequence was, that the friends of abuses were alarmed, and raised a powerful opposition against him. The leading man amongst his enemies at Crotona was Cylon, a person of considerable wealth and influence, but whose character and disposition were such that he had been refused admission among the disciples of Pythagoras. Enraged at receiving a repulse, which he considered to be an unpardonable insult, Cylon determined on a cruel revenge; and one day when a number of Pythagoreans had assembled at the house of Milo, one of their principal friends, he collected a large body of his party, surrounded the house, and set it on fire. By this wicked and barbarous act about 40 persons lost their lives, Archippus and Lysis being the only Pythagoreans who escaped, as we have seen in our account of the latter. Pythagoras was probably at this time in Crotona, though not present at this meeting; but, after such a fatal attack upon his school, found himself incapable of resisting the torrent of jealousy and enmity which rushed upon him. He, therefore, endeavoured to obtain an asylum among the Locrians, who would not permit him to reside in their territory; and he then retired to Metapontum. In this city, finding himself surrounded by enemies who meditated his destruction, he took refuge in the temple of the Muses; where, not being able to procure the necessary supply of food, he perished with hunger. This catastrophe befel him, according to the calculation of Lloyd, which we have already declared ourselves inclined to adopt, in the third year of the 68th Olympiad, or 506 B.C. when he was 80 years of age. Sometime after his death, his disciples erected statues in his honour, and held him in such superstitious veneration, that they converted his house at Crotona into a temple of Ceres, and appealed to him as a divinity, swearing in his name.

Towards the commencement of this article we have observed, that the particulars concerning Pythagoras which have been transmitted from ancient times, are intermixed with various absurd tales and incredible fictions, the serious refutation of which would be a very unnecessary task. Among others, some pretend that he tamed with a word a Daunian bear which had laid waste the country; that he prevented an ox from eating beans, by whis-

pering in his ear; that he called down an eagle from the sky; that he was on the same day present, and conversed in public, at Metapontum in Italy, and Tauromenium in Sicily; that he predicted earthquakes, storms, and other future events; and that a river, as he passed over it with some friends, cried out, "Hail, Pythagoras!" That he himself countenanced the propagation of these fictions, we have strong reason for suspecting, from their congruity with certain circumstances in his life which shew, that he too frequently resorted for the establishment of his celebrity and authority to the arts of imposture. In these he had been thoroughly instructed by the priests of Egypt and Crete, and by Epimenides. That he practised them, in order the more easily to impose upon the credulity of an ignorant and superstitious people, cannot be questioned by any who read of his exhibition before Abaris, in support of his pretensions to the character of Apollo; of his proceedings in the cave at Crotona; and of his assertion that his soul had lived in former bodies, and that he had been first Æthalides the son of Mercury, then Euphorbius, then Pyrrhus of Delos, and at last Pythagoras. Such also must have been the design of his constant appearance and demeanour. In the assemblies of the people to whom he delivered his instructions, and, in the presence of his disciples, he wore a long white robe, a flowing beard, and, as some relate, a golden crown upon his head, always preserving a commanding gravity and majesty of aspect. To promote the tranquillity of his mind, he had recourse to music, frequently singing hymns of Thales, Hesiod, and Homer. So entire was his command of himself, that his countenance never displayed marks either of grief, or joy, or anger. He carefully refrained from every species of animal food, and confined himself to a vegetable diet, from which, for mystical reasons never disclosed, he excluded beans. By adopting such peculiarities, he impressed the minds of the vulgar with a persuasion, that he was a being of an order superior to the common condition of humanity, and that he had received his doctrine from heaven. To shew his veneration for the marriage-state, Pythagoras took to himself a wife at Crotona, by whom he had several children, and among them two sons, Telauges and Mnesarchus, who, sometime after their father's death, had the direction of his school. Whether this philosopher left any writings behind him, is a question concerning which the ancients were divided in

opinion. Diogenes Laertius and Jamblichus mention many pieces which were attributed to him; but Porphyry, and others, who are enumerated by Stanley, have pronounced their decided verdict against their genuineness. And when we consider the pains which Pythagoras took, as we shall presently see, to confine his opinions to his own school during his life, it appears highly probable that he never committed his philosophical system to writing; and, consequently, that the judgment of the latter is best founded. With respect to the celebrated "Golden Verses," which were commented upon by Hierocles, and may be considered as a brief summary of the popular doctrines of Pythagoras, they are supposed to have been written either by Epicharmus, or Empedocles.

The method of instruction which Pythagoras pursued was two-fold, *exoteric* and *esoteric*, or public and private. This method he borrowed from the Egyptian priests, who had found it admirably adapted to strengthen their authority, and increase their emoluments. His public instructions, for the general benefit of the people, consisted of discourses in praise of virtue and against vice, together with particular precepts for different classes, as husbands and wives, parents and children, citizens and magistrates, &c. These hearers, though they ranked in the number of his followers, are to be distinguished from a select body of disciples, who submitted to a peculiar plan of discipline, and, after a long course of instruction, were admitted into all the mysteries of his *esoteric* doctrine. When any person offered himself a candidate for this class, Pythagoras examined his features and external appearance; enquired concerning his behaviour towards his parents and friends; remarked his manner of conversing, laughing, and keeping silence; and observed what passions he was most inclined to indulge, the associates with whom he was most intimate, and the occasions which appeared to excite in him the strongest emotions of joy or sorrow. From these and other circumstances he formed a judgment of the qualifications of the candidate for admission into his society. After he was satisfied on these points, Pythagoras put the fortitude and self-command of the candidate to a trial, by a long course of severe abstinence and rigorous exercise. He suffered him to wear no garments but such as were suited to express the utmost purity and simplicity of manners; and to teach him humility and industry, he exposed him, for three years, to a continued course of contradiction,

ridicule, and contempt, among his fellows, and required him to submit to voluntary poverty, by throwing his possessions into the common stock. Pythagoras also, that he might train up candidates to a habit of entire docility, enjoined upon them, from their first admission, strict silence during a period of from two to five years, according to their respective propensities towards loquacity. This injunction was certainly very convenient with respect to himself, as it restrained impertinent curiosity, and secured him against the trouble of contradiction. Accordingly, his authority was to suppress all doubts, and supersede all objections. To render this probationary term still more severe, the candidates were prohibited while it lasted from seeing their master, or hearing his lectures, except from behind a curtain. And even this privilege they were not commonly allowed; for they were usually placed under some inferior preceptor, who barely recited the doctrines of Pythagoras, and required the pupils to receive them as unquestionable truths, upon their master's word, without assigning the reasonings upon which they were founded. Those candidates who had sufficient perseverance to pass through these several steps of probation, were at length admitted among the *esoterics*, and allowed to hear and see Pythagoras behind the curtain. But if any one, impatient under such rigid discipline, chose to withdraw from the society before the expiration of his term of trial, he was permitted to take away with him more than the contribution which he had paid into the common fund; his obsequies were celebrated, and a tomb was erected for him as for a dead man; and he was to be as much forgotten by the brethren as if he had been really dead.

To the members of the *esoteric* school, who were called *genuine* disciples, a full explanation was given of the whole doctrine of Pythagoras, which must have been exceedingly obscure to the *Exoterics*, since it was delivered to them in brief precepts and dogmas, under the concealment of images and symbols. But from before the initiated the veil was removed, after they had bound themselves, upon oath, to maintain a sacred reserve with respect to what they should be taught, that the opinions of their master should not pass beyond the limits of the sect. They were, therefore, to commit them chiefly to memory; but not prohibited from taking minutes of his lectures, which they were cautiously to preserve from the hands of the vulgar. From the time of their admission they were also permitted to propose questions, and

offer remarks, upon every subject of discourse. They were now particularly distinguished by the appellation of the Pythagoreans; and they were also called mathematicians, from the studies upon which they entered immediately after their initiation. When they had made a sufficient progress in geometrical science, they were conducted to the study of nature, the investigation of primary principles, and the knowledge of God. To those who pursued these sublime speculations was given the name of *Theorists*; while those who more particularly devoted themselves to the study of theology were called *σεβαστικοί*, or *religious*. Others were occupied by the study of morals, œconomics, or policy, according to their respective abilities and inclinations; and, afterwards, were either employed in managing the affairs of the society, or sent to teach the principles of philosophy and government, and to assist in the institution of laws, in the cities of Greece. An account of the manner of spending the time in the Pythagorean college at Crotona, as collected by Brucker from various ancient authors besides those quoted among our authorities, cannot be unacceptable to our readers. "The brethren, who were about six hundred in number, lived together, as in one family, with their wives and children, in a public building called *δῆμοσιον*, the common auditory. The whole business of the society was conducted with the most perfect regularity. Every day was begun with a distinct deliberation upon the manner in which it should be spent, and concluded with a careful retrospect of the events which had occurred, and the business which had been transacted. They rose before the sun, that they might pay him homage; after which they repeated select verses from Homer, and other poets, and made use of music, both vocal and instrumental, to enliven their spirits and fit them for the duties of the day. They then employed several hours in the study of science. These were succeeded by an interval of leisure, which was commonly spent in a solitary walk for the purpose of contemplation. The next portion of the day was allotted to conversation. The hour immediately before dinner was filled up with various kinds of athletic exercises. Their dinner consisted chiefly of bread, honey, and water; for after they were perfectly initiated they wholly denied themselves the use of wine. The remainder of the day was devoted to civil and domestic affairs, conversation, bathing, and religious ceremonies."

After the Pythagorean school had been broken up by Cylo's faction, Lysis and Ar-

chippus thought it necessary to reduce their master's doctrine to a systematic summary, in order to preserve it from total oblivion; but, at the same time, they laid a strict injunction on their children to preserve that work in the most perfect secrecy, and to transmit it with the same direction to their posterity. From this time compendiums of the opinions of Pythagoras multiplied among his followers; and, at length, Plato purchased from Philolaus records of his philosophy, and received, from Archytas of Tarentum, his commentaries upon the aphorisms and precepts of his master. There are no longer extant, however, any remains of these early productions of the Pythagorean school, excepting, perhaps, some fragments collected by Stobæus, drawn up in symbolical and enigmatical language, the authenticity of which is not unquestionable: so that we are to rely for information concerning the doctrine of Pythagoras, upon Plato and his followers. With respect to Plato himself, though he adopted much of the Pythagorean philosophy, yet he accommodated its principles, as he did those of his master Socrates, to his own system, and thus gave an imperfect, and, we may fairly suppose, in many particulars, a false representation of the doctrines of the Samian philosopher. These doctrines were further corrupted by the followers of Plato, even in the old academy, and afterwards more especially in the Alexandrian school. From such sources, therefore, we cannot expect to derive the most satisfactory information concerning the philosophy of Pythagoras. Its principles, likewise, in every form in which they have been transmitted to us, are obscured, not only by symbolical, but by mathematical, language, which is rather adapted to perplex than to illustrate metaphysical conceptions. All these circumstances considered, to form any accurate judgment upon the subject must be an arduous task; and we cannot but commend the modesty and prudence of Brucker, who does not pretend to present his readers with any thing more than a faint delineation of the Pythagorean philosophy. From the outlines of it, by Enfield, we extract the following particulars, in conformity to our practice of giving a brief view of the distinguishing tenets of all the founders of philosophical sects.

"The end of philosophy is to free the mind from those incumbrances which hinder its progress towards perfection, and to raise it to the contemplation of immutable truth, and the knowledge of divine and spiritual objects. The effect must be produced by easy steps,

lest the mind, hitherto conversant only with sensible things, should revolt at the change. The first step towards wisdom is the study of the mathematics, a science which contemplates objects that lie in the middle way between corporeal and incorporeal beings, and as it were on the confines of both, and which most advantageously inures the mind to contemplation. The whole course of mathematical science may be divided into four parts; two respecting numbers, and two respecting magnitude. Number may be considered either abstractedly in itself, or as applied to some object. The former science is arithmetic; of the latter kind is music. Magnitude may be considered as at rest, or as in motion; the science which treats of the former is geometry; that which treats of the latter is astronomy. Arithmetic is the noblest science; numbers the first object of study; and a perfect acquaintance with numbers the highest good. Numbers are either scientific or intelligible. Scientific number is the production of the powers involved in unity, or the progression of multitude from the monad or unity, and its return to the same. *Unity* and *one* are to be distinguished from each other; the former being an abstract conception, the latter belonging to things capable of being numbered. Number is not infinite, but is the source of that infinite divisibility into equal parts, which is the property of all bodies. Intelligible numbers are those which subsisted in the divine mind before all things, from which every thing hath received its form, and which always remain immutably the same. It is the model, or archetype, after which the world, in all its parts is framed. Numbers are the cause of essence to beings: *τὰς ἀριθμοὺς αὐτὰς εἶναι τῆς οὐσίας*. The monad, or unity, is that quantity which, being deprived of all number, remains fixed; whence called monad, from *τὸ μένειν*. It is the fountain of all number. The duad is imperfect and passive, and the cause of increase and division. The triad, composed of the monad and duad, partakes of the nature of both. The tetrad, tetractys, or quaternion number, is most perfect. The decad, which is the sum of the four former, comprehends all arithmetical and musical proportions. According to some writers, the monad denotes the active principle in nature, or God; the duad, the passive principle, or matter; the triad, the world formed by the union of the two former; and the tetractys, the perfection of nature. Some have understood by this mysterious number, the four

elements; others, the four faculties of the human mind; others, the four cardinal virtues; and others have been so absurd as to suppose that Pythagoras made use of this number to express the name of God, in reference to the word *יהוה*, by which that name is expressed in the Hebrew language. But every attempt to unfold this mystery has hitherto been unsuccessful. The most probable explanation of the Pythagoric doctrine of numbers is, that they were used as symbolical or emblematical representations of the first principles and forms of nature, and particularly of those eternal and immutable essences to which Plato afterwards gave the appellation of ideas. Not being able, or not choosing to explain in simple language the abstract notions of principles and forms, Pythagoras seems to have made use of numbers as geometers make use of diagrams, to assist the conceptions of scholars. More particularly, conceiving some analogy between numbers and the intelligent forms which subsist in the divine mind, he made the former a symbol of the latter. As numbers proceed from unity, or the monad, as a simple root, whence they branch out into various combinations, and assume new properties in their progress, so he conceived the different forms of nature to recede, at different distances, from their common source, the pure and simple essence of Deity, and at every degree of distance to assume certain properties in some measure analogous to those of number; and hence he concluded, that the origin of things, their emanation from the first being, and their subsequent progression through various orders, if not capable of a perfectly clear explanation, might, however, be illustrated by symbols and resemblances borrowed from numbers.

Next to numbers, music had the chief place in the preparatory exercises of the Pythagorean school, by means of which the mind was to be raised above the dominion of the passions, and inured to contemplation. Pythagoras considered music, not only as an art to be judged of by the ear, but as a science to be reduced to mathematical principles and proportions. The musical chords are said to have been first discovered by Pythagoras in the following manner: as he was one day reflecting upon this subject, happening to pass by a smith's forge, where several men were successively striking with their hammers a piece of heated iron upon an anvil, he remarked that all the sounds produced by their strokes were harmonious, except one. The sounds which he observed

to be chords, were the octave, the fifth, and the third; but that sound which he perceived to lie between the third and fifth he found to be discordant. Going into the work-shop, he observed that the diversity of sounds arose, not from the form of the hammers, nor from the force with which they were struck, nor from the position of the iron, but merely from the difference of weight in the hammers. Taking therefore the exact weight of the several hammers, he went home and suspended four strings of the same substance, length, and thickness, and twisted in the same degree, and hung a weight at the lower end of each, respectively equal to the weight of the hammers; upon striking the strings, he found that the musical chords of the strings corresponded with those of the hammers. Hence, it is said, that he proceeded to form a musical scale, and to construct stringed instruments. His scale was, after his death, engraved in brass, and preserved in the temple of Juno at Samos. Dr. Burney discredits the whole of this story, and humourously says, in his "History of Music," though both hammers and anvil have been swallowed by the ancients and moderns, and have passed through them from one to another with an ostrich-like digestion, upon examination and experiment it appears, that hammers of different size and weight will no more produce different tones upon the same anvil, than bows or clappers of different size will, from the same string or bell. He adds, however, that though modern incredulity and experiment have robbed Pythagoras of the glory of discovering musical ratios by accident, he has been allowed the superior merit of arriving at them by meditation and design. At least the invention of the harmonical canon, or monochord, (an instrument of a single string, furnished with moveable bridges, and contrived for the measuring and adjusting the ratios of musical intervals by accurate divisions,) has been ascribed to him both by ancient and modern writers.

Pythagoras conceived that the celestial spheres in which the planets move, striking upon the æther through which they pass, must produce a sound; and that this sound must vary according to the diversity of their magnitude, velocity, and relative distance. Taking it for granted, that every thing respecting the heavenly bodies is adjusted with perfect regularity, he further imagined, that all the circumstances necessary to render the sounds produced by their motion harmonious, were fixed in such exact proportions, that the most per-

fect harmony is produced by their revolutions. This fanciful doctrine respecting the music of the spheres, gave rise to the names which Pythagoras applied to musical tones. The last note in the musical octave he called *Hypate*, because he supposed the sphere of saturn, the highest planet, to give the deepest tone; and the highest note he called *Neate*, from the sphere of the moon, which being the lowest, or nearest the earth, he imagined, produced the shrillest sound. In like manner of the rest. It was said of Pythagoras by his followers, who hesitated at no assertion, however improbable, which might seem to exalt their master's fame, that he was the only mortal so far favoured by the gods as to be permitted to hear the celestial music of the spheres. Pythagoras applied music to the cure of diseases both bodily and mental. It was, as we have seen, the custom of his school, to compose their minds for rest in the evening, and to prepare themselves for action in the morning, by suitable airs, which they performed upon the lute, or other stringed instruments. The music was, however, always accompanied with verse, so that it may be doubted, whether the effect was to be ascribed more to the musician or the poet. It is said of Clinius, a Pythagorean, that whenever he perceived himself inclined to anger, spleen, or other restless passions, he took up his lute, and that it never failed to restore the tranquillity of his mind. Of Pythagoras himself it is related, that he checked a young man, who, in the midst of his revels, was meditating some act of bacchanalian madness, by ordering the musician, who had inflamed his passions by Phrygian airs, to change the music on a sudden into the slow and solemn doric mood. If the stories which are related by the ancients concerning the wonderful effects of their music are to be credited, we must acknowledge we are strangers to the method by which these effects were produced.

Besides arithmetic and music, Pythagoras cultivated geometry, which he had learned in Egypt; but he greatly improved it by investigating many new theorems, and by digesting its principles, in an order more perfectly systematical than had before been done. Several Grecians, about the time of Pythagoras, applied themselves to mathematical learning, particularly Thales in Ionia. But Pythagoras seems to have done more than any other philosopher of this period towards reducing geometry to a regular science. His definition of a point is, a monad or unity with position. He taught, that a geometrical

point corresponds to unity in arithmetic, a line to two, a superficies to three, a solid to four. Of the geometrical theorems ascribed to Pythagoras, the following are the principal: that the interior angles of every triangle are together equal to two right angles; that the only polygons which will fill up the whole space about a given point, are the equilateral triangle, the square, and the hexagon; the first to be taken six times, the second four times, and the third three times; and that, in rectangular triangles, the square of the side which subtends the right angle is equal to the two squares of the sides which contain the right angle. Upon the invention of the latter proposition (Euclid. lib. i. prop. 47.) Plutarch says, that Pythagoras offered an ox, others, an hecatomb, to the gods. But this story is thought by Cicero (De Nat. Deor. lib. iii.) inconsistent with the institutions of Pythagoras, which, as he supposes, did not admit of animal sacrifices. Pythagoras inferred the stature of Hercules from the length of the olympic course, which measured six hundred of his feet. Observing how much shorter a course six hundred times the length of the foot of an ordinary sized man was than the olympic course, he inferred, by the law of proportion, the length of Hercules's foot; whence the usual proportion of the length of the foot to the height of a man, enabled him to determine the problem. Pythagoras also applied geometrical ideas as symbolical expressions of bodies, and of natural principles; but nothing certain, or intelligible, is preserved on this head.

On astronomy, the doctrine of Pythagoras, or, however, of the ancient Pythagoreans, was as follows: the term heaven either denotes the sphere of the fixed stars, or the whole space between the fixed stars and the moon, or the whole world, including both the celestial spheres and the earth. There are ten celestial spheres, nine of which are visible to us; namely, that of the fixed stars, those of the seven planets, and that of the earth; the tenth is the antichthon, or an invisible sphere opposite to the earth, which is necessary to complete the harmony of nature, as the decad is the completion of numerical harmony. And this antichthon may be the cause of the greater number of the eclipses of the sun than of the moon. Fire holds the middle place in the universe; or, in the midst of the four elements is placed the fiery globe of unity; the earth is not without motion, nor situated in the center of the spheres, but is one of those planets which make their revolution about the

sphere of fire. The revolution of Saturn is completed in thirty years, that of Jupiter in twenty, that of Mars in two, that of the sun, and of Mercury and Venus, in one year. The distances of the several celestial spheres from the earth correspond to the proportion of notes in the musical scale. The moon and the other planetary globes are habitable. The earth is a globe, which admits of antipodes. From several of these particulars respecting the astronomical doctrine of Pythagoras, it has been inferred, that he was possessed of the true idea of the solar system, which was revived by Copernicus, and has since been fully established by Newton.

The pupils of the Pythagorean school were conducted from this preparatory study to the knowledge of natural, theological, and moral science. Concerning wisdom in general, Pythagoras taught, that it is the science which is conversant with those objects, which are in their nature immutable, eternal, and incorruptible, and therefore alone can properly be said to exist. The man who applies himself to this kind of study is a philosopher. The end of philosophy is, that the human mind may, by such contemplation, be assimilated to the divine, and at length be qualified to join the assembly of the gods. In pursuit of wisdom, the utmost care must be taken to raise the mind above the dominion of the passions, and the influence of sensible objects, and to disengage it from all corporeal impressions, that it may be inured to converse with itself, and to contemplate things spiritual and divine. For this purpose, the assistance of God, and of good dæmons, must be invoked by prayer. Philosophy, as it is conversant with speculative truth, or with the rules of human conduct, is either theoretical or practical. Practical philosophy is only to be studied so far as may be necessary for the purposes of life; theoretical philosophy is the perfection of wisdom. Contemplative wisdom cannot be completely attained without a total abstraction from the ordinary affairs of life, and a perfect tranquillity and freedom of mind. Hence the necessity of instituting a society, separated from the world, for the purpose of contemplation and study. Active or moral philosophy, which prescribes rules and precepts for the conduct of life, according to Aristotle, was first taught by Pythagoras, and after his death by Socrates. Among the moral maxims and precepts ascribed to Pythagoras are the following: virtue is divided into two branches, private and public. Private virtue respects

education, silence, abstinence from animal food, fortitude, sobriety, and prudence. The powers of the mind are, reason and passion; and when the latter is preserved in subjection to the former, virtue is prevalent. Young persons should be inured to subjection, that they may always find it easy to submit to the authority of reason. Let them be conducted into the best course of life, and habit will soon render it the most pleasant. Silence is better than idle words. A wise man will prepare himself for every thing which is not in his own power. Do what you judge to be right, whatever the vulgar may think of you; if you despise their praise, despise also their censure. It is inconsistent with fortitude to relinquish the station appointed by the supreme Lord, before we obtain his permission. Sobriety is the strength of the soul, for it preserves its reason unclouded by passion. No man ought to be esteemed free, who has not the perfect command of himself. Drunkenness is a temporary phrensy. That which is good and becoming, is rather to be pursued, than that which is pleasant. The desire of superfluity is foolish, because it knows no limits. All animal pleasures should rather be postponed, than enjoyed before their time; and should only be enjoyed according to nature, and with sobriety. Much forethought and discretion is necessary in the production and education of children. Wisdom and virtue are our best defence; every other guard is weak and unstable. It requires much wisdom to give right names to things.

Concerning public virtue, the doctrine of Pythagoras, as it is transmitted to the present time, respects conversation, friendship, religious worship, reverence to the dead, and legislation. Upon these heads he is said to have taught thus: conversation should be adapted to the characters and condition of the persons with whom we converse: that discourse and behaviour which might be proper among young persons, may be exceedingly improper between the young and aged. Propriety and seasonableness are the first things to be regarded in conversation. In all society a due regard must be had to subordination. Respect is due to a worthy stranger, sometimes in preference even to countrymen or relations. It is better that those who converse with you should respect you, than that they should fear you; for respect produces admiration, but fear produces hatred. It is an evident proof of a good education, to be able to endure the want of it in others. Between

friends, the utmost care should be taken to avoid contention, which can only be done by shunning as much as possible all occasions of strife, suppressing resentment, and exercising mutual forbearance. Reproof and correction are useful and becoming from the elder to the younger; especially when they are accompanied, on the part of the reprover, with evident tokens of affection. Mutual confidence is never for a moment to be interrupted between friends, whether in jest or earnest; for nothing can heal the wounds which are made by deceit. A friend must never be forsaken in adversity, nor for any infirmity in human nature, excepting only invincible obstinacy and depravity. Before we abandon a friend, we should endeavour, by actions as well as words, to reclaim him. True friendship is a kind of union which is immortal. The design and object of all moral precepts is to lead men to the imitation of God. Since the Deity directs all things, every good thing is to be sought for from him alone; and nothing is to be done which is contrary to his pleasure. Whilst we are performing divine rites, piety should dwell in the mind. The gods are to be worshipped not under such images as represent the forms of men, but by such symbols as are suitable to their nature, by simple lustrations and offerings, and with purity of heart. Gods and heroes are to be worshipped with different degrees of homage, according to their nature. Oaths are in no case to be violated. The bodies of the dead are not to be burned. Next to gods and dæmons, the highest reverence is due to parents and legislators; and the laws and customs of our country are to be religiously observed. Thus much concerning the active or moral philosophy of Pythagoras.

THEORETICAL philosophy, which treats of nature and its origin, was the highest object of study of the Pythagorean school, and included all those profound mysteries, which those, who have been ambitious to report what Pythagoras said behind the curtain, have endeavoured to unfold. Upon this subject, nothing can be advanced with certainty, especially respecting theology, the doctrine of which Pythagoras, after the manner of the Egyptian priests, was peculiarly careful to hide under the veil of symbols, probably through fear of disturbing the popular superstitions. The ancients have not, however, left us without some grounds of conjecture. With respect to God, Pythagoras appears to have taught, that he is the universal mind; diffused through all things; the source of all animal life; the proper and intrinsic

cause of all motion; in substance similar to light; in nature like truth; the first principle of the universe; incapable of pain; invisible; incorruptible, and only to be comprehended by the mind. The phrase made use of by Theophilus Antiochenus, (ad Autolyc. lib. i. cap. 5.) who, in representing the Pythagorean doctrine concerning the Deity, calls him *αὐτοκίνητος τῶν πάντων*, or, 'the self-moving principle of all things,' has been understood to imply the doctrine of the fortuitous formation of the world, afterwards taught by Epicurus; but the phrase, when applied to God, may as properly denote, that he is the original intrinsic cause of all motion; and this is the only sense which can be affixed to the words, consistently with the general voice of antiquity concerning the theology of Pythagoras. An obscure passage in Aristotle, (de Cœlo, cap. iii. § 14.) where he relates that, "among the Pythagoreans, some assert the soul to be of the nature of *ξυσματα*, the motes which float in the air, and others maintain it to be, that by which they are moved," has also been adduced to prove, that Pythagoras ought to be ranked among the Atomic philosophers. But these *ξυσματα*, though themselves material, are by Pythagoras supposed, prior to the existence of bodies, to have been portions of that eternal fire or æther, which is active and intelligent, and from that cause to have a principle of motion within themselves.

The account which we have given of the Pythagorean doctrine concerning the divine nature, is confirmed by Cicero, who asserts, (Nat. Deor. lib. i. cap. 12. de Senect. cap. 21.) that Pythagoras conceived God to be a soul pervading all nature, of which every human soul is a portion: a doctrine perfectly consonant to the opinions received in the countries which Pythagoras visited, and where he learned theology. Clemens Alexandrinus, speaking of the tenets of the Pythagoreans, (lib. c.) says, that they held God to be *ψυχῶσις τῷ ὅλῳ κυκλῶ*, the animating principle of the universal sphere. And Justin Martyr, (in a passage which deserves the more attention, because, being in the Doric dialect, it is probably a quotation from ancient Pythagorean,) expressly ranks Pythagoras among the theistical philosophers. "If any one," says he, (Orat. ad Gentes.) "wishes to be informed more accurately concerning the doctrine of Pythagoras with respect to one God, let him hear his opinion, for he says, God is one; he is not, as some conjecture, exterior to the world, but, in himself entire, pervades the universal sphere, superintends all productions, is the support of all nature, eternal,

the source of all power, the first simple principle of all things, the origin of celestial light, the father of all, the mind and animating principle of the universe, the first mover of all the spheres." From comparing this passage with others before cited, it may be concluded, with much appearance of probability, that Pythagoras conceived the Deity to be the informing soul of the world, animating it in a manner similar to that in which the human soul animates the body: the doctrine which Zeno afterwards adopted as the foundation of the Stoic system. It may also be conjectured from the phrase, *φωστέρα ἐν ἑρᾶνῳ*, or "heavenly light," that Pythagoras, after the oriental philosophers, conceived of the Deity as a subtle fire, eternal, active, and intelligent. Though he does not seem to have had the idea of a pure spirit, he nevertheless appears to have conceived of him as incorporeal, in the sense in which that term was commonly understood by the ancients; that is, as free from all the properties of gross matter, and as possessing a power of communicating motion, and of forming and directing the universe, with which he is intimately connected as its animating principle. Pythagoras, probably, did not admit two primary principles, but considered nature, in its original state, as one whole, animated by an intelligent, but material, principle, which at length separated itself from the chaotic mass, or detached passive matter from itself; after which the subtle active fire and the passive matter remained distinct principles. This explanation of the doctrine of Pythagoras may serve to cast some light upon the mysterious symbols, under which his theory of nature was concealed. Upon this supposition, the monad, or unity, will denote the primary chaotic state of nature existing as one whole, which comprehended an active principle, and a passive mass capable of undergoing alterations, and receiving forms. When God is considered as acting upon matter, the forming and animating power in nature becomes the monad, the passive mass is the duad, and the whole universe perfectly framed is the triad; whence all subsequent forms arise, as the remaining numbers, by the combination of the first three, till the whole system, or decad, is completed. But, lest we should bewilder ourselves and our readers in the mazes of conjecture, we desist.

Subordinate to the Deity, it was taught in the Italic school, that there are three orders of intelligences, gods, dæmons, heroes, who are distinguished by their respective degrees of excellence and dignity, and by the nature of

the homage which is due to them ; gods being to be preferred in honour to demi-gods or dæmons, and dæmons to heroes or men. These three orders, in the Pathagorean system, were emanations, at different degrees of proximity, from the supreme intelligence, the particles of subtle æther assuming a grosser clothing the farther they receded from the fountain. The third order, or heroes, were supposed to be invested with a subtle material clothing. Hierocles defines a hero to be, a rational mind united with a luminous body. If to these three species we add a fourth, the human mind, we have the whole scale of divine emanation, as it was conceived to be by this sect of philosophers. All these they imagined to proceed from God, as the first source of intelligence, and to have received from him a pure, simple, immutable nature. God being himself one, and the origin of all diversity, they represented him under the notion of monad, and subordinate intelligences, as numbers derived and included in unity. Thus the numbers or derived intelligences of Pythagoras agree with the ideas of Plato, except, perhaps, that the latter were of a nature perfectly spiritual, but the former were clothed with a subtle ætherial body. The region of the air was supposed by the Pythagoreans to be full of spirits, dæmons, or heroes, who cause sickness or health to man or beast, and communicate, at their pleasure, by means of dreams, and other instruments of divination, the knowledge of future events. That Pythagoras himself held this opinion cannot be doubted, if it be true, as his biographers relate, that he professed to cure diseases by incantations. It is probable that he derived it from the Egyptians, among whom it was believed that many diseases were caused by dæmoniacal possessions.

The MATERIAL WORLD, according to Pythagoras, was produced by the energy of the divine intelligence. It is an animated sphere, beyond which is a perfect vacuum. It contains spheres which revolve with musical harmony. The atmosphere of the earth is a gross, immutable, and morbid mass ; but the air, or æther, which surrounds it is pure, healthful, serene, perpetually moving, the region of all divine and immortal natures. The sun, moon, and stars, are inhabited by portions of the divinity, or gods. The sun is a spherical body. Its eclipses are caused by the passing of the moon between it and the earth ; those of the moon by the intervention of the antichthon before explained. The moon is inhabited by dæmons. Comets are stars, which are not always seen, but rise at stated periods.

Concerning MAN, the Pythagoreans taught, that, consisting of an elementary nature, and a divine or rational principle, he is a microcosm, or compendium of the universe ; that his soul is a self-moving principle, composed of two parts, the rational, which is a portion of the soul of the world, seated in the brain, and the irrational, which includes the passions, and is seated in the heart ; that man participates in both these with the brutes, which from the temperament of their body, and their want of the power of speech, are incapable of acting rationally ; that the sensitive soul, *θυμος*, perishes, but the rational mind, *φηνν*, is immortal, because the source whence it is derived is immortal ; that after the rational mind is freed from the chains of the body, it assumes an ætherial vehicle, and passes into the regions of the dead, where it remains till it is sent back to this world, to be the inhabitant of some other body, brutal or human ; that after suffering successive purgations, when it is sufficiently purified, it is received among the gods, and returns to the eternal source from which it first proceeded. The doctrine of the Pythagoreans respecting the nature of brute animals, and *μετεμψυχωσις*, the TRANSMIGRATION OF SOULS, was the foundation of their abstinence from animal food, and of their exclusion of animal sacrifices from their religious ceremonies. This doctrine Pythagoras probably learned in Egypt, where it was commonly taught ; nor is there any sufficient reason for understanding it, as some have done, symbolically.

We must not take our leave of Pythagoras, without adding a few specimens of his SYMBOLS, which though they were at first made use of for the purpose of concealment, and though their meaning has always been kept secret by the Pythagoreans themselves, have awakened much curiosity, and given occasion to many ingenious conjectures, which, however, unless they were more satisfactory, it would answer no purpose to repeat. Among the symbols of Pythagoras, recited by Jamblicus and others, are the following : adore the sound of the whispering wind. Stir not the fire with a sword. Turn aside from an edged tool. Pass not over a balance. Setting out on a journey, turn not back, for the furies will return with you. Breed nothing that hath crooked talons. Receive not a swallow into your house. Look not in a mirror by the light of a candle. At a sacrifice, pare not your nails. Eat not the heart, or brain. Taste not that which hath fallen from the table. Break not bread. Sleep not at noon. When it thunders touch the earth. Pluck not a crown. Roast not that

which has been boiled. Sail not on the ground. Plant not a palm. Breed a cock, but do not sacrifice it, for it is sacred to the sun and moon. Plant mallows in thy garden, but eat them not. Abstain from beans. The precept prohibiting the use of beans, is one of the mysteries which the ancient Pythagoreans never disclosed, and which modern ingenuity has in vain attempted to discover. Its meaning was probably rather diætic, than physical, or moral. But enough of these enigmatical trifles. Pythagorean precepts of more value are such as these: discourse not of Pythagorean doctrines without light. Above all things govern your tongue. Engrave not the image of God in a ring. Quit not your station without the command of your general. Remember that the paths of virtue and vice resemble the letter Y. To this symbol Persius refers, when he says, (Sat. iii. 56.)

Et tibi quæ Samios deduxit Litera Ramos,
Sargentem dextro monstravit Limite collem.

"There has the Samian Y's instructive make,
Pointed the road thy doubtful foot should take;
There warn'd thy raw and yet unpractis'd youth,
To tread the rising right-hand path of truth."

Diogen. Laert. lib. viii. cap. i. Jamblichi et Porphyrii Vit. Pythag. passim. Suidas. Stanley's Hist. Phil. part ix. Enfield's Hist. Phil. Vol. I. ch. xii. — M.

PYTHEAS, an ancient mathematician, astronomer, and geographer, was a native of the Greek colony of Marseilles in Gaul, and flourished in the time of Aristotle and Alexander the Great. He contributed to the improvement of geographical and astronomical science, by accounts which he wrote of his travels and voyages, and other works. The ancient Greek scholiast upon Apollonius (Lib. iv.) attributes to him a book, entitled *γῆς περίοδος*, or "The Circuit of the Earth." In the abridgment of Artemidorus the Ephesian, printed with the ancient geographers, he is placed in the number of those who have written a "*Periplus* of the World." Geminus of Rhodes, who lived in the time of Cicero, quoted a treatise of his "*De Oceano*." None of these pieces, however, have reached modern times, though some of them were extant in the fourth century. From fragments which may be collected out of Strabo, it appears that Pytheas introduced into them a number of marvellous and incredible circumstances, chiefly related on the testimony of others, which drew on him the severe censures of that author and Polybius. By these fables they were so prejudiced against him, that they withheld their credit from nearly the whole of

what he had written; and Polybius, in particular, as we learn from Strabo, maintained it to be utterly incredible that a private person, who was even in want, should have travelled so far as he pretended to have done, by sea and land. We have reason to conclude, however, from the agreement of many of his statements with the observations of modern geographers and astronomers, that he actually visited all the countries of Europe which are situated upon the ocean, discovered the island of Thule, or Iceland, and penetrated into the Baltic as far as the mouth of a large river which he called the Tanais, and is supposed to have been the Vistula. This has been satisfactorily shewn by Gassendi, in the vindication of Pytheas which he wrote at the request of his friend M. de Pieresc; in which he shews, that Pytheas was well acquainted with the northern countries, and accurately marked the distinction of climates, by the difference which he observed in the length of the days and nights in different latitudes. He also shews, that Eratosthenes and Hipparchus greatly improved their geographical works by availing themselves of the labours of Pytheas, though not without due acknowledgments of their obligations. That Pytheas was a skilful observer of the heavens, appears from his having taught that there is no star in the precise situation of the pole; and he rendered himself famous among astronomers, by being the first calculator of the meridian altitude of the sun at the summer solstice at Marseilles. This he ascertained by erecting a *gnomon*, or upright pillar, of a given height, and finding the proportion between that height and the length of the meridian shadow. The result was found to correspond exactly with that of an observation made by Gassendi at the same place, in the year 1636. In order to obviate such objections as that advanced by Polybius against the reality of Pytheas's voyages and travels, we may reasonably admit the supposition that he was furnished with the means of prosecuting them at the public expence. For, as the republic of Marseilles was then powerful at sea, largely engaged in commercial pursuits, and sent Euthymenes to make such discoveries in the southern parts of the world as might lead to the extension of its trade, it seems very probable that Pytheas was dispatched on the public account into the northern regions, with the same views. *Strabon. Geog. lib. ii. § iv. passim. Vossii de Hist. Græc. lib. i. cap. xvii. Gassendi Oper. Vol. IV. epist. ii. ad Windelin. Bayle. Nouv. Dict. Hist. — M.*

Q.

QUADRATUS, an early Christian writer, and probably the first who presented a written apology for Christianity to any of the Roman emperors, flourished under the reigns of Trajan and Adrian. Eusebius and Jerome give him the title of "a Disciple of the Apostles," and mention a current tradition in their time concerning him, that he possessed the gift of prophecy. The latter of those fathers supposes that he was Bishop of Athens, and entered upon that office after the martyrdom of Publius, the immediate successor of Dionysius the Areopagite. This opinion is adopted by Cave, and others. However, Valesius, Dupin, and other learned critics maintain, that the apologist and bishop were different persons. After fairly weighing the arguments for both hypotheses, the judicious Lardner gives it as his opinion, that "it may be best not to be positive on either side." Leaving, therefore, that question undetermined, we proceed to relate, after Eusebius, that after the accession of the Emperor Adrian, while the Christians were suffering under the unrepealed persecuting edicts of former princes, Quadratus presented to that Emperor, in the year 126, an "Apology for the Christian Religion," which was extant in the time of that historian, and commended by him for the ability with which it was written, and the genuine apostolical doctrine contained in it. Eusebius also adds in his chronicle, and is supported in that statement by Jerome, that this piece produced the wished for effect upon the Emperor's mind, and was the means of procuring a temporary calm for the professors of Christianity. Of this work we have only a small fragment remaining, preserved by Eusebius, which is very valuable on account of the testimony which it gives to the reality of the miracles of Christ and his Apostles, by asserting that some of the persons in whose favour those miracles were wrought, were living

at the time when he wrote. With respect to the place, time, or manner of Quadratus's death, we have no information on which any reliance can be safely placed. *Eusebii Hist. Eccl. lib. iii. cap. 37. lib. iv. cap. 3. cum Annot. Valesii & Chronic. Fabricii Bibl. Eccl. sub. Hieron. cap. 19. & Epist. 83. ad Magnum. Cave's Hist. Lit. Vol. I. sub. sec. Gnost. Dupin. Lardner's Cred. part ii. Vol. II. chap. 27. — M.*

QUARLES, FRANCIS, an English poet of temporary fame, born in 1592, near Rumford in Essex, was the son of James Quarles, Esq., clerk of the green cloth and purveyor of the navy under Queen Elizabeth. Francis was educated at Christ's-college in Cambridge, and afterwards entered at Lincoln's Inn. He obtained the place of cup-bearer to the Queen of Bohemia, daughter of James I., which he probably relinquished on the ruin of her husband's affairs. He was then secretary to Archbishop Usher in Ireland, from which country he made his escape on the breaking out of the rebellion in 1641, after the loss of his property. He had before distinguished himself by a number of works, chiefly of the religious kind, in consideration of which he had a pension from Charles I. He also had the post of chronologer to the city of London. At the commencement of the civil wars, a work which he wrote, entitled "The Royal Convert," gave offence to the parliament; and when he subsequently joined the King at Oxford, occasion was taken to sequester his estates, and plunder him of his books and manuscripts. He was so much affected with those losses, that he did not long survive, dying in 1644, at the age of 52. Of the numerous writings of Quarles in prose and verse the most celebrated was his "Emblems," a set of designs exhibited in prints, and elucidated by a copy of verses to each. Few works have been more

popular, for their pious and moral purpose rendered them favourites with serious readers, while the prints gave general amusement; in allusion to which, Pope says in his *Dunciad*,

Quarles is saved by beauties not his own.

A great part of the work is borrowed from the "Emblems of Hermannus Hugo," so that it is not easy to form an estimate of his inventive powers from this performance. His verses, however, are his own; and they had the fortune, after being much admired in their time, to fall into such contempt, that the name of Quarles, like that of Blackmore, became almost proverbial for a ridiculous poet. Yet he is by no means without his beauties; and his verses, which are generally smooth, afford occasional bursts of fancy and strokes of pathos, which show real genius, though over-run with false taste. Mr. Jackson of Exeter, in his "Letters on Various Subjects," endeavoured to recal the public attention to this neglected poet, and pointed out with much feeling some of his brilliant passages; but though curiosity may be amused by hunting for his scattered beauties, he can never regain a place among the English classical poets. *Biogr. Brit. Granger. Jackson's Letters.*—A.

QUARRÉ, JAMES-HUGH, a French ecclesiastic, and author of devotional and practical treatises which are highly esteemed by pious Catholics, was a native of Franche-Comté, and born towards the close of the 16th century. He received his academical education at Paris, where he was admitted to the degree of doctor by the faculty of the Sorbonne. In the year 1618, he entered the congregation of the Oratory, then under the direction of Cardinal Berulle, its founder, and was appointed successively to various offices of trust in his order. He became first superior of the congregation in Spanish Flanders; and, having acquired celebrity by his talents as a pulpit-orator, was nominated preacher to the King of Spain in the palace at Brussels. He died at an advanced age, in the year 1656. The principal of his works, which have undergone numerous impressions, are, "A Treatise on Christian Penance," 1648, 12mo.; "The Spiritual Treasure, pointing out the Obligations which we are under to God, and the Virtues necessary to the Attainment of Christian Perfection," 1654, 8vo.; "A Spiritual Directory, adapted to promote the Interests of Piety in the Soul with Meditations," 1654, 8vo., &c. *Moreri. Nouv. Dict. Hist.*—M.

QUELLINUS, ERASMUS, the Old, an emi-

nent Flemish painter, was born at Antwerp, in 1607, and received a literary education, being probably designed for some learned profession. An inclination for the arts of design, however, induced him to become a disciple of Rubens, and he applied with success to all the branches of painting. He became distinguished both in landscape and history; and although his designs are marked with the taste of his country, his ideas are often learned and elevated, and his execution bold and vigorous. His colouring partakes of the richness of the school of Rubens. His greatest works are Scripture-pieces in some of the churches in Flanders, and a capital picture in the grand dining-hall at Antwerp, representing Christ in the house of the Pharisee, and Mary Magdalen washing his feet. Several of his pieces have been engraved. He died at Antwerp in 1678. *D'Argenville. Pilkington.*—A.

QUELLINUS, JOHN ERASMUS, the Young, son of the preceding, born at Antwerp, in 1630, was educated under his father, who indulged him in his ardent desire to visit Italy for improvement. He left proofs of his proficiency in several capitals of that country, which spread his reputation both abroad and in his native place. On his return he was much employed in history pieces for the decoration of churches and convents, and obtained the character of one of the best painters of the Flemish school. His designs are correct, his draperies in a noble style, and his back-grounds enriched in the manner of Paul Veronese, with magnificent architecture. Many of his works are ascribed to the elder Quellinus, though he is, in fact, the superior artist. His most celebrated piece is Christ healing the diseased, in the abbey-church of St. Michael at Antwerp. He died in 1715, at the age of 85. *D'Argenville. Pilkington.*—A.

QUENSTEDT, JOHN ANDREW, a learned German Lutheran divine, and professor, in the 17th century, was born at Quedlinburgh in upper Saxony, in the year 1617. Concerning his personal history we are not supplied with any information, excepting that he was admitted to the degree of doctor of divinity by the University of Wittemberg, and filled, during many years, the chair of professor in the same faculty in that seminary, with great reputation. He died in 1688, when he was about seventy-one years of age. He was the author of a copious "System of Divinity," in 4 volumes folio, 1685; "De sacræ Scripturæ Divinitate," 1657, 4to.; "Exercitatio de puritate Fontium Hebræi Veteris, et Græci Novi Testamenti,"

1675, 4to. ; "De sacra Scriptura, ejusque Attributis et Scopo præcipuo," &c. 4to. ; "Exercitationes Theologicæ," 4to. ; "Dialogus de patriis illustrium Doctrina et Scriptis virorum, ab initio Mundi ad An. 1600," 1654, 4to. ; "De Sepultura Veterum, sive Tractatus de antiquis Ritibus Sepulcralibus Græcorum, Romanorum, Judæorum, et Christianorum," 1648, 4to. ; "De Primitiis et Decimis Hebræorum," 1685, 8vo. ; "Antiquitates Biblicæ et Ecclesiasticæ," &c. 1688, 4to. ; and various "Disertations," "Disputations," &c., the subjects of which may be seen in *Le Long's Bibl. Sacra, Vol. II. Moreri.*—M.

QUERENGHI, ANTONIO, an Italian man of letters, was born at Padua in 1546. He displayed at an early age such a disposition for literature, that he wrote verses at twelve which were admired, and distinguished himself by his knowledge of the languages, civil laws, and philosophy, soon after he had passed his fifteenth year. He afterwards applied himself to theology, in which he was regarded as a great proficient. By the advice of Speron-Speroni, who had been his preceptor, he repaired to Rome, where he entered into the service of various cardinals, and became an active member of the academy degli Animosi. He was at length made secretary of the sacred college, in which capacity he was present at the election of five popes. Clement VIII. conferred upon him a canonry of Padua, which occasioned him to reside for some time in that city, where he was of great use to the newly founded academy degli Ricovrati. He returned to Rome in the pontificate of Paul V., by whom he was made private chamberlain and referendary of both signatures. He held these offices under the two succeeding popes ; and though he was solicited by Duke Rannucio Farnese to go to Parma and write the history of his father Alexander, and had besides an invitation from Henry IV. of France, he chose to remain at Rome. He died in that city, full of years and honours, in 1633, at the age of 87. Querenghi was a man of various and extensive literature, and was much regarded by the learned and ingenious of his time. His writings were numerous, and comprehended the sciences, philology, oratory, and poetry, both Latin and Italian. It was by his poems that he became principally known to posterity, which are elegant and correct, but not remarkably animated. They have been characterised as having nothing to censure, much to praise, but little to admire. *Baillet. Tiraboschi. Moreri.*—A.

QUESNAY, FRANCIS, a physician and phi-

losopher, distinguished by his writings, was born in 1694, of poor and rustic parents at Merey, a village of the Isle of France. He passed his youth in rural labours till the age of 16, at which he first learned to read. By the assistance of a country surgeon, and his own exertions, he obtained some knowledge of Greek and Latin, and of the principles of medicine. He then went to Paris for improvement, and being lodged at the house of an engraver, he learned drawing and engraving, which arts he afterwards found useful in his anatomical enquiries. Being admitted a master-surgeon, he settled at Mantes, where for some years he practised in his profession, employing all his leisure in reading and meditation. He first became known to the public by a criticism on Sylva's treatise on blood-letting, with a theory of his own on the same subject. This was favourably received, and procured him the esteem of la Peyronie, who was then engaged in the establishment of the Academy of Surgery. By his interest, Quesnay was appointed secretary to the new academy, and in consequence removed to Paris. The gout rendering him unfit for the practice of surgery, he entered into the medical department of the profession, and took the degree of doctor at Pont-a-Mousson. He was nominated consulting physician to the King, and obtained credit at court, especially during the reign of Mad. de Pompadour. He was ennobled, and finally became first physician in ordinary to His Majesty. During this course of elevation he preserved much of the frankness and simplicity of his early life, together with great humanity, patriotism, and disinterestedness. He was distinguished not only by his medical writings, but by several works upon political economy, which caused him to be regarded as the patriarch of the sect of economists. The importance he attached to this study, and his own reputation in it, are displayed in the following anecdote. Entering once into the closet of the Dauphin, who had a great esteem for him, that prince said, "M. Quesnay, we were trespassing upon your ground ; we were talking on economy." "Sir, (he replied) you were in your own garden, for it is there that the *lilies* grow." Several repartees attributed to him shew that he mixed shrewdness and sagacity with his simplicity. A physician, who in an important consultation had carried a point of practice after much opposition, called upon Quesnay, and stating the case, desired to know his opinion of the matter. As in his own mind he did not agree with the

querist, he only replied, "Sir, I too have sometimes put into the lottery, but never after it was drawn." He bore like a true philosopher the pains of the gout and the infirmities of old age, which last, he said, "he regarded only as the slow operation of nature demolishing a mass of ruins." He had employed court favour so little to his own emolument, that he accumulated nothing in a long life. He died at Versailles in 1774, at the age of 80. Besides his professional honours, he was a member of the Academy of Sciences at Paris, and the Royal Societies of London and Lyons.

The principal medical works of Quesnay are "Observations sur les Effets de la Saignée," of which the 3d edition in 1750 is greatly augmented. In this work he maintains that the chief use of bleeding is in the spoliation of the blood, or depriving it of red globules, and that it has little effect in derivation, or in depletion of the vessels: "Essai de Physique sur l'Economie Animale," 1736—47, an ingenious work but full of hypotheses: it supports the ancient notion of the four principal humours: "Traité de la Gangrene," 1749; "Traité de la Suppuration," 1750; "Traité des Fièvres continues," 2 vols. 12mo., 1753; in all these pieces there is ingenuity and useful observation, but too great a propensity to theorising. His preface to the 1st vol. of "Memoirs of the Academy of Surgery" is much esteemed; and he also published some valuable papers in the memoirs themselves. Of his other writings are "Physiocratie, ou du Gouvernement le plus Avantageux au Genre humain," 8vo., 1768, a work singular both in style and matter; several "Opuscules" on the economic science, in which are some useful and some impracticable ideas; and some articles in the "Encyclopedie," relative to the same subject. *Halleri Bibl. Anat. Eloy Dict. Nouv. Dict. Hist.*—A.

QUESNE, ABRAHAM DU, an eminent French naval commander, was the son of a distinguished captain in the French navy, descended from a noble family in Normandy. He was born in that province in 1610, and was brought up to the sea-service under his father, who gave him the command of a vessel when he was only seventeen. In 1637 he was present at the attack of the Isles of Sainte-Marguerite, and in the following year contributed greatly to the defeat of the Spaniards before Gattari. He was afterwards in various actions on the coast of Spain, among which was the battle of Cape de Gattes in 1643. In 1644 he went to serve in Sweden, where his father had before made himself known,

and was promoted to the rank of vice-admiral of the Swedish fleet. In this station he had a command in a famous battle in which the Danes were entirely defeated, and his vessel was one that boarded and took the enemy's admiral ship. Being recalled to France in 1647, he commanded a squadron sent to the expedition against Naples. The French navy being in a low state on account of the minority of the King, he fitted out several ships at his own expence in 1650, with which he assisted in the reduction of Bourdeaux, which had revolted, and was aided by a Spanish fleet. For his services on this occasion the Queen-regent presented him with a domain in Brittany. In 1676 he had the glory of being opposed to the great De Ruyter. The Spanish and Dutch fleets had united to prevent the French from succouring the inhabitants of Messina, who had revolted from Spain. Du Quesne, commanding as vice-admiral under the Duke de Vivonne, engaged the Dutch unsupported by the Spaniards, for a whole day, and though the action was dubious, succeeded in entering the port of Messina. Some time afterwards he sailed from that port to relieve Augusta, which was besieged by the Spaniards; and falling in with the united squadrons, a fierce action ensued, chiefly between the Dutch and French, in which the victory was claimed by both parties; the Dutch, however, sustained the great loss of their celebrated commander De Ruyter, who received a shot that proved fatal some days after. Du Quesne obtained a more glorious and decided success in another engagement with the Spanish and Dutch fleets at Palermo, when by means of his fire-ships he destroyed twelve large ships of the enemy, and gave his sovereign the command of the Mediterranean. In 1682 he was sent with a fleet to awe the piratical states of Barbary, which had committed depredations on the French coasts; and in the following year he sailed to Algiers, and bombarded and cannonaded the town with such fury, as nearly to lay it in ruins. A change of wind, however, obliging him to retire, the Algerines sent out all their vessels, and renewed their ravages on the coast of Provence, at the same time repairing all their fortifications. In the next spring Du Quesne anchored before the city, and did not leave it till he had destroyed almost all the buildings, with the whole of the shipping and fortifications, the consequence of which was their being obliged humbly to sue for peace. He struck equal terror into the states of Tripoly and Tunis, which were likewise compelled to

purchase peace with France by submission. On these occasions, Du Quesne liberated a great number of Christian captives of all nations, whom he sent home without ransom. In 1684 he was employed to bombard Genoa, which had offended the haughty Lewis by some assistance to his enemies, and soon reduced it to terms of humiliation. The recompence due to these great services was impeded by his firm attachment to the reformed religion in which he was bred, and which the bigotry of Lewis regarded as criminal. He received, however, the royal gift of a fine estate, which was erected into a marquisate, and of course gave him that title; and on the repeal of the edict of Nantes, he was the only person exempted from its penalties. This eminent man, one of the chief boasts of the French navy, preserved an extraordinary degree of health and vigour, notwithstanding several wounds he had received, till his death at Paris in 1688, in the 78th year of his age. *Moreri. Mod. Univers. Hist.*—A.

QUESNE, HENRY DU, son of the preceding, born in 1652, entered the French navy in 1666, and served with distinction in various actions under his father. He was present at the bombardment of Algiers in 1683, and negotiated the peace with Tunis. At a time when the highest prospects in his profession lay before him, his attachment to the Protestant religion caused him, at the repeal of the edict of Nantes, to quit his country and the service. Still, however, retaining his patriotic feelings, he refused the offers that were made him to take a command in the navies of its enemies, and retired to Switzerland, where, with the permission of the King of France, he purchased the lordship of Aubonne. His virtue and reputation raised him to great credit with the Protestant powers, which he employed in engaging them to undertake the protection of his persecuted brethren; and through his means, 150 victims of intolerance procured their liberation from the galleys. In 1689 he obtained permission to fit out two vessels in order to settle a colony of Protestant refugees in the Mascarenhas isles, but learning that some French ships of war had sailed for that destination, he abandoned the project. In 1701 he sold his lordship of Aubonne to the state of Berne, and retired to Geneva, of which he was created a citizen. In that city he died in 1723, highly respected for his learning and piety. Henry du Quesne had a considerable share in the version of the New Testament published by the pastors of Geneva

in 1726; and he published in 1718 an esteemed theological work, entitled "*Reflexions Anciennes et Modernes sur l'Eucharistie*," 8vo. *Moreri. Senebier.*—A.

QUESNEL, PASQUIER, a French priest of much celebrity in the modern annals of the Catholic church, was descended from an honourable family, and born at Paris in the year 1634. Having completed his course of divinity at the Sorbonne, with distinguished reputation, in 1657 he became a member of the congregation of the oratory, and two years afterwards received priest's orders. From this time he devoted himself with great diligence to the study of the sacred Scriptures, and of the fathers, and to the composition of pious treatises. So highly was he respected for his learning and merits, that, at the age of twenty-eight, he was appointed first director of the institution belonging to his order at Paris. The earliest of his productions was his "*Moral Reflections upon the New Testament*." At first the author's design extended no further than to an elucidation of the discourses and maxims of our Saviour, as delivered in the gospels, for the use of his younger brethren of the oratory. In this form the work was perused by the Marquis de Laigue, and some other pious persons, to whom it gave such satisfaction, that they persuaded the author to proceed in the same method in illustrating the entire text of the four evangelists. Having complied with their request, the Marquis recommended the performance so warmly to M. Felix Vialart, Bishop of Chalons on the Marne, that the prelate was induced to read it with great attention and care. The consequence was, that the Bishop not only thoroughly approved of it, but adopted it for the use of his diocese, recommending the perusal of it to the ecclesiastics and the faithful by a pastoral mandate. Upon this the "*Reflections*" were published at Paris, in the year 1671, by order of the Bishop, with the privilege and approbation of the doctors of the Sorbonne, and with the knowledge and consent of Archbishop Harlay. This work, at its first appearance, met with universal applause, and was patronized by all ranks of persons, till the Jesuits accused it of covertly propagating the principles of Jansenism. In the meantime Father Quesnel was employed in preparing for the press a new edition of "*The Works of St. Leo*," having access to an ancient manuscript of that Pontiff's writings, which formerly belonged to Cardinal Grimani, and had been presented to the library of the oratory. This edition, which was published at Paris in

1675, in 2 vols. 4to., contains not only a carefully revised and corrected state of the text, but numerous notes and dissertations which reflect great honour on the learning and discernment of the editor. Its value was also enhanced, in the judgment of his countrymen, by his introducing into it a bold and able defence of the sentiments of the Gallican church, in opposition to the pretensions of the court of Rome. This circumstance, as might be expected, gave great offence to the Papal government, and the edition was condemned in the following year at Rome, by a decree of the congregation of the *Index*.

The reputation which Father Quesnel had now obtained, however, could not preserve him from sharing in the troubles in which those members of the oratory were involved, who favoured the opinions of the celebrated Bishop of Ypres. The constancy, likewise, of his attachment to Father de Sainte-Marthe, general of the oratory in France, excited against him the ill-will of M. de Harlay, Archbishop of Paris, who had procured the exile of the general, and, in the year 1681, employed the King's name to compel Father Quesnel to remove out of his diocese. Upon this he retired to Orleans, where he made some progress in a design which he had commenced at Paris, of illustrating the Acts of the Apostles and the Epistles of St. Paul, on the same plan with his work upon the Evangelists; but his labours were interrupted by a proceeding of his order which obliged him to withdraw from France. At a general assembly of this congregation, held at Paris in 1678, a formulary of doctrine had been drawn up, embracing several points of philosophy and divinity, in opposition to Jansenism and Cartesianism. This formulary was disapproved of by many of the French bishops; and M. Fonquet, Bishop of Agde, prohibited it from being put in force in the houses of the oratory within his diocese. It was, however, adopted by the majority in the general assembly of 1684, and directed to be signed by every member of the congregation, under the penalty of expulsion upon a refusal. Thus circumstanced, Father Quesnel and others, who could not in conscience subscribe to it without explanations, which were not admitted, found it necessary, from a regard to their personal safety, to withdraw privately from France into foreign countries. Our author took refuge in the Spanish Low-Countries, and joined M. Arnauld at Brussels, with whom he continued to associate till the death of that celebrated man, and after that event

was regarded as the leading person among the Jansenists. In this retreat he completed his "Moral Reflections" upon the Acts and the remaining books of the New Testament, which he published, for the first time, in the year 1687. Afterwards he revised and made additions to his former work on the Evangelists, and printed an uniform edition of the whole, in 1693 or 1694, in 4 vols. 8vo. In the year 1695, M. de Noailles, then Bishop of Chalons on the Marne, recommended the reading of this work, by a mandate which he directed to his clergy and people. In the life of this prelate, we have seen the use which the Jesuits made of this circumstance, after his promotion to the archiepiscopal see of Paris; but we there omitted to state, that the Archbishop, after engaging some able divines, and among them M. Bossuet, Bishop of Meaux, carefully to revise anew the "Moral Reflections," published an edition of the work at Paris, in 1699.

In the year 1703, while the Catholic world was distracted by the disputes concerning the resolution of the famous *Case of Conscience*, the Jesuits availed themselves of their influence at the Court of Philip V. of Spain, to obtain an order for the arrest of Father Quesnel, and the other objectors to the formulary, who had sought an asylum in the Low-Countries. This order was conveyed to M. Humbert de Précipliano, Archbishop of Mechlin, who caused our author to be taken into custody, and confined in the prison belonging to the archiepiscopal palace at Brussels. From this situation he was unexpectedly delivered in less than four months, by the ingenuity of a Spanish gentleman in the employment of the Duke of Aremberg, who contrived to open a passage through the walls of the prison sufficiently large for his escape. After thus happily obtaining his liberty, he made the best of his way to Holland, where he published several pieces in vindication of himself and writings, from charges preferred against both before the ecclesiastical court of Mechlin, and the sentence of condemnation pronounced by the Archbishop. A short time before his arrival in Holland, his enemies had prevailed upon M. Foresta de Colongue, Bishop of Apt, to publish an ordnance of proscription against his "Moral Reflections;" and in the year 1704, he was charged with heresy and sedition, in two libels which were published by a Jesuit, who attempted to substantiate his accusations by passages selected from that work. Father Quesnel's defences of it, both against

the proscription of the Bishop, and the accusations of his anonymous libeller, were conducted with great ability and spirit. The public were led to expect that satisfactory proofs of the author's heresy and sedition would be exhibited from his secret papers, and those committed to him by M. Arnauld, which were seized when he was arrested at Brussels. We may fairly conclude, however, that if the publication of those papers could have served the cause of his enemies, they would not have been withheld from the world. They appear to have been made use of only by Father le Tellier the Jesuit, who selected, or pretended to select, extracts from them, which, during several years, Madame de Maintenon was accustomed to read every evening to Lewis XIV.

In the life of the Cardinal de Noailles, we have seen how that prelate incurred the resentment of Pope Clement XI., by suggesting a clause of explanation, with which alone his bull intended to terminate the disputes on the subject of the *Case of Conscience*, was received by the assembly of the French clergy in the year 1705. His resentment was expressed in two briefs, addressed by His Holiness to the clergy and to the King, during the following year. By the enemies of Quesnel this was thought a seasonable time to apply to the Pope for the condemnation of the "Moral Reflections," as a measure which would gratify his revenge on the Cardinal, who had stood forth the protector and patron of that performance. About 36 years had now elapsed, since the author's work had been favourably received, not only in France but in foreign countries. It had been translated into many languages, particularly Latin and English, and had undergone numerous impressions. Even in Rome it had warm admirers; and that the present Pontiff himself was of that number is shewn by an anecdote which Voltaire has related in the 2d vol. of his "Siècle de Louis XIV." He tells us that Renaudot, a very learned French abbé, who resided some time at Rome during the pontificate of Clement XI., going one day to visit that Pontiff, who was a patron of learned men, found him reading Quesnel's book. On the abbé's entering the room, His Holiness said, "This is an admirable performance! We have no person at Rome capable of writing in such a manner. I should be glad if I could engage the author of it to reside here." Yet notwithstanding this encomium, when the application of Quesnel's enemies afforded him an opportunity of mortifying Cardinal Noailles, and of

pleasing the Jesuits at the same time, the very same Pope was so inconsistent and shameless as to yield to their request. Accordingly, in the year 1708, he issued a decree which condemned the "Moral Reflections" in general, but without specifying any particular doctrines or propositions which merited such a sentence. During the following year, some bold and well written animadversions on this proceeding made their appearance, under the title of "Dialogues on the Decree of Rome against the New Testament of Chalons, accompanied with Moral Reflections;" which were attributed to Father Quesnel. This papal decree was not received in France, since it infringed on the privileges of the Gallican churches; but, without making mention of it, the bishops of Luçon, and of Rochelle and Gap, proscribed it in their respective dioceses, during the years 1710 and 1711. At length Lewis XIV., at the instigation of the Jesuits, and those French prelates who were in their interest, applied to the Pope for the condemnation of the obnoxious work by a formal bull, which should distinctly point out such propositions in it as were censurable in the judgment of the holy see. In consequence of this application, Clement XI. established a congregation of cardinals, prelates, and divines, to enter into a particular examination of the doctrines and maxims which Quesnel had advanced. That his work might not be condemned without any efforts on his part to vindicate it from the accusations of his enemies, our author wrote on this occasion two letters to the Pope, which were safely conveyed to Rome; but His Holiness did not deign to give any reply to them. State policy had already determined what measures he should adopt; and, after the sessions of the congregation were ended, he issued the celebrated bull *Unigenitus*, in September 1713, which pronounced an hundred and one propositions extracted from the "Moral Reflections" to be heretical, and condemned whatever had been written, or should afterwards be written, in defence of that work.

To the ecclesiastical historians of the time we refer our readers, for a particular account of the violent disputes and commotions excited by this bull in France. To what has been already stated on this subject in our life of Cardinal de Noailles, we have only to add in this place, that Father Quesnel's name is to be joined with those of the illustrious characters among his countrymen, who, both under the reign of Lewis XIV. and the regency of the Duke of Orleans, appealed from this tyrannical papal edict to a general council. He spent the last

years of his life at Amsterdam, where he formed some Jansenist churches, and published his apologetic and controversial pieces against the bull *Unigenitus* and its abettors. He died there in 1719, in the 86th year of his age. That he was a person of considerable learning, of great ingenuity, and of an elegant genius, needs no other evidence than what is abundantly furnished by his writings. From his contemporaries we also learn, that he was equally distinguished by the lustre of his piety, and the sanctity of his manners. Among his numerous productions, besides those already mentioned, are, "The Tradition of the Roman Church concerning the Predestination of holy Men and efficacious Grace," 1687, in 4 vols. 12mo., under the borrowed name of the Sieur Germain, doctor of divinity; "The Discipline of the Church, deduced from the New Testament, and some ancient Councils," 1689, in 2 vols. 4to.; "Christian Prayers, with the Practice of Piety," in 2 vols. 12mo.; "The Office of Jesus, with Reflections," 12mo.; "A Collection of Spiritual Letters, on various moral and pious Subjects," published after the author's death in 1721, in 3 vols. 12mo.; together with other doctrinal, moral, devotional, controversial, and miscellaneous treatises, of which a long list may be seen in *Moreri. Nouv. Dict. Hist.*—M.

QUESNOI, FRANCIS DU, also called FLAMAND, or THE FLEMING, an excellent sculptor, was born at Brussels in 1594. He learned his art under his father, who was a sculptor, and at an early age displayed so much ability, that the Archduke Albert gave him a pension and sent him to Italy. After the death of that Prince, he was patronised by the constable Colonna; and the celebrated Poussin residing with the constable at the same time, the two artists contracted an intimate friendship, and studied in concert. Quesnoi formed himself upon the taste of the ancients, and particularly excelled in making bas-reliefs and models in small size, representing Cupids and children, to which he gave singular grace and delicacy. Being reproached by the Italians as a mere artist in clay, wax, and ivory, and a modeller of children, he undertook a Saint Susanna in marble for the chapel of Loretto, and employed several years in perfecting it; for nothing short of the utmost perfection a work could receive would satisfy him. In this piece he happily imitated the genuine beauties of the antique. When the canopy of St. Peter's was finished, Pope Urban VIII. ordered four colossal statues to place in the niches. That of St. Andrew

was given to be executed by Quesnoi; and although Bernini, jealous of a competitor, said he would only produce a great child, yet when the figure was completed, it entirely effaced his own performance. This artist, excellent as he was, by the length of time he took in polishing his works to the utmost degree of nicety, was rendered unable to raise himself above indigence; and was in a very low state of health and spirits when, in 1642, Lewis XIII. engaged him as his sculptor, and as the head of an intended school for that branch of art, at a liberal salary. He was somewhat revived by this change of fortune, and was preparing for a journey to France, when he sunk into a melancholy derangement. While he was in this state, a brother, with whom he had lived upon bad terms, was supposed to have given him poison, from the effects of which, or of a broken constitution, he died at Leghorn in 1646, aged 52. Quesnoi was of a mild disposition, polished in his manners, but reserved. His reputation is chiefly founded upon the exquisite softness he gave to marble, and the peculiar grace and beauty of his infantile groups, finished with perfect anatomical exactness. His works, though generally small, are highly valued by connoisseurs. *D'Argenville Vies des Sculpt.*—A.

QUETIF, JAMES, a learned French Dominican monk in the 17th century, was born at Paris, in the year 1618. He embraced the monastic profession among the preaching friars, or Dominicans, when he was about 17 years of age. Having completed his philosophical course at Paris, he was sent by his superiors to Bourdeaux, where he studied divinity, and received priest's orders in 1648. After exercising his talents during ten years, in different houses belonging to his community, he was recalled to his native city in 1652; where for a long time he had the care of the library at the Dominican convent in the street St. Honoré, which was considerably enlarged by his exertions. He died in 1698, when he was in his 80th year, and highly respected for his great erudition, his extensive knowledge, and his virtues. He published a new edition of the "Summa Theologiæ" of Aquinas, in 3 vols. folio, with learned notes and several prefaces written by himself; and he rendered the same service to the work, entitled, "Concilii Tridentini Canones," 1666, 12mo. He was the editor of "The Spiritual and Ascetic Letters of Savonarola," translating such of them as were in the Italian language; and he published, with his own notes, "The Life of Savonarola," from the Latin of John

Picus, Count of Mirandula, subjoining to it the acts, letters, and apologies of Savonarola. He wrote the preface to "The Letters of Peter Morin," which he published from the author's manuscripts; as he also did his treatise "On the good Use or Abuse of the Sciences," and some of his other pieces. He prepared for the press an edition of all "The Works of Father Bartholomew, of the Martyrs;" and he wrote a considerable part of the work, entitled "Scriptores Ordinis Prædicatorum, cum Notis Historicis," which was completed by Father Echard, and published in 1719 and 1721, under their joint names, in 2 vols. folio. *Moreri. Nouv. Dict. Hist.*—M.

QUEVEDO DE VILLEGAS, FRANCISCO, a celebrated Spanish writer, was born at Madrid in 1570. He made himself distinguished by his productions in prose and verse, and obtained the honour of the knighthood of St. James; but indulging his satirical vein too freely against the administration of Count d'Olivares, he was put in prison, and did not recover his liberty till the disgrace of that minister. He is regarded by his countrymen as having attained excellence in the most different kinds of composition. His heroical poems are said to be characterised by energy and elevation; his lyrical, by beauty and sweetness; and his humorous, by ease, pleasantry, and ingenious invention. He was a copious writer, and besides many pieces which never were published, his printed works fill 3 vols. 4to., of which two are occupied by poetry, and one by prose. The former, under the title of "El Parnasso Español," were collected by Joseph Gonzales de Salas, who illustrated them by notes and dissertations, and published them at Madrid in 1650: they were several times reprinted in Spain and the Low-Countries. Of his prose, part consists of serious, moral, and religious pieces, and part of effusions of humour and satire. The latter have rendered the name of Quevedo best known in foreign countries, and have been translated into English and other languages. Of these are his "Visions," which are still read; his "Life of the Adventurer (or Sharper) Buscon;" and others with singular titles, the wit of which is probably gone by. He is said to have been not less learned than inventive and ingenious. He died in 1645, or 47, at Villa-nueva de l'Infantado. *Nicol. Antonio. Baillet.*—A.

QUIEN, MICHAEL LE, a very learned French Dominican monk who flourished in the latter part of the 17th and in the 18th century, was the son of a tradesman at Boulogne, and born in the year 1661. He received a liberal

education, having been instructed in classical learning at his native place, and then sent to study philosophy in the college du Plessis at Paris. When he was about 20 years old, he determined to renounce the world, and took the habit in the Dominican convent in the street St. Honoré. Here he studied, with uncommon assiduity and proportionate success, the Greek, Hebrew, and Arabic languages, criticism, divinity, the sacred Scriptures, and ecclesiastical antiquities. In the year 1690, he first appeared as an author, by publishing "A Defence of the Hebrew Text and the vulgate Version," against "The Antiquity of Time restored," &c. written by that learned Cistercian Father Pezron. The latter having published a reply, our author answered it in 1693, in a piece entitled, "The Antiquity of Time exploded," 12mo. These performances were regarded as very honourable testimonies to the author's learning and sagacity, and the critical world proclaimed him triumphant over his veteran opponent. He entered the lists against him the third time, in "Remarks" on his work, entitled "An Attempt at a literal and historical Commentary on the Prophets," which were printed in the "Memoires de Trévoux," for the month of March 1711. During the following year he published, "S. Joannis Damasceni Opera omnia quæ extant Gr. et Lat.," in 2 vols. folio, accompanied with dissertations abounding in erudition. It was his intention to have given a third volume, containing such pieces as have been falsely attributed to that father, and others concerning the genuineness of which there are no reasons for doubt, though they yet remain in manuscript; but it has never been committed to the press. The same fortune has attended his labours on "The Works of Leo of Byzantium," to which his attention was next directed. It is observable, from his dissertations accompanying the works of Damascenus, that he had studied the controversy between the eastern and western churches, more in the writings of the schoolmen than in those of the fathers and councils. The same conclusion may be drawn from another work, which he published in 1718, entitled "Stephani de Altimura Ponticensis contra Schisma Græcorum Panoplia quæ Romana et Occidentalis Ecclesia defenditur adversus Criminationes Nectarii nuperi Patriarchæ Hierosolymitani," &c. in 4to. Throughout this performance, the author's learning and ingenuity are chiefly employed in an attempt to vindicate the church of Rome from the charges of pride, ambition, avarice, and usurpation, which the Patriarch

Nectarius preferred against it; but, the undertaking was too arduous to be accomplished by all his talents, and all his zeal. Nor was he more successful in another controversy into which he entered towards the latter part of his life, concerning the validity of the ordinations in the church of England. He embarked in this controversy as a combatant against Father Courayer, a canon-regular of the Abbey of St. Genevieve at Paris (See his article); and it is acknowledged, even by his Catholic biographers, that the superiority in the contest was manifestly on the side of the Canon. The pieces which our author published on this occasion, are entitled, "The Nullity of the English Ordinations, or, a Refutation of the Book, entitled, a Dissertation on the Validity of the Ordinations of the English," 1725, 12mo.; "The Nullity of the English Ordinations demonstrated anew, both in point of Fact and Right," in 2 vols., 1730, 12mo.; and a letter in the "Mercure de France," for April 1731. Father le Quien died in 1733, when about 70 years of age. He had passed through life highly respected, as well on account of his piety, regularity, and uniform correctness of conduct, as of his great erudition, and esteemed by all who knew him for his amiable disposition, and his readiness at all times to communicate to others the knowledge and information which he possessed. He was the author of various curious "Dissertations," to be found in Father Desmolets, "Memoires de Literature and d'Histoire," and the "Mercure de France," the subjects of which are given in the first of our authorities. At the time of his death, he was engaged in printing the most considerable of his works, containing ample information relating to the ancient and present state of the eastern churches. His plan includes the whole of these churches, under the four grand patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem; presents a geographical description of each diocese, and of the episcopal cities; and then gives a particular account of the origin and establishment of the churches, their extent, their jurisdiction, their rights, their prerogatives, the succession and order of their bishops, their political government, the changes which they have undergone, &c. As the author did not live to give it his finishing hand, that task devolved on one of the brethren of his community, who introduced into it some additions and dissertations written with his own pen. The work did not make its appearance before the year 1740, when it was published under the title of "Michaelis le Quien Oriens

Christianus, in quatuor Patriarchatus digestus; quâ exhibentur Ecclesiæ, Patriarchæ, cæterique Presules Orientis, &c." in 3 vols. folio. *Moreri. Nouv. Dict. Hist.* — M.

QUIGNONES, FRANCIS DE, an eminent Spanish cardinal in the 16th century, was the son of Diego-Fernandez de Quignones, the first Count of Luna. He embraced the religious life at an early age in a monastery of Franciscans, and subsequently afforded such evidence of superior talents, that he was elected general of his order in the year 1522. By the Emperor Charles V. he was held in great esteem, and made his confessor. Upon the capture of Rome by the Imperial army in 1527, and the imprisonment of Pope Clement VII., in the castle of St. Angelo, his services were solicited by that Pontiff in a negotiation for obtaining his liberty, and were rewarded with a cardinal's hat. Afterwards he was nominated by His Holiness Bishop of Cauria, and sent in the capacity of apostolical legate into Spain, and into the kingdom of Naples. He died at Veroli, in the Roman territory, in the year 1540. He was the author of a reformed breviary, under the title of "Breviarium Romanum, è Sacra potissimum Scriptura, et probatis Sanctorum Historiis confectum," which was printed at Rome in 1536, 4to., and met with the approbation of Popes Clement VII. and Paul III. From this work the author had the liberality and boldness to exclude numerous apocryphal legends, which are admitted into the generality of Romish Breviaries; but by so doing he excited against it the clamours of the ignorant and superstitious, who prevailed upon Pope Pius V. to suppress it. For this reason it is now numbered among scarce and curious books, and the original edition, from which repeated impressions have been taken in France and other Catholic countries, is much sought after by collectors. It is inserted in Wadingi, "Annal. Minor.," and in the second edition of Claude Joly's treatise, "De reformandis Horis Canonicis." This cardinal was the author of some other works, relating to the government and privileges of his order, which may be seen in Wadingus's collection. *Antonii Bibl. Script. Hisp. Moreri. Nouv. Dict. Hist.* — M.

QUILLET, CLAUDE, a modern Latin poet, was born at Chinon, in Touraine, about the year 1602. He was brought up to medicine, which he practised for some years, till the following incident caused him to quit his country. He was at Loudun at the time that Laubardemont, a creature of Cardinal Richelieu, was sent thither to take informations respecting

the pretended possession of some nuns by the sorceries of Urban Grandier, an imposture which the Cardinal thought fit to favour. The counterfeit Satan one day threatened that on the morrow he would lift up to the roof of the church any one who should presume to call his power in question. A large company assembled on the next day with M. Loubarde-mont, when Quillet, who was present, challenged the devil to keep his word, and openly defied him. To the surprize of the assembly, nothing followed; but the challenger soon found that he had given offence to a mightier potentate than Satan, and thought it necessary to quit Loudun in haste, and retire to Italy. He went to Rome, where the Marshal d'Etrees, the French ambassador at that court, engaged him as his secretary. He is supposed to have returned to France with that minister after the death of Richelieu; and in 1655 he published at Leyden, under the name of Calvidius Lætus, his well-known poem, entitled "*Callipædia, sive de pulchræ Proles habendæ ratione.*" In the first edition of this work were some satirical lines against Mazarin. The Cardinal, having discovered the author, sent for him, and having gently remonstrated with him for treating his friends with severity, promised him the first vacant abbey. Quillet, who had a mean soul, threw himself at the Cardinal's feet, asked pardon, assured him that he would obliterate what had given him offence, and begged permission to dedicate the poem to him. This was done in the Paris edition of 1656, and Quillet became the flatterer of Mazarin, and an abbot. He died at Paris in 1661, repenting, it is said, not of his adulation, but of the licentious cast of some of his verses.

The *Callipædia* of Quillet has acquired some fame among modern Latin poems; and its popularity, owing probably to the nature of its subject, is testified by several editions and translations. It is in fact an ingenious performance, agreeably varied by fable and episode, but frivolous in its main topic and its reasonings. Its details are frequently loose and inflammatory; and that it should have been dedicated to a cardinal, and have procured its author an abbacy, are proofs of the disregard to decorum in that age. The versification, though generally free and flowing, is by no means correct, and the diction is frequently impure. Quillet also composed a version of Juvenal in French verse, and a Latin poem in twelve books, entitled "*Henriados,*" on the actions of Henry IV. These, with other papers, he left to Menage, with 500 crowns to defray the charge of

printing them; but the abbé took the money and neglected the conditions. *Bayle. Baillet. Moreri.* — A.

QUIN, JAMES. As there is no profession, eminence in which places a person in the eye of his contemporaries with more advantage than that of an actor, so there is none in which the posthumous fame bears so small a proportion to the living. Every thing of a mere actor dies with him. He contributes nothing to the future pleasure or benefit of mankind, and almost ceases to have existed, when they who have seen him, like himself, are no more. On this account, few of this class are proper subjects of biographical commemoration; and it is only when their names are strongly associated with the literature and state of society of their time, that they deserve to rank among the memorable characters in it. The subject of the present article is but just within these limits.

James Quin, born in London in 1693, was the son of a gentleman of Ireland, and received his education in the capital of that country. His father had unfortunately married a supposed widow, whose husband, after a long absence, returned and claimed her. Quin, who was the offspring of this connection, was hence illegitimated, and upon his father's death, in 1710, was left without a fortune. The interruption of his education prevented him from acquiring a profession, so that, at the age of 21, he found no better resource than to appear in under parts on the stage of Dublin. He displayed, however, rising talents which induced a friend to advise him to try the more fertile field of London, and he was admitted into the Drury-lane company in 1715. After performing two years at that theatre, he entered under Rich at Lincoln's Inn theatre, where he continued to perform during seventeen years. The parts in which he excelled were, in tragedy, the grave, dignified, manly, and sententious, such as Cato, Zanga, and Coriolanus; in comedy, those of strong, sarcastic humour, such as Falstaff, Volpone, and Sir John Brute. His utterance was weighty and impressive, but somewhat monotonous and cumbrous, and he recited in the rolling pompous manner then in vogue. His theatrical history is not of importance enough to be here detailed. Either pique, or the expectation of greater advantage, induced him several times to change from one theatre to another, and there is reason to believe that he was one with whom it was by no means easy to keep on terms. His passions were strong, his temper irritable, his language often coarse; and, as one of his friends happily said of him, "there

was a sediment of brutality in him when you shook the bottle." He was convivial, and almost proverbially attached to the pleasures of the table. Yet there was a fund of generosity in his temper, which showed itself in manly sentiments, and occasionally in benevolent actions. The circumstance of his giving a rool. to the poet Thomson when under an arrest for debt, has often been told to his honour. It was the commencement of a strong friendship between them; and the poet has immortalised the actor in a stanza of his admirable "Castle of Indolence."

Here whilom ligg'd th' Esopus of the age;
But, call'd by Fame, in soul ypricked deep,
A noble pride restor'd him to the stage,
And rous'd him like a gyant from his sleep.
Even from his slumbers we advantage reap,
With double force th'enliven'd scene he wakes,
Yet quits not nature's bounds. He knows to keep
Each due decorum: now the heart he shakes,
And now with well-urg'd sense th'enlighten'd
judgment takes.

This sketch of Quin's mode of acting is by a friendly hand, but appears to be characteristic. His occasional retreats from the theatre are here alluded to, which were generally caused by bickerings with the manager; but finally, the natural and unaffected style of acting introduced by Garrick robbed him of so much of the applause to which he had been accustomed, that he may be said to have been driven from the stage by superior talents. After Thomson's death, he appeared in that poet's tragedy of Coriolanus, and spoke a prologue written on the occasion by Lord Lyttleton, with at true pathos that did honour to his feelings. His last performance was the favourite part of Falstaff for the benefit of his friend Ryan, in 1753; and it is said that no equal representative of the witty and licentious knight has since trod the stage. He survived his retreat several years, which he spent chiefly at Bath, where his fund of anecdote and strong pointed sense rendered his company much sought after. He had good breeding, which fitted him for the highest societies when he chose to act the gentleman, and his sensuality and coarseness were endured for the sake of his companionable qualities. Quin died at Bath in 1766; at the age of 73. Garrick, once his rival, but afterwards his friend, wrote a poetical epitaph for his monument in the cathedral. — A.

QUINAULT, PHILIP, a French poet, was born in 1636, probably in an humble condition, though the assertion of a satirist that he was the

son of a baker in Paris is regarded as a calumny. It appears, however, that he had few advantages of education, and exclusive of some lessons in the art of versifying, which he received from Tristan l'Hermite, he was indebted for his proficiency solely to his own application and abilities. Before the age of twenty he brought some pieces upon the stage; and for a number of years he continued to produce dramatic works of different kinds, which were generally much applauded. Their success, and the bad taste that reigned in them, provoked the caustic Boileau to make Quinault an object of ridicule; and he attacked him in satires and epigrams with an unremitting severity, which at length became injurious to his own reputation. For Quinault, quitting the walk of tragedy, for which his genius was not adapted, associated himself with Lulli in the composition of operas, and displayed an excellence in lyric poetry (or that adapted to music) which placed him beyond competition in that branch, and has caused him by the best judges to be numbered among the distinguished characters of the age of Lewis XIV. It is allowed that nothing can be more tender, delicate, and ingenious, than the turn of his songs and love-dialogues, and that no one has ever so happily accommodated the melody of French verse to musical expression. Boileau and his other detractors in his own time imputed the success of Quinault's writing to Lulli's notes; but at present the musician is thought intolerable, while the poet is read with delight. His "Armida," and his "Atthys," in particular, are spoken of as masterpieces of their kind.

Quinault, who had attended to matters of business, as well as to writing verses, was employed to arrange the affairs of a rich tradesman who was at variance with his partners. This office made him acquainted with the wife, whom he married when soon after she became a widow. He then purchased the place of an auditor in the chamber of accounts, though the board made some difficulty in admitting him, probably as having been a writer for the stage. On this occasion an epigram was written, terminating with the point, "Since he has made so many *auditors*, why would you prevent him from becoming one?" He was received into the French academy, and, in the name of that society, harangued the King on his return from the campaigns of 1675 and 77. He indeed was a constant adulator of that prince in the prologues to his operas, and was rewarded by a pension. His wife's fortune and other sources of emolument ren-

dered him one of the most opulent of the poetical tribe. A decline of health and spirits, however, interrupted the enjoyment of his prosperity, and terminated his life before the period of advanced age. His melancholy threw him into a state of contrition on account of the tendency of his theatrical performances, in which love is painted with all its seductions of pleasure and sentiment, and he resolved to devote his remaining powers to the "glory of God and the King." He began a poem on the extinction of protestantism in France, which happily he did not finish; to have been the eulogist of bigotry and persecution would have injured his memory more than to have been the poet (the decent one) of love. It is to be remarked that the austerity of the church of Rome anathematizes *all* theatrical productions, and that his repentance therefore did not imply a consciousness of any singular delinquency as a writer of operas. He died in 1688, in his 54th year, leaving a family of five daughters. Quinault was an amiable man in society, mild, polite, and attentive. He spoke and recited well, and was agreeable in conversation; though Boileau, after being reconciled with him, used to complain that he was always talking to him about his own verses, and never about *his*. Besides his numerous pieces for the stage, he wrote occasional poems, some of which were lively and delicate. His works were printed at Paris in 5 vols. 12mo., 1739 and 1778. *Siècle de Louis XIV. Moreri. Nouv. Dict. Hist. — A.*

QUINTILIAN, MARCUS FABIVS QUINTILIANUS, a celebrated teacher of eloquence, was born about A. D. 42, in the reign of the Emperor Claudius. The place of his nativity has been a subject of controversy, some authorities making him a Roman, others a Spaniard of Calagurra (Calahorra). The probability is, that his family was originally Spanish, but that his father or grandfather had settled in Rome. Quintilian was certainly educated in that capital, where he studied rhetoric under Domitius Afer, a celebrated orator, and Servilius Nonianus. He perhaps opened a school in Spain, since the Eusebian chronicle mentions his being brought from that country to Rome by Galba. From the commencement of that Emperor's reign, he taught the art of rhetoric in Rome with great applause, and is said to have been the first who received a stipend from the treasury on that account. He pursued this occupation for twenty years, joining with it the occasional exercise of oratory in the forum; for he mentions having pleaded causes. In

the reign of Domitian the education of two of the Emperor's grand nephews was entrusted to him; and he is said by Ausonius to have been honoured with the consular ornaments, which at that time were frequently given without the dignities of the office. By Juvenal, Quintilian is represented as wealthy, and the possessor of large estates; which (if he means the same person) is not easily reconcileable with a letter addressed to him by Pliny the Younger, who had been his scholar, in which he calls him "*animo beatissimum, modicum facultatibus,*" and desires him to accept a present for his daughter, who was about to be married to a man of condition. He underwent great domestic affliction from the loss of his wife, and of two sons, one of whom he describes as a prodigy of early excellence, and laments in terms not very honourable to his philosophy. He was, however, a man of exemplary morals, and in all his writings appears as the friend of virtue: some adulation of Domitian, in which he might be countenanced by the example of several eminent writers of the time, is the only stain on his literary character. It is not known when he died.

The work of Quintilian which has come down to our times, "*De Institutione Oratoria,*" is one of the most valuable remains of antiquity. It was composed for the use of his lamented son, and is an institute for the education of an orator, whom he takes up from the cradle, and conducts through all the periods of instruction, to the exercise of his proper art. It contains therefore many excellent precepts with respect to education in general, especially the early parts of it, which are applicable in all times and countries, as being founded on the nature of the youthful mind. There is, perhaps, no great depth of thought in his principles of rhetoric, which relate chiefly to the mechanical practice of the art; but his observations are marked with sound sense, and his work affords much useful information of the current literature of that age. The style of Quintilian is said by critics to exhibit tokens of the deterioration of the Latin tongue; but perhaps every deviation from the usage of the Augustan age has been too readily regarded as a depravation. This author also wrote a treatise on the Causes of the Corruption of Eloquence, but it has not been transmitted to modern times; for the anonymous piece under that title usually ascribed to Tacitus is certainly not this work. The name of Quintilian is affixed to certain "*Declamations,*" of which there are 19 of

moderate length, and a great many more much shorter. As in style, method, and manner they totally deviate from the rules laid down in the Institutions, no good judges attribute them to our Quintilian; but they may perhaps have been the work of his father or grandfather. They are in general flat effusions of trivial rhetoric. Of the editions of Quintilian, some of the most valuable are the Variorum, *Lugd. Bat.* 2 vols. 8vo., 1665; Gibson's *Oxon.* 4to., 1693; Rollin's, *Par.* 2 vols. 12mo., 1715; Burmann's, *Lugd. Bat.* 4 vols. 4to., 1720; Capperonier's, *Par.* fol., 1725; Gesner's *Gotting.* 4to., 1738. *Bayle. Moreri. Tiraboschi. Bibliogr. Dict.—A.*

QUINTINIE, JOHN DE LA, famous for his skill in horticulture, was born near Poitiers in 1626. He received a learned education, and was brought up to the profession of the law, in which he practised for some time with reputation as a pleader. A passion for agricultural knowledge led him to study with great attention all the authors antient and modern upon that topic; and on a visit to Italy in the capacity of preceptor to the son of a president of the chamber of accompts, he made great additions to his knowledge from actual observation. On his return he devoted himself almost entirely to experiments on the culture of trees and plants, and made many discoveries which greatly improved the art of gardening. In particular, he was one of the first who laid down just principles of the art of pruning fruit-trees. He also first remarked that a transplanted tree grew only by the new roots that it threw out, and that the old fibres were useless and ought to be cut off. At what time he began to follow gardening as a profession does not appear; but he must have already acquired fame in it when he was invited to England by Charles II., who offered him a considerable pension to engage him in his service. He twice visited this country, and made several connexions in it; and a paper of his on the culture of Melons was inserted in the Philosophical Transactions. The Prince of Condé took much pleasure in conversing with him on subjects of his art; and Lewis XIV. created in his favour the post of director-general of the fruit and kitchen gardens in all the royal palaces. In 1690 he published "*Instructions pour les Jardins Fruitières et Potagers*," 4to., which became a very popular work, was frequently reprinted, and was translated into several modern languages. The last French edition was in 2 vols. 4to., 1756, with the title of "*Parfait Jardinier*."

La Quintinie died at Paris about 1700. *Moreri. Nouv. Dict. Hist. Halleri Bibl. Botan.—A.*

QUIRINI, ANGIOLO-MARIA, a learned Cardinal, born in 1680, was by descent a noble Venetian. He received his early education in the college of Sant'Antonio at Brescia, and entered while young into the order of Benedictines of Monte Cassino. At Florence he pursued a very extensive course of study under several of the most eminent men in science and letters of that age. Becoming a professor in his convent, he delivered an oration "*De Mosaicæ Historiæ Præstantia*," which was printed. His studies were for some time interrupted by an imagination that he had the stone; but the death of his physician Bellini, who fell a victim to a false impression respecting his own case, freed him from his fancied complaint, and in 1710 he set out upon what might truly be called his literary travels. He visited Germany, Holland, Flanders, England, and France, making in the latter country an abode of more than two years, during the greatest part of which time he resided in the Benedictine abbey of St. Germain des Pres. In this tour he became personally acquainted with every distinguished literary character in those countries, and visited every object of learned curiosity; every where exciting a general esteem of his talents, his industry, and his conduct. On his return to Italy he published a Dissertation containing a plan for a history of Italy; an Essay on the history of the monastery of Farfa in the duchy of Spoleto; and an edition of the office for divine service according to the usage of the ancient Greek church. Pope Innocent XIII. soon afterwards created him Archbishop of Corfu, which dignity he filled in such a manner as to inspire the Greek separatists with veneration for his person. His residence in that island was the cause of his composing a learned work entitled "*Primordia Corcyræ ex antiquissimis Monumentis illustrata*," 4to., 1725, reprinted at Brescia with additions in 1738. Benedict XIII. in 1727 raised Quirini to the cardinalate, after having nominated him to the bishopric of Brescia. His promotion to that see was followed by some publications relative to the literature of Brescia; and he further consulted the honour of his diocese by his attention to render its cathedral one of the most magnificent in Italy. His attachment to the see of Rome was displayed by a life of Pope Paul II. printed in 1740, the object of which

was to defend the memory of that pontiff against the attacks of Platina. He was soon after appointed librarian to the Vatican, and prefect of the congregation of the Index, and in these posts he continued to serve the cause of literature. It was through his means that a new edition of the works of St. Ephrem was given, in 6 vols. folio, Greek, Syriac, and Latin. He likewise edited the letters of Cardinal Pole, accompanied by a dissertation to prove that the secession of the reformers from the Roman church was unjustifiable; and another to defend the character of Pope Paul III. But although he was a vigorous champion of the papacy, he wrote with a spirit of candour and moderation, which obtained the applause of the Protestants themselves. His proficiency in polite literature gave an amenity to his style and manner, and he had been too well acquainted with the learned of different communions, not to treat them with respect. He was associated to several literary societies, among which were the academies of Petersburg, Berlin, and Vienna, and the institute of Bologna. The Cardinal enjoyed a large revenue, which he expended with munificence on objects of charity and public splendour. At Rome he beautified the church of St. Mark whence he derived his cardinal's title; and he liberally contributed to the fine Catholic church at Berlin. He purchased a collection of books as the foundation of a public library at Brescia. His own select and valuable library he gave to the Vatican, where a new apartment was constructed to receive it. His charities to the poor at Brescia were numerous and extensive; and he was indefatigable in performing his pastoral duties, visiting the alpine parts of his diocese in the most inclement seasons. This illustrious prelate died greatly regretted at his episcopal residence in 1755, at the age of 75. Besides the works above mentioned, he published some pastoral instructions, an account of his own life, and a narrative of his travels. He had a turn for poetry, and made several translations in Italian and Latin verse, among which were versions of part of Voltaire's *Henriade*, and of his poem on the battle of Fontenoy. In return for the compliment, that great

writer dedicated to him his tragedy of *Semiramis*. *Elogi Italiani*. *Moreri*. *Nouv. Dict. Hist.*—A.

QUISTORP, JOHN, a German Lutheran divine and professor of some note in the 17th century, was born at Rostock, in the year 1584. He pursued his academical studies at his native city, Berlin, and Frankfort on the Oder; and afterwards travelled through Holland, Brabant, and Flanders, in the capacity of governor to the son of a patrician of Lubec. In the year 1614, his learning and abilities having recommended him to the chair of professor of divinity at Rostock, before his entrance on the duties of that post he visited the principal German universities, and, upon his return home, he was created doctor of divinity. Sometime afterwards he obtained the archdeaconry of St. Mary's at Rostock. In 1645, he was appointed pastor of the same church, and superintendant of the churches in the district of that city. He had the enviable honour of rendering every service, which the most tender and faithful friendship could suggest, to the celebrated Hugo Grotius, during his last fatal illness at Rostock; and would, on this account alone, be entitled to respectful notice. Upon the death of Grotius, he wrote a Latin letter to Calovius, containing an account of the sickness and last sentiments of that great man; which is inserted in the "*Bibliothèque Choisie*" of Colomies, and in the "*Vindiciæ Grotianæ*," under the title of "*Grotii manes*." Professor Quistorp died in 1648, about the age of 64. He was the author of "*Annotationes in omnes Libros biblicos*;" "*Commentarius in Epistolas Sancti Pauli*;" "*Manuductio ad Studium theologicum*;" "*Articuli Formulæ Concordiæ illustrati*;" besides numerous "*Sermons*," and "*Dissertations*" on a variety of subjects. He had a son of the same name, who was born at Rostock in 1624, and died in 1669. He became pastor, professor of divinity, and rector of the university in that city; and he signalized himself by his controversial writings against the papists. The titles of some of his pieces may be seen in *Moreri*. *Nouv. Dict. Hist.*—M.

R.

RABANUS MAURUS MAGNENTIUS, a learned and very celebrated German Prelate in the 9th century, was a Frank by nation, of noble descent, and born at Fulda in the year 785. He received the first part of his education at the abbey of Fulda, and was sent from thence to Tours, where he was placed under the instructions of the famous Alcuin. In this situation he distinguished himself by the assiduity with which he applied to his studies, and his unrivalled proficiency in all the learning of the times, both profane and sacred. Not long before the death of Alcuin he returned to Fulda, and embraced the religious profession in its abbey. In the year 810, the Abbot Ratgarius placed him at the head of the school belonging to his house; which the fame of his superior learning soon raised into great reputation, and filled with pupils, many of whom were afterwards promoted to the highest ecclesiastical dignities, and proved the brightest ornaments of that age. In the year 815, Haisulphus, Archbishop of Mentz, ordained him priest; and in 822, he was elected Abbot of Fulda. About the year 830, when the unhappy quarrel took place between the Emperor Lewis *le Débonnaire* and his sons, our Abbot conducted himself in that delicate situation with so much prudence and wisdom, that he gained the esteem and confidence of both parties, and proved the instrument of bringing about a reconciliation between them. Four years afterwards, Ebbo, Archbishop of Rheims, who had been condemned for high treason, was committed to his custody. In 838, at the request of Count Erlafrid, he sent a colony of monks from Fulda, to occupy a monastery lately founded by him at Hirschau; and at the same time, in order that he might be enabled to pursue his studies with less interruption, devolved the care of governing his abbey on Hatto. During the following year the monks expelled him

from his post, complaining that, in consequence of his devoting himself so much to his studies, the necessary affairs of the monastery were neglected, and its estates suffered to be dilapidated. After receiving this treatment he retired, either to St. Peter's Mount, or, as others report, to an humble apartment in the outer court of the abbey, where he spent his time in devotion, the study of sacred literature, and the composition of his various writings, deaf to the repeated entreaties of the rebellious monks that he would resume his authority. In the year 847, a vacancy having taken place in the archiepiscopal see of Mentz, the proofs which Rabanus had given of his learning and wisdom, and the reputation which he had acquired by his religious publications, determined the electors to nominate him to that dignity, and their choice met with the approbation of the Emperor. In the year 848, he summoned a council to assemble at Mentz, in which he procured the condemnation of Godeschalc, for maintaining the doctrine of St. Augustine respecting predestination and grace. Of the part which he took on this occasion, and the consequences which arose, we have already given an account in the life of that monk. Between Rabanus and Godeschalc a mutual hatred prevailed. It must, therefore, for this reason more especially, ever remain a blot on the memory of the former, that he should have given up the monk into the custody of Hincmar, Archbishop of Rheims, who was wholly devoted to his own interests, and by so doing have afforded strong grounds for suspecting, that he himself was the secret instigator of the cruel and inhuman persecution of Godeschalc. Rabanus died in 856, about the age of seventy-one.

The piety, modesty, humility, liberality, and other virtues of Rabanus, are commended in warm terms by his biographers. When speaking of him as a scholar and writer, Dupin says,

" he excelled all his contemporaries in the learning known in those times ; in explaining the principles of the liberal arts and sciences, and the rules of grammar and rhetoric ; in a readiness in collecting from the Fathers of the Church common places upon the Sacred Scriptures ; in allegorizing the historical parts of the Bible ; in an exposition of the mystical reasons of the ceremonies ; in a facility at turning prose into verse ; and in the manner of reducing his common places into precepts and instructions. All the works of Rabanus come within this description." Mosheim passes a high encomium upon him. " Rabanus Maurus," says he, " Archbishop of Mentz, is deservedly placed at the head of the Latin writers of this age ; the force of his genius, the extent of his knowledge, and the multitude of productions that flowed from his pen, entitle him to this distinguished rank, and render improper all comparison between him and his contemporaries. He may be called the great light of Germany and France, since it was from the prodigious fund of knowledge which he possessed, that these nations derived principally their religious instruction. His writings were every where in the hands of the learned, and were held in such veneration, that, during four centuries, the most eminent of the Latin divines appealed to them as authority in religious matters, and adopted almost universally the sentiments which they contained." These writings consist of " Commentaries," in Latin, on many of the books of the Old and New Testament, and the Apocrypha, which entitle him to be placed in the first rank of those who undertook to illustrate the Scriptures by compilations from the Fathers ; " Homilies," in Latin, on the epistles and gospels ; " Scripture Allegories," in Latin, which secure him an eminent place among the allegorical commentators on scripture ; " Excerptio de Arte Grammatica Prisciani ;" " De Universo, Lib. XX. sive Etymologiarum Opus ;" " De Clericorum Institutione et Ceremoniis Ecclesiæ, Lib. III. ;" " De Sacris Ordinibus, Sacramentis Divinis, et Vestimentis Sacerdotalibus, Lib. ;" " De Disciplina Ecclesiastica, Lib. III. ;" " Lib. III. De videndo Deo, de Puritate Cordis, de Modo Pœnitentiæ ;" " De Anima et Virtutibus ;" " Martyrologium ;" " Poemata de diversis ;" " Glossæ Latino-barbaricæ," and " De Inventione Linguarum ab Hebræa usque ad Theodiscam, Lib. ;" both edited by Goldast, in the II^d. Vol. of his " Rerum Alamannicar. Script. Vet ;" together with numerous other pieces, the subjects of which may be seen in Cave and Dupin. The greater

part were collected together, and published at Cologne in 1627, by George Colvenerius, in 6 vols. folio ; and other pieces, not in that collection, may be found in Baluze's " Miscellanea," among Father Sirmond's publications, and in the VIIIth. Vol. of the " Collect. Concil." as referred to in *Cave's Hist. Lit. Vol. II. sub. Sac. Phot. Dupin. Moreri. Mosheim's Hist. Eccl. Sac. IX. Par. II. Cap. II. III.*—M.

RABELAIS, FRANCIS, a famous wit, was born in the latter part of the 15th century, at Chinon in Touraine. He entered among the Cordeliers, and became well skilled in the learned languages and the literature of the age. Such was his attachment to books, that having acquired popularity as a preacher, he expended what he gained by his sermons in providing himself with a small library. His life, however, was not so edifying as his discourses ; and an adventure of his which caused scandal to the monastery was punished by imprisonment in his cloyster. His pleasant and facetious humour had so much ingratiated him with persons of rank, that he at length obtained his liberation, and permission from the Pope to quit his order and remove to that of St. Benedict. Not able, however, to reconcile himself to any restraint, he threw aside the religious habit, and went in 1530 to study medicine at Montpellier. After some time spent in that school, he repaired to Lyons, where he printed a collection of some pieces of Hippocrates and Galen in the Latin translations then current, adding a few corrections. Continuing in that city, he published several other works, among which were some of the books of that History of Pantagruel which gave him so distinguished a place among burlesque writers. Visiting Paris about the end of the year 1535, he waited upon Cardinal John du Bellay, to whom he had been known while they resided in the same convent ; and made himself so acceptable to that prelate, that he was taken into his house as his physician, reader, librarian, and steward. Du Bellay being nominated ambassador to the court of Rome, took Rabelais with him in 1536 to that capital, where his wit so much amused His Holiness and the Cardinals, that he obtained plenary absolution for the crime of apostacy. In 1537 he took the degree of doctor of physic at Montpellier, and according to the statutes gave public lectures, chusing for his subject the Prognostics of Hippocrates, which he commented upon in Greek. He returned to the Cardinal du Bellay at Paris in 1538, and was presented by him with a prebend in the chapter of St Maur. He was afterwards made the curé

or parochial priest of Meudon, which office he held from 1545 to his death. His Pantagruel, which he finished about the time of his becoming pastor of Meudon, whilst it brought upon him the hostility of the monks, whom he had severely satirized, and who procured its condemnation by the Sorbonne and the parliament, caused his company to be much sought after, as the wittiest and most diverting buffoon of his time. The want of decency was easily pardoned at that period, and Rabelais had some estimable qualities, and possessed very extensive and various erudition, with a ready elocution, and an inexhaustible store of ludicrous ideas. He had, moreover, a fine person, agreeable features, and a happy address, so that few men have been better fitted to please in free society. The curé of Meudon became the reigning wit in France, and a number of repartees and humorous stories are current in his name, great part of which have also been ascribed to other popular jesters. He died at Paris in 1553, at the age of 63, according to one account, of 70, according to another.

The "Pantagruel" and "Gargantua" of Rabelais are to be regarded as comic satires, often concealing under a whimsical extravagance attacks upon follies which it would not be safe seriously to expose. It is in vain, however, that commentators have attempted to find out meaning in much that is mere ribaldry and nonsense, and even to discover real history veiled in the allegory of burlesque, where the author meant nothing more than to make his reader laugh or wonder. His satire, where intelligible, is often just and ingenious; but the obscurity of his language and excentricity of his conceptions render the perusal of his works, to a modern at least, rather a task than an amusement. Many editions have been given of Rabelais: the most complete are those printed in Holland in 5 vols. 8vo. 1715, with notes by Duchat; and at Amsterdam in 3 vols. 4to. 1741, with plates by Picart. There have also been castigated editions by Perreau and Marsy. The letters of Rabelais were published in an 8vo. vol. with notes by St. Marthe. The celebrity of this singular person is perpetuated in the medical school of Montpellier, where the bachelors are invested with a scarlet robe, said to have been that of Rabelais. *Moreri. Nouv. Dict. Hist. Eloy. Dict. Hist. Med.*—A.

RABENER, THEOPHILUS WILLIAM, a celebrated German writer, was the son of an advocate at Leipsic, and was born at Wachau, an estate belonging to his father, in 1714. He

received the rudiments of his education under private tutors, and in 1728 was sent to the college of Meissen, where he had for fellow-students Grabener, Gärtner, and Gellert. With these he formed an early and intimate friendship, which continued till the last moment of his life, and particularly that with Gellert, who esteemed him, not only for his talents as an author, but for many other valuable qualities which he possessed. In 1735 he went to the University of Leipsic, where he applied chiefly to jurisprudence, but without neglecting the Muses, to whom he devoted some part of his time; and after remaining there two years, had the misfortune to lose his father. In 1741, Professor Schwabe having begun a journal entitled, "*Belustigungen des Verstandes und Witzes*," Amusements of Reason and Wit, Rabener became one of his co-adjutors, and continued to assist him by his contributions till the year 1744. The satires which compose the first volume of his works, and which are no less distinguished for invention, than delicacy of wit, made their first appearance in this journal; and it contains also a humorous piece written by him in 1743, entitled, "Proofs of the Necessity of employing Rhime in the German Poetry." This periodical work was conducted some time with considerable success, but it became at length degraded by literary disputes carried even to indecency; and the best writers withdrawing from it, established another, under the title of "*Bremische Beyträge*," Contributions of Bremen. The new literary society comprehended, besides others, Gärtner, Schlegel, Schmidt, Ebert, Hagedorn, Zachariä, and Rabener, who were soon after joined by Giseken, Gellert, and Klopstock. The journal of Bremen forms an epoch in the history of the German literature, as it introduced into that country a better taste, and tended greatly to improve the language, which before that time had been much neglected.

In 1741, Rabener had been appointed controller of the taxes in the circle of Leipsic; a place of great fatigue, which required not only laborious exertion, but an exact knowledge of the laws of the country, and the most inflexible integrity; but notwithstanding the close attention which he bestowed on this office, he still found sufficient leisure to continue his literary pursuits, and towards the end of the year 1751, composed his satirical letters, in which he introduces persons of every state and character, all of whom speak in the language suited to their condition. In 1753 he was appointed chief secretary to the directors of the taxes at Dresden; and two years after, he published

the fourth and last volume of his satires, which contains a burlesque explanation of the Proverbs of Sancho Panza, the tale entitled "The First of April," and "The Excuse and Reparation." The public were much disappointed on finding this volume announced as the last; but Rabener had made up his mind, and remained firm in his resolution of wielding the scourge of satire no longer.

Rabener, however, amidst his numerous avocations, still continued to write occasionally satirical pieces, among which were imitations of Lucian, and the plan of a work entitled, "*Verzückungen oder Gesichter*," Extasies or Visions. He undertook also to write for the stage; and composed four acts of a comedy called "The Freethinker," which, with a great many other papers and letters, were burnt together with his house during the siege of Dresden in 1760. He could not but feel this loss severely; on the return of peace, however, he recovered his former spirits, so as to resume his labours, and was honoured by his prince with new marks of favour, being appointed a counsellor of taxes without his knowledge. About this period he abandoned his literary labours, and all that his friends could obtain was a collection of his letters, which were afterwards published by Weiss. They were never intended for the public eye; but they are so natural, and written with so much truth and sincerity, that they exhibit a much more correct picture of the author than the pen of the biographer could delineate. Rabener's health began now gradually to decline. After a fit of the gout he lost all taste for labour; and in 1767 he experienced a paralytic stroke. In 1768, Rabener went to Carlsbad for the benefit of his health; but the use of the baths there did not produce the hoped for effect. On the contrary, he was seized with periodical fits of insensibility, followed by great weakness in the head; and in the month of March the next year he had a second paralytic stroke much more violent than the former. After this period his health was never completely restored. He lost all his strength; his vigour of mind even decreased, and he continued in a most enfeebled state till the time of his death, which took place on the 22d. of March 1771. His character is thus delineated by his friend Weiss. "He was among the small number of those privileged men whom nature has endowed with every quality necessary to their state. He thought and spoke in a manner peculiar to himself; his pleasantries flowed as from an abundant source;

he never sought for them, and they appeared so natural, pleasant, and lively that it was impossible not to be struck by them. His soul was always so pure and tranquil, that his mind was never obscured for a single moment by uneasiness or chagrin. The misfortunes of life always left it at sufficient liberty to be able to view every thing on the most favourable side. Never was a German so agreeable a companion. He often enjoyed the pleasure of seeing gaiety brought back among a company by his appearance. He acquired the friendship and esteem of all those who knew him. In his presence mirth never degenerated into licentiousness. But he displayed his wit only before his friends; he never lavished it on the rich and the great; on the contrary he concealed it when invited merely for the purpose of being heard. He always spoke the truth without regard to persons or rank. He did not readily grant his confidence, but his first friends were also his last. He had a heart always ready to serve his friends, and he assisted them with his purse and credit as well as with his information and advice. He acquired the esteem and confidence of his superiors, not by pliability of temper, but by his knowledge and assiduity in his office. His satire is pleasant, lively, and void of bitterness; and he could love and esteem persons in whose character he found ridiculous traits, provided he discovered them, at the same time, to possess merit." "Rabener," says Ramler, in the preface to his German translation of the Abbé Batteaux on the Belles Lettres, "that favourite author of our country, wrote poetically in prose, like Lucian and Swift. His satirical, sportive genius possesses salt without gall. What masculine beauty in his writings! what instructions in his criticisms! what riches in his invention! what a gallery of different pictures in his Testament of Swift, his tale, the First of April, his German Dictionary, his Chronicle, his List of Deaths, his Proverbs of Sancho Panza, and particularly in his Letters." Rabener's works are known in every country of Europe, as they have been translated, either in whole or in part, into French, English, Dutch, Danish and Swedish. *Vies des principaux Savans de l'Allemagne par M. le Prof. Meister.*—J.

RABUEL, CLAUDE, a French Jesuit and able mathematician in the 17th and early part of the 18th century, was born at Pont-de-Vele in the country of Bresse, in the year 1668. About the age of eighteen he entered into the society of Jesus, and principally distinguished himself by his proficiency in mathematical

learning. Being selected by his superiors to teach that department of science, he filled the chair of professor of mathematics in Trinity-college at Lyons, during twenty years, with great reputation and success. He died in 1728, in the 60th year of his age. He was the author of an esteemed "Commentary on the Geometry of Descartes," which was published after his death, in 1730, 4to., under the care of Father L'Espinasse, who had been his pupil, and was a member of the same society. This was the first illustration of the whole of that work which had ever been given to the public, the preceding labours of Messrs. De Beaune, De Fermat, and De Witt, having extended only to particular parts of it. Father Rabuel left behind him other works on algebra, conic sections, and the geometrical *Loci* of the differential calculus and of the integral calculus; and he was one of the few instances of persons who, while their predominant bias has attached them to the study of abstract science, have possessed a taste for polite literature, and pretensions to the character of good Latin poets. *Moreri.*—M.

RABUTIN, FRANCIS DE, of an ancient and noble family in Burgundy, served as a gentleman in the company of the Duke de Nevers, under Henry II. and Charles IX. with reputation for valour and fidelity. He was living in 1581. This person was the author of "Commentaires des Dernieres Guerres du Roi Henri II. et de l'Empereur Charles-Quint," printed in 1555, 4to., and of a "Continuation," printed in 1558: both together were published in 11 books in 1574. They contain a history of the wars in the Low-Countries from 1550 to 1558, and are written in a simple style, with a great appearance of veracity. *Moreri. Nouv. Dict. Hist.*—A.

RABUTIN, ROGER DE, COUNT OF BUSSI, a distinguished character in the reign of Lewis XIV., son of Leonor Baron of Bussi, was born at Epiry in the Nivernois in 1618. He entered very young into the army in his father's regiment, of which he afterwards became colonel. After serving at a number of battles and sieges, he rose to the rank of mestre-de-camp of the light-horse, and lieutenant-general of the Nivernois. A disappointment in his expectations of further honours and rewards, together with a natural turn to satire, engaged him in lampoons upon persons about the court, which drew upon him the King's displeasure; and in 1665, in which year he became a member of the French Academy, a manuscript history of the amours of

two court-ladies, of which he was the writer, being handed about under the title of "Histoire Amoureuse des Gaules," a complaint was laid before His Majesty, in consequence of which he was sent to the Bastille. A noted song, in which the King himself underwent some ridicule, was supposed to be the more real cause of his disgrace. A disorder occasioned by his confinement procured his liberation, but he was first obliged to resign his post, and to write a letter of apology to the subjects of his satire. He was likewise exiled to his country seat—a terrible banishment in the eyes of a French courtier—where he remained 17 years, during all which period he did not cease to importune the King for his return, by letters conceived in terms of abject humility and base adulation. He could not, however, suppress his malignity towards the more fortunate flatterers of Lewis; and on the appearance of Boileau's celebrated epistle to the King on the passage of the Rhine, he wrote some severe remarks for the purpose of turning it into ridicule. The poet, apprized of the attack, prepared for vengeance; and Bussi, in alarm, meanly negotiated a peace with this formidable satirist. At length, in 1682, he obtained permission to return to court, and throwing himself at the King's feet with tears of gratitude, was graciously received. The King, however, was only acting the courtier, for he afterwards took so little notice of him, that Bussi again retired to his estates. He made repeated efforts to regain the royal favour, but with little success; and he died at Autun in 1693, at the age of 75.

Bussi Rabutin was a man of some wit, and wrote his own language with purity; he was, however, vain, self-sufficient, caustic, assuming, and unpleasant in society, and it has been seen that he could be as mean in his submissions as insolent in his outrages. He thought himself capable of every thing, and yet he was no more than second-rate in all that he undertook. Of his writings, besides that already mentioned, were "Discours a ses Enfants, sur le bon Usage des Adversités, &c.," 1694, in which he acts the philosopher on a trite topic; "Memoires," 2 vols. 4to., *Par.* 1693; 3 vols. 4to., *Amst.*, these are written in a light easy style, and contain some interesting particulars, with many more, important only to himself: "Lettres," 7 vols. 12mo. once much read and admired, but too studied and artificial to be approved by good taste; "Histoire Abregée de Louis le Grand," 1699, a piece of contemptible flattery; "Poesies," in general feeble

and prosaic. He was a writer whose adventures raised him into temporary celebrity, which he had not genius enough to support.

The ABBÉ DE BUSSI, son of the preceding, became Bishop of Luçon in 1723, was a member of the French academy, and was learned and ingenious. Finding himself no longer able to be *aimable* in society, he retired from the world, and died in 1736. His zeal for the bull Unigenitus exposed him to the censures of the Jansenists.

DIANA-CHARLOTTE, his sister, who was a nun in Paris, wrote as elegantly as her father, and published an Abridgment of the Life of Mad. de Chantal, of the family of Rabutin, and of the Life of St. Francis de Sales. *Moreri. Nouv. Dict. Hist. — A.*

RACAN, HONORAT DE BUEIL, Marquis of, a French poet, was born in 1589 of a noble family in Touraine. When young he had the place of page in the King's bed-chamber, under the Duke of Bellegarde, whose wife was his cousin. From Malherbe, who was at that time domesticated with the Duke, he acquired a fondness for poetry, and obtained instructions in the art of versifying. He bore arms for some time, and afterwards devoted himself to a life of leisure, and married. He was one of the first members of the French Academy. Though so unlearned that he could never repeat his *Confiteor*, he obtained some reputation as a writer. Boileau in his letters thus speaks of him: "Racan had more genius than Malherbe, but he is more negligent, and is too much his copyist. He particularly excels, in my opinion, in saying little things, in which he best resembles the ancients, whom I especially admire on this account. The drier things are, and the more difficult to express in verse, the more they strike when they are told nobly, and with that elegance which properly constitutes poetry." This passage informs us equally of Boileau's taste in poetry, and of Racan's proficiency. In his *Art Poétique* also he characterises the two writers:

Malherbe d'un heros peut vanter les exploits;
Racan chanter Philis, les bergers et les bois.

In fact, his "Bergeries" seem to have been the most popular of his works. He composed, however in various strains, and, in particular, wrote translations of several of the Psalms, and many sacred odes taken from the Psalms and other scriptural poems. In prose he published "Memoirs of the Life of Malherbe;"

"A Discourse pronounced before the Academy;" and some Letters. Racan died in 1670, at the age of 81. Of his works a new edition was given at Paris, in 1724, 2 vols. 12mo. *Moreri. Nouv. Dict. Hist. — A.*

RACINE, JOHN, a very eminent French poet, was born at La Ferté-Milon in 1639. His father, who had a place in the salt-office, died in 1633, and young Racine, who had also lost his mother, was brought up by a grandfather. The retreat of his grandmother, after her husband's death, to the convent of Port-Royal near Paris, caused him to receive his education in that seminary. He learned Greek under the sacristan, who was, however, so much of a rigorist, that he burnt three successive copies of the Greek romance of Theagenes and Chariclea, which he found in his pupil's hands. After quitting Port-Royal, he went through a course of philosophy at the college of Harcourt, and then made his appearance before the public in an Ode on the King's Marriage. Although his taste was by no means formed at this time, his panegyrical effort was rewarded, through the patronage of Colbert, with a present and a small pension. This success determined him to follow poetry as a profession; and rejecting the offer of an uncle, who was a prior in Languedoc, to resign his benefice to him, provided he would enter into holy orders, he fixed his residence in Paris. In 1664 he brought upon the stage his first tragedy, entitled, "La Thebaïde ou les Freres ennemis." It was written in the manner of Corneille, which he afterwards quitted for one of his own; a judicious change, since the characteristics of these two masters of the French drama were extremely different. Proceeding in his dramatic career, he gave to the public his "Alexandre" in 1666, and his "Andromaque" in 1668. About this time he was presented to the priory of Epinay, for he wore the ecclesiastical habit, though not in orders; this benefice, however, being contested with him at law, he resigned it and the law-suit together. The celebrated Jansenist Nicole, having made a severe attack upon dramatic writers, as poisoners of the public mind, Racine took up their cause in a Letter, written with much wit and elegance, by which he proved himself not less a master in prose than in verse. His "Andromaque," which established his character as a tragedian, was soon followed by his comedy of "Les Plaideurs;" and although its first reception was unfavour-

able, it obtained the liberal praise of Moliere, and pleased at court. It was his only attempt in that walk. In 1670 appeared his "*Britannicus*;" and from that time to 1677 he augmented the list of his tragedies by his "*Berenice*," "*Bajazet*," "*Mithridate*," "*Iphigene*," and "*Phedre*." With the usual fate of French authors, he had excited a strong party against him; and when his "*Phedre*" was brought on the stage, the poetaster Pradon was stimulated to become his competitor in a piece on the same subject. But though this unworthy rival was supported by some persons of merit and influence, his performance soon sunk into contempt, whilst that of Racine has ever since been regarded as one of the principal ornaments of the French theatre. Chagrined at the vexations he underwent from the artifices of his enemies, and that oversensibility to criticism, which led him to confess to his son, that the worst critique had caused him more uneasiness than the greatest plaudits had given him pleasure, inspired him with the resolution of renouncing poetry and turning Carthusian. His director, however, gave him the better advice of marrying; accordingly, in 1677, he made an alliance with the daughter of a person in the treasury at Amiens, whose charms and virtues were a source of pure pleasure to him in domestic life. At the same time he reconciled himself with his old friends of the Port-Royal by ceasing to write for the stage; and thenceforth he might be regarded as of the Jansenist party.

Racine was a courtier, and took pains to ingratiate himself with the powerful, and especially with the universal master. He had the place of gentleman in ordinary to the King, in whose apartment he slept during the monarch's indispositions, occasionally entertaining him with reading and reciting, which he performed in a superior manner. He was nominated joint historiographer-royal with his intimate friend Boileau, and spent some time in executing the duty of his office; but it is well known that no fruits of the historical labours of these eminent wits ever appeared, and probably their reputation has lost nothing by the circumstance. Though Racine had renounced the profane drama, he was prevailed upon by Madame Maintenon to write a dramatic piece on a scriptural subject, for the ladies of her foundation of Saint-Cyr, and his "*Esther*" was performed by them, in 1689, with great applause, in presence of the whole court. He followed it with "*Athalie*," acted by the same ladies in 1691. This piece, both in the representation and read-

ing, was received with remarkable coolness; and though Boileau assured him that he had never written better, the poet himself seems to have been put out of humour with his work, and to have left the world without suspecting that posterity would regard it as his masterpiece. He continued to frequent the court, solicitous to keep his place in the royal favour, which he at length lost by an exertion that did him honour. Madame Maintenon, deeply affected with the miseries of the people in the latter years of Lewis's reign, engaged Racine to draw up a memoir on the subject. In performing this task, he touched with so free a pen the faults of the administration, that the King, seeing the manuscript in the hands of the lady, who did not scruple to give up the author, was so highly offended with his presumption as to forbid him his presence. Racine had not philosophy enough to bear this disgrace. He sunk into a state of melancholy; a fever supervened, and he died in 1699, at the age of 59, leaving a family of two sons and three daughters.

This eminent person was of an agreeable figure, with an open countenance, and a lively pleasing expression. He was polite in his manners, with the affected softness of a courtier, which was, however, a mask to his actual disposition, for in reality he had much gall and spleen in his character. His friend Boileau always affirmed that Racine was more satirical than himself, and he sometimes mollified his causticity. Religion, however, corrected these defects, and in all the relations of domestic life he was exemplary. As a dramatic poet, which is his principal title to immortality, he is judged to balance on the French theatre the fame of Corneille, and in several points to surpass that writer. His characteristics are tenderness, elegance, correctness, good taste, refined sentiment, and the art of versifying in a supreme degree, so that his countrymen find a charm in his lines which distinguishes them from all other French poetry. The criticism of Boileau contributed much to his excellence in this particular, and he is said to have taught him, as a great secret, to write the second line of a couplet first. With respect to proper dramatic merit, Racine must be judged by those who are formed to the French school, and are not readily wearied with long speeches, rather descriptive of feeling than expressing it, and all the refinements of the tender passion, often applied to characters to which it is historically unsuitable. His "*Athalie*," however, in which love is not admitted, together

with many parts in his other best pieces, prove that his mind was well furnished with elevated and dignified sentiment, which he probably derived from an assiduous study of the ancients. Besides his dramatic works, Racine was the author of "Cantiques," for the use of Saint Cyr, replete with the unction of tender devotion; "L'Histoire de Port-Royal," a well written piece of narrative; "Idylle sur la Paix," marked with true poetical imagery; some "Epigrams," in which kind of composition he would have excelled, had he chosen to indulge in it; "Letters," and some "Opuscules" published in his son's memoirs of his life. He was a member of the French academy from 1673, and in quality of its director pronounced the eulogy of Corneille. The most complete edition of his works is that of Boisgermain in 7 vols. 8vo., 1768. *Moreri. D'Alembert Hist. Acad. Nouv. Dict. Hist.* — A.

RACINE, LOUIS, son of the preceding, and also a distinguished poet, was born at Paris in 1692. After the death of his father he consulted Boileau respecting the choice of a profession, who advised him against that of poetry; but a natural inclination irresistibly attracted him to it. An equal disposition to piety, however, caused him to adopt the ecclesiastic habit, and he was in a state of retirement with the fathers of the oratory at Notre Dame des Vertus when, in 1720, he made public his poem "On Grace." The Chancellor D'Augesseau during his exile at Fresnes brought Racine again into the world, and Cardinal Fleury afterwards gave him a place in the finances. He married, and lived very happily in his family, till the loss of an only son threw him into a deep melancholy. His religious sentiments, which were those of the Jansenists, were not likely to disperse the gloom, though they took full possession of his soul. Their fervour may be estimated by the lines from Tibullus which he inscribed on his crucifix:

Te spectem suprema mihi cum venerit hora,
Te teneam moriens deficiente manu.

He bore an excellent character in every relation of life, and was truly candid and polite, notwithstanding a cold and forbidding aspect. He died in 1763 at the age of 71. The writings of Louis Racine are, his "Poems on Religion and on Grace," in which there are many fine lines and striking passages, but upon the whole, they are monotonous and barren of invention. The thoughts are chiefly those of Pascal and Bossuet; "Odes," of which the

diction is splendid and the sentiments elevated, but which are deficient in poetic fire; "Epistles;" a "Translation of Milton's Paradise Lost;" in prose he wrote "Reflexions sur la Poesie;" "Memoires sur la Vie de Jean Racine;" "Remarques sur les Tragedies de J. Racine;" several dissertations in the memoirs of the Academy of Inscriptions, of which he was a member. His "Oeuvres Diverses" were published in 6 vols. 12mo. *Nouv. Dict. Hist. Siecle de Louis XIV.* — A.

RACINE, BONAVENTURE, a learned French priest, and esteemed ecclesiastical historian in the 18th century, was born at Chauny in the diocese of Noyon, in the year 1708. He was nurtured in virtuous and pious principles under the instructions of an excellent mother, and, at an early age, received the clerical tonsure. From the preparatory schools of his native country he was sent to Mazarin College at Paris, where he perfected himself in the Latin, and acquired an intimate knowledge of the Greek and Hebrew languages. He also diligently studied the different branches of philosophy, divinity, the sacred Scriptures, the fathers, and ecclesiastical history. Of the progress which he made some idea may be formed from the circumstance, that, when he was only about the age of twenty-one, his qualifications recommended him to M. de la Croix-Castries, Archbishop of Alby, as a fit person to be entrusted with the re-establishment of the College of Rabustens, a town in his diocese: an object which the inhabitants had much at heart. To this design he devoted his talents with unwearied zeal and assiduity, and was abundantly compensated by the success which attended his labours. In a short time the institution was crowded with students from the town and neighbourhood, the cities of Alby and Toulouse, and other places, who imbibed from his lectures a taste for science and literature, and the love of virtue. He had been thus usefully engaged little more than two years, when his success awakened the jealousy of the Jesuits, who availed themselves of his undisguised attachment to the opinions of the Jansenists, to excite the prejudices of the higher powers against him, and he was banished from Rabustens. He now retired to Montpellier, where M. Colbert engaged him to undertake the direction of the college at Lunel. From this place also he was soon driven by the storm of persecution, and found it necessary to withdraw secretly to Paris, where he was invited to undertake the education of some young persons at the college of Harcourt, in connection with some other ecclesi-

astics, respectable for their science and for their piety. But even into this retreat the jealousy of his enemies pursued him, and an order obtained from Cardinal Fleury in 1734 again deprived him of his office of tutor. About this time he took part in a controversy which greatly interested the theological world, on the subjects of *confidence* and *fear*. In Moreri the titles of the pieces produced by him on this occasion may be seen, and the reader is informed, that the spirit of peace and moderation in which the author wrote, conciliated the applause of both the contending parties. About the year 1735, M. de Caylus, Bishop of Auxerre, nominated him to a canonry in his cathedral, and ordained him priest; but his new dignity produced no alteration in his manner of living, nor in the distribution of his time, which was wholly spent in devotion and study. To the subject of ecclesiastical history, in particular, much of his attention was directed, till his collections became very considerable. These his friends persuaded him to revise, curtail, and prepare for publication; and in 1748, he sent into the world the first volumes of an excellent "Abridgment of Universal History, containing the principal Events in every Century, with Reflections," in 12mo. These were followed so rapidly by others, that the 13th and last, which finishes with the 17th century, appeared in 1754. This work, which is written in a neat, perspicuous, and simple style, met with astonishing success, especially among the Jansenists, towards whose cause and principles the author is accused by their opponents with displaying an undue partiality. It was his intention to have brought it down at least to the year 1750; but the labour which it had already cost him was more than his strength could bear, and he sunk under his exertions in 1755, when he was only in the 47th year of his age. He is commended for the purity of his manners, the excellence of his character, and an ardent zeal in what he considered to be the cause of truth, approaching to enthusiasm. Since the author's death, two volumes have been added to this "Abridgment," in the 12mo. edition, which are the production of a very inferior hand, and unworthy of the work. *Moreri. Nouv. Dict. Hist.*—M.

RADBERT, PASCHASIUS. See PASCHASIUS
RADBERT

RADCLIFFE, JOHN, M. D., a physician of great temporary celebrity, and known to posterity by his posthumous munificence to the University of Oxford, was the son of a person of moderate fortune near Wakefield, in which

town he was born in 1650. At the age of 15 he was entered of University College in Oxford, from which he removed to Lincoln College; and having proceeded M. A. he commenced the study of physic, which he pursued in no other school, and with a slender provision of books or other means of instruction. He took his bachelor's degree in 1675, and immediately began practice in Oxford, where his social and convivial talents, his confidence, and his bold censures of all other practitioners, soon introduced him to notice. A few lucky cures spread his reputation among the principal families in the neighbourhood; and at length, in 1684, being then a doctor of physic of two years standing, and known to many persons of rank, he removed to the metropolis, and at once pushed for the first line of business in the west end of the town. It would be of little utility to trace the steps to opulence and fame of a man destitute of all the ornaments of a liberal profession, and who avowed that his great secret was "to use all mankind ill," by which he meant, to regard his interest and his humour as superior to all considerations of duty or propriety. If it were not a common circumstance to see men rise to high reputation in the medical profession with very little solid merit, it would be interesting to enquire what were Radcliffe's peculiar excellencies in his art. But of this we have little other information than some popular stories of his sagacity in prognosticating. We are told, indeed, that he boldly adopted the cool treatment of the small-pox proposed by Sydenham; and it seems to have been in that disorder that he acquired much of his renown, the regularity of its stages rendering it a happy subject for prognostication. There is reason also to suppose that he aimed at a vigorous and decisive method of practice, which distinguished him from the inert practitioners of the day; and it is no small praise to have obtained Dr. Mead's testimony that "he was deservedly at the head of his profession, on account of his great medical penetration and experience." It is further certain, that he very freely employed the artifice of throwing blame upon all that had been previously done in cases in which he was consulted; and that he took that positive bullying tone, which not unfrequently shelters ignorance under the appearance of superior skill.

Dr. Radcliffe in 1686 was appointed by the Princess Anne her principal physician; but he did not chuse to attend upon her in the revolution year, when she withdrew to Nottingham,

though urged to it by Bishop Compton. A like political caution, with his high tory principles, made him decline the honour of being one of King William's physicians, though he was occasionally consulted in his indispositions. When Queen Mary was seized with the small-pox, Radcliffe was sent for by the council; but learning from the symptoms that the case was likely to prove fatal, he refused to come, and gave out that her physicians had already rendered her condition hopeless. Soon after, having returned an insolent message whilst at his bottle, to which he was greatly addicted, to a summons from the Princess Anne, he was discharged from her service. The high opinion entertained of his skill, however, supported him under these instances of brutality and misconduct, and the King himself continued to give him his medical confidence. During his last illness, he sent for Radcliffe, and asked him what he thought of his swoln ancles; to which the physician replied, "I would not have Your Majesty's two legs for your three kingdoms." Queen Anne, on her accession, refused to reinstate him in his office; he was however consulted for Prince George of Denmark, whose death he attributed, as usual, to the ignorance of his physicians. During that reign, his zeal for supporting the tory party induced him to procure a seat in parliament as representative for Buckingham; but it does not appear that he distinguished himself in any manner as a senator. When Queen Anne lay at the point of death, the favourite, Lady Masham, sent for Radcliffe, who, being much indisposed himself, and knowing the case desperate, declined coming. For this neglect he was much blamed by some of his own party, who were willing to believe that he might have prolonged a life so precious to them all; and intimations were given him, that the populace in London were disposed to tear him in pieces should he come to town from his country house. It is probable that the agitation of his mind concurred with a broken constitution in bringing him to an end two months afterwards, November 1714, at the age of 64. His remains were conveyed to Oxford, and interred with great solemnity in St. Mary's church.

This physician contributed nothing by writing to the improvement of his profession. A number of his prescriptions were indeed published by Strother after his death; but had they even been of a more efficacious kind than they are, such a collection could have been of little value. The only benefit he conferred upon

medicine was by one of those bequests which we proceed to mention.

Having lived in celibacy and accumulated great wealth, of which during life he seems to have imparted little for charitable purposes, except some benefactions to the nonjuring clergy of England and Scotland, he bequeathed his whole fortune, after making a life-provision for some of his relations, to public uses. The mass of property centered in the University of Oxford; and the grand object to which by his will it was devoted, was the erection of a library. That in this bequest he could have little else in view than raising a grand monument for himself, may be concluded, as well from his avowed contempt for learning, as from the very scanty provision he made for furnishing his library with books; for while the edifice was to cost 40,000*l.* the annual fund for the purchase of books was only 100*l.* Garth wittily said on the occasion, that Radcliffe's founding a library was as if an eunuch was to found a seraglio. The Radcliffe-library, however, is one of the most superb ornaments of the University; and the sum was so far well bestowed as it contributed to render Oxford one of the most striking spectacles in Europe. The completion of the front of University College was another happy decoration for which he left a legacy. From the residue of his estates a more useful establishment has since been formed, that of a public hospital, named the Radcliffe Infirmary. For the improvement of medical knowledge, he directed that a sum of 600*l.* per annum should be successively appropriated to two members of the University on the physic line, for a term of ten years, half of which they should spend in foreign travel; a liberal idea, which has been productive of some useful effects. As far as fame can be acquired by academical eulogies, Dr. Radcliffe has obtained his end, since his bequests have given him a title to be annually commemorated among the great benefactors to a distinguished literary seminary; but impartial biography cannot record him among those who by science and dignified conduct have reflected honour on a liberal profession. *Biogr. Britan.*—A.

RADERUS, MATTHEW, a learned German Jesuit and various writer in the 16th and the former part of the 17th century, was born at Innichen in the Tyrol, in the year 1561. He commenced his noviciate about the age of twenty, and distinguished himself by his piety, his virtues, and the stores of erudition which he acquired during a life of incessant and most

laborious study. After filling the rhetorical chair for a long time, with great reputation, and affording evidence of uncommon industry, in the capacities of editor and author, he died in 1634, in the 74th year of his age. He published "S. Joannis Scholastici, seu Climaci, Opera, Gr. et Lat.," 1633, folio; "Petri Siculi Historia de Manichæis, Gr. et Lat.," 1604, 4to., illustrated with notes; "Joannis Climaci Lib. ad Religiosum Pastorem, Gr. et Lat.," 1606, 8vo.; "Acta Concilii octavi Oecumenici Constantinopolitani IV. Gr. et Lat.," 1604, 4to., with notes; "Viridarium Sanctorum ex Menæis Græcorum collectum, Annotationibus, et similibus Historiis illustratum," 1604, &c. in 3 vols. 8vo.; "Bavaria Sancta," 1615, &c. in 3 vols. folio; "Bavaria Pia," 1628, folio; "Aula Sancta Theodosii Junioris Imperatoris, S. Pulcheriæ Sororis, et Eudoxiæ Uxoris Aug. Res gestas complexa," 1604, 8vo., compiled from published and unpublished Greek and Latin writers; "De Vita Petri Canisii, Soc. Jes. Lib. III.," &c. 1614, 8vo.; "Chronicon Alexandrinum, idemque Astronomic. et Ecclesiast. Gr. et Lat.," 1615, 4to.; "Auctuarium ad Lib. V. Nicolai Trigautii de Christianis apud Japonios Triumphis, in quo exponit Statum Ecclesiæ Japonicæ ab An. 1617 usque ad 1620," 1623, 4to.; "Commentarii in Martialem," 1627, folio; "Ad Q. Curtii Rufi de Alexandro Magno Historiam, Prolusiones, Librorum Synopses, Capitum Argumenta, Commentarii," 1628, folio; "Ad Senecæ Medeam Commentarii," 1631, 12mo.; "Commentarii ad Senecæ Troadem, et Thyesten," &c. *Sotvelli Bibl. Script. Soc. Jes. Moreri. Nouv. Dict. Hist.* — M.

RAGOTSKI, FRANCIS, second of the name, Prince of Transylvania, distinguished by his courage and patriotism, was born in 1676 at the castle of Borshi in Hungary. When a year old, he lost his father Prince Francis, and was left in the tutelage of his mother, Helena Serini, who afterwards married Count Tekeli. The suspicions of the house of Austria caused him to be carefully watched during his education, and his correspondence was broken off with his mother, who had retired to Constantinople. He was suffered, however, to travel to most of the courts of Europe, and to contract a marriage with the Princess of Hesse Rhinfelds. Inheriting his family's zeal for the independence of his country, oppressed by the Imperialists, he secretly entered into a negotiation with the French King, Lewis XIV.; but being betrayed by one of his confidants,

he was arrested, and a charge of treason was preferred against him. He was declared guilty, and committed to the custody of an officer named Leyman. The allurements of the Princess his wife had so much power over this man, that he was induced to connive at the escape of his prisoner, and Ragotski in a dragoon's habit reached the frontiers of Poland in safety. Having received assurances of succour from France, he entered Hungary, where he published an eloquent manifesto, calling upon the nation to free itself from the Austrian yoke. He was joined by a number of half-armed peasants, and the warmest enthusiasm was manifested in his cause. Mothers presented their children to him on their knees, and commanded their sons, scarcely arrived at the age of puberty, to join him and shed their blood for their country. In the meantime a price was set upon his head by the court of Vienna, and all his estates were confiscated. The approach of the German troops, whom he did not chuse to encounter with an undisciplined rabble, obliged him to retreat, and with considerable difficulty he regained the frontier of Poland. He was there joined by fresh recruits, and some regulars, with which he ventured to cross the Teiss. He stormed some fortresses, and took a severe revenge upon the Imperialists, who had given no quarter to the Hungarian insurgents. At this time the crown of Poland was vacant through the deposition of Augustus by Charles XII. of Sweden, and the cardinal-primate and grand-general were desirous of placing it upon the head of Ragotski. But his sole ambition was to liberate his country, and he refused to desert its cause for any other prospects. He pursued his successes, and by the reduction of Tokay obtained the submission of almost the whole of Lower Hungary. He took Agria, and raised his reputation in arms so high, that the diet of Alba Julia in 1704 proclaimed him Prince of Transylvania, with which dignity he was afterwards solemnly invested. The title of protector of Hungary was likewise conferred upon him, and a public embassy from Lewis XIV. added lustre to his character. In process of time, however, he began to feel the difficulty of supporting a popular insurrection against the arms and policy of a powerful sovereign. Lewis was not in a condition to afford him effectual aid; in the person of Count Bercheni, his friend and associate, he found or suspected a rival to his influence; and a considerable check which his troops received, destroyed their confidence and produced desertion among the

peasantry. Another refusal of the crown of Poland, offered him by the Czar Peter, manifested the sincerity of his attachment to his country, and he employed all the resources of valour and conduct to support the declining cause. At length, in 1711, a treaty was concluded between the Hungarian states and the Emperor, into which he refused to enter, although the first article secured his life and property, with the title of Prince of Transylvania. Deeply mortified with the failure of his patriotic exertions, he withdrew to Turkey, renouncing his great estates, and preferring an honourable indigence to a splendid servitude. He afterwards passed some time in France; and then returning to Turkey, fixed his final residence at the castle of Rodosto, on the shore of the sea of Marmora. There, a Christian among Mahometans, and a philosopher among barbarians, he tranquilly closed his agitated life in 1735, at the age of 61. He left "*Memoirs of his Life*," published in the "*Revolutions de Hongrie*," printed at the Hague in 1739; and there appeared in 1751 a work entitled "*Testament politique et moral du Prince Ragotski*," but its authenticity is doubted. *Moreri. Sacy, Hist. de Hongrie.* — A.

RAGUENET, FRANCIS, a French writer, was a native of Rouen. He entered into the ecclesiastical order, but devoted himself to the study of history and polite literature. One of his first works was a "*History of Oliver Cromwell*," 4to., 1671, which gained him some reputation, though drily written. In 1687 he was a competitor with Fontenelle for the prize of eloquence in the French academy, and though not successful, his discourse was printed. Two years afterwards, he obtained the prize, his subject being the merit and dignity of martyrdom. Having paid a visit to Italy, he published on his return in 1700 "*Monumens de Rome*," being a description of the finest works in painting, sculpture, and architecture in that metropolis, with observations. This work obtained for him the honour of the Roman citizenship. His Italian tour likewise gave him a taste for the music of that country; and in 1702 he published a piece entitled "*Parallèle des Italiens et des François en ce qui regarde la Musique et les Opera*." The book was licensed by Fontenelle, who, in his testimonial, said that "he thought it would be very agreeable to the public, provided they were capable of judging with candour." To give Italian music the preference to French was, however, touching a very delicate nerve of the national feelings, and a violent reply to the

work soon appeared from Freneuse, the continuator of Bonnet's "*Histoire de la Musique*." A controversy ensued, which was continued till the subject grew stale. The Abbé Raguenet died at an advanced age in 1722. Besides the works abovementioned, he was the author of more than one "*History of the Old Testament*," and of a "*History of the Viscount de Turenne*," composed from memoirs furnished by the family of that great commander, and printed at the Hague in 2 vols. 12mo., 1738. To him also has been attributed the fictitious "*Voyage de Jacques Sadeur dans la Terre Australe*," but he was at most only the translator of it. *Moreri. Nouv. Dict. Hist. Burney's and Hawkins's Hist. of Music.* — A.

RALEGH, SIR WALTER, a distinguished character in the reigns of Elizabeth and James I., was the second son of a gentleman of ancient family in Devonshire. He was born 1552, in the parish of Budley in that county, and after a school education, was sent to Oriel College in Oxford. His proficiency in academical studies was such as to inspire a high opinion of his capacity; but the active disposition and martial ardour by which he was characterised soon put a period to his learned career. A troop of a hundred gentlemen volunteers being raised for the assistance of the Protestants in France under Henry Champenon, to whom Raleigh was maternally related, the young man, then at the age of 17, obtained his father's permission to join it, and in that school of war he remained about six years. After his return, he was a resident in the Middle Temple, whence a commendatory poem of his prefixed to a work of George Gascoigne's is dated in 1576. That he was not a student of the law at this time, he has himself declared, and his peaceful pursuits, whatever they might be, were again interrupted in 1578, by his accompanying the forces sent under General Norris to the succour of the Dutch against the Spaniards. This was a short service to him; for we find him in the next year engaged with his half-brother, Sir Humphrey Gilbert, in a voyage to Newfoundland, which, though unfortunate, gave him an introduction to the element on which he afterwards distinguished himself. In 1580, when the Desmond rebellion broke out in Ireland, supported by Spain, Raleigh obtained a captain's commission, with which he served in Munster under the Earl of Ormond. In this petty warfare he displayed so much conduct and vigour, that during the absence of Ormond in England, he was joined in a commission for the government of Munster, and

was afterwards made governor of Cork. As a reward for his services he received a crown grant of a considerable estate in Ireland. A misunderstanding with Lord-deputy Grey put a stop to his farther rise in the army; and he followed that nobleman to England, where the subject of their dispute was heard before the privy-council. On this occasion he pleaded his cause with a degree of eloquence and ability that attracted much notice at court.

Raleigh was by no means neglectful of opportunities to push his fortune as a courtier. He had a good person and address, made an elegant appearance, and put on that air of gallantry which was so meritorious in the eyes of Elizabeth. An anecdote is related to this purpose which is characteristic of the manners of that reign. Raleigh was once attending the Queen on a walk, when she came to a spot in which her path was obstructed by mire. He immediately took off his rich plush cloak, and spread it on the ground for her foot-cloth. She was highly pleased with this attention, and it is observed, that this sacrifice of a cloak obtained him many a *good suit*. When the Queen's coquetry with the Duke of Anjou had terminated in his dismissal, and it was thought proper to soften his resentment by giving him a splendid retinue to attend upon him back to the Netherlands, Raleigh was one of the courtiers selected on the occasion. He visited the Prince of Orange before his return, and was the bearer of some particular communications from him to the Queen. In 1583 he fitted out a vessel at his own expence to accompany his half-brother Sir H. Gilbert in his final voyage to Newfoundland; but immediately after he had sailed, a contagious distemper broke out among his crew, which obliged him to return, whereby he eventually escaped the calamities of that disastrous expedition, which proved fatal to the gallant commander.

The enterprising and projecting disposition of Raleigh was shewn in a scheme of much greater magnitude, which was that of making discoveries and settlements in those parts of North America that were not already possessed by any Christian powers. By his interest at court, and his ability in stating his plans, he obtained in 1584 a very extensive patent for executing this purpose; and in consequence, with the help of a society of his friends, he fitted out two ships under the command of Captains Amidas and Barlow, which sailed from Plymouth in that year, and took possession of the island of Roanoke near the mouth of Albemarle river, in what is now N. Caro-

VOL. VIII.

lina. It appears from the terms of the patent, that the great object of these adventurers, as it was of almost all others in that reign, was the search after mines of the precious metals. From some of Raleigh's eulogists it might be concluded that he was himself present in this expedition, which was not the case. The ships returned in the autumn with some commodities, which sold so well, that the company was encouraged to fit out a fleet of seven vessels for the next year, of which the command was given to Sir Richard Greenville, Raleigh's kinsman. It is unnecessary here to trace the particulars of this early attempt to colonize in North America, which, though it permanently fixed the name of Virginia upon a large tract of country, and would alone have perpetuated that of Raleigh, terminated at length in a total abandonment of the project. After expending a large sum in repeated attempts to repair the misfortunes of the colony, he assigned over his patent to a company, reserving to himself only a portion of the expected gold and silver ore. This enterprize is said to have first made England acquainted with tobacco, and also to have conferred the much greater benefit of introducing the culture of the potatoe, first practised on Raleigh's estate in Ireland.

In the meantime he was proceeding in a course of domestic prosperity. In 1584 he was chosen knight of the shire for the county of Devon; and not long after, the Queen conferred upon him the honour of knighthood—an honour which she did not render cheap by prostituting it. This favour was followed by the more substantial one of a patent giving him authority to license the retailers of wine throughout the kingdom. This was in conformity with Elizabeth's custom of rewarding her courtiers at the expence of her subjects by monopolies—one of the principal grievances of her reign. A large estate out of the forfeited lands in Ireland was another favour bestowed about this time on Sir Walter, at no expence to the crown. In 1586 he was appointed seneschal of the duchies of Cornwall and Exeter, and lord-warden of the stannaries; and so high did he seem to be rising in Her Majesty's good graces, that the prime-favourite, the Earl of Leicester, took the alarm, and brought forwards the Earl of Essex as his competitor. In the year preceding the attempt of the Spanish armada, Sir Walter appears as captain of the Queen's guard, and her lieutenant-general for Cornwall. In the latter capacity he was active in disciplining the militia of the county; and he was one of the council of

war to whom the consideration of the best means of opposing the dangers of that momentous period was committed. When the armada appeared in the channel, he was one of the gallant volunteers who joined the English fleet with ships of their own, and had a share in the defeat of the enemy; and in 1589 he was among those who accompanied the expelled King of Portugal in his attempt to reinstate himself. The Queen showed her continued approbation of his services by making him a gentleman of her privy-chamber, and augmenting the profits of his patent for wines by a tonnage and poundage of those liquors. This last was no small favour in Raleigh's estimation; for though in some respects of an elevated mind, fond of glory, splendid and liberal, he was intent upon gain, and neglected no source of emolument which his court-interest placed in his reach. He was so importunate in his solicitations to the Queen, that she once said to him "When, Sir Walter, will you cease to be a beggar?" to which he dextrously replied, "When your gracious Majesty ceases to be a benefactor." He did not even scruple to take direct bribes for the exertion of his influence; and he is said to have received no less than ten thousand pounds for procuring a pardon for Mr. Littleton, who had been found guilty of high treason. He was likewise a purchaser of church leases and alienations, and thus rendered himself obnoxious to the clergy; and by all these means he became unpopular with the nation, in the same degree as he enjoyed the favour of his mistress.

On his return from his Portugal voyage he visited his Irish estates, and there either formed or renewed an acquaintance with the poet Spenser, who was residing upon a property conferred on him out of the Earl of Desmond's forfeitures. Raleigh, himself a poet, contracted an intimate friendship with this distinguished person, who celebrates him under the title of the "Shepherd of the Ocean," and acknowledges the obligation of having first made him known to the Queen. To his great work, the Faery Queen, he likewise prefixed a letter to Raleigh, explanatory of its plan and design. This patronage of literature was one of the best traits in the public characters of an age, in which meanness was singularly mixed with heroism. The naval enterprises of this reign were for the most part predatory expeditions, set on foot by individuals for their private benefit, and encouraged, though but feebly aided, by the crown. Sir Walter Raleigh, in the spring of 1592, engaged in a considerable undertaking of this

kind, with a view of attacking Panama, and intercepting the Spanish plate fleet. He fitted out thirteen ships by himself and his associates, which were joined by two of the Queen's men of war, and he was appointed general of the whole fleet. Soon after he had sailed, he was recalled by the Queen; proceeding, however, to Cape Finisterre, he divided his fleet into two squadrons, with cruising orders, and then returned. One of the squadrons fell in with a rich carrack, the capture of which was the sole success of the expedition. His ardour for war was shewn by his support in parliament of a motion, that certain subsidies granted to the crown should be for the express purpose of carrying on a war offensive and defensive against Spain. In order to undermine his credit, Parsons, the Jesuit, published a libel against him, charging him with atheism, to which accusation, some free philosophical opinions, and his attacks on the church property, gave popular currency. The Queen herself is said to have imbibed a prejudice against him in this respect; and about the same time he incurred her heavy displeasure by an intrigue with one of her maids of honour, the daughter of Sir Nicholas Throgmorton. The consequences of this amour brought a scandal upon the court of the virgin Queen; and though he made the best reparation in his power by marrying the lady, with whom he ever after lived in great harmony, his offence was punished by an imprisonment of some months, and a subsequent banishment from the Queen's presence. In order to recover himself from this disgrace, he projected an expedition for the discovery of the empire of Guiana, the extent and opulence of which were the subject of so many marvellous tales. After having obtained some preliminary information from an old navigator whom he dispatched for the purpose, he embarked in person in February 1595, with a squadron of ships fitted out at a great expence, and sailed to the island of Trinidad, where he made himself master of the town of St. Joseph, together with the Spanish governor. He then proceeded with a number of pinnaces up the great river Oroonoko, but was obliged by the heat of the weather, and the difficulties of the navigation, to return, having done no more than taking a ceremonial possession of the country in Her Majesty's name. The fruits of his observations, if they can be so called, were given to the public in his work, entitled, "Discovery of the large, rich, and beautiful Empire of Guiana, &c.," 4to., 1596, which

Hume stigmatizes as being "full of the grossest and most palpable lies that were ever attempted to be imposed on the credulity of mankind."

Sir Walter had so far regained the good opinion of the Queen, that he had a naval command in the expedition against Cadiz, in 1596, under the Earl of Essex, and Lord Effingham. In the attack he was one of the leaders of the van, and by his valour and prudence contributed his share to the success of that glorious action. In the following year he sailed as rear-admiral in the expedition of which Essex was commander-in-chief, and of which the purpose was to intercept the Spanish West-India fleet. Arriving first with his squadron at Fayal, after waiting some time for Essex, he thought it expedient to make an attack on the place by himself, and it proved successful. The commander-in-chief was much displeased with this action, as designed to rob him of his due glory, and he would have cashiered Raleigh, had not Lord Thomas Howard interposed, and effected an apparent reconciliation between the parties. A secret animosity, however, continued between these eminent leaders, which was fomented by the friends of each, and made a division among the courtiers. During the remainder of this reign Raleigh chiefly appears as a member of parliament, and as an assertor of the privileges and interests of the people in the West, over whom his authority extended. He was completely restored to the favour of his royal mistress, whom he attended in a progress, and who nominated him to the government of Jersey. He witnessed the ruin of his great antagonist the Earl of Essex, whose execution he indecently urged upon the minister Cecil, and personally viewed from a window in the armoury. The decease of the Queen, however, which soon followed that event, and was in some measure its consequence, gave a final blow to his own prosperity.

James came to the crown of England with a prepossession against Raleigh, as having been the enemy of Essex, and still more as having, with some others, entertained a design of obliging the King to agree to certain limitations with respect to the number of his countrymen whom he was to bring with him. Sir Walter's martial and enterprising disposition was also obnoxious to a prince of a tame and pacific character. He was, therefore, although received with external civility, deprived of the post of captain of the guards, and manifestly discountenanced. This treatment naturally preyed upon his high spirit,

and threw him into the party of the discontented. A mysterious conspiracy for the purpose of placing upon the throne the Lady Arabella Stuart, was at this time formed, in which Raleigh in some manner participated. He was apprehended on the occasion, and brought to his trial on a charge of high treason; but his condemnation upon the evidence produced was one of the most disgraceful instances on record, of the base subservience of an English jury to the vindictive wishes of a court. His only accuser was Lord Cobham, a man of unsteady character, and one of the conspirators, to whose idle proposals he had given ear, but without approving them. In his defence he displayed so much eloquence, temper, and force of argument, that some who had been highly prejudiced against him were brought to regard him as an innocent victim; and, indeed, it appears that all parties were ashamed of the injustice of his condemnation. It is said that even Coke, the attorney-general, who treated Raleigh on his trial with all the virulent abuse that belonged to his character, and was thought authorised by his post, expressed surprize at the sentence, and declared that he had charged him with no more than misprision of treason. Three were executed for this plot, two were pardoned, and Raleigh was only reprieved and committed to the Tower. His wife, at her earnest solicitation, was permitted to become his fellow-prisoner, and his youngest son was born in the Tower. Though his estates in general were preserved to him, the rapacity of Car, the King's minion, seized on his fine manor of Sherborne, upon a flaw found in his prior conveyance of it to his son.

This active mind was now left to exert itself within the walls of a prison, and its employment conduced more to his honour than his liberty perhaps would have done; for here he composed the greater part of his works, especially the principal of them, his "History of the World." Prince Henry, a son as dissimilar as possible to his father, contracted a generous admiration for the splendid talents of Raleigh, and cheered him by his friendship and correspondence. "No prince (he observed) but my father would keep such a bird in a cage." But Henry died, and this hope of better days vanished. It was not till after twelve years confinement that he obtained his liberation, and this was not without making interest by money with the new favourite Villiers. For the purpose of repairing his broken fortunes, he planned a new expedition to Guiana, and his report of a rich gold mine ex-

isting in that country was a sufficient inducement for a number of adventurers to engage in the scheme. He obtained a patent under the great seal from the King for making a settlement in Guiana, of which country he had long before, in the accustomed manner, taken possession; and he assured the King that it was still unoccupied by any other power. James, however, in order to retain a hold upon him, did not grant him a pardon of the sentence passed upon him for his supposed treason. It is affirmed that by dint of bribes to favourites he might have procured it, but that Bacon, then lord-keeper, advised him against this expence, assuring him that his commission from the King as admiral, with the power of executing martial law upon his followers, was of itself a sufficient pardon. Raleigh, having employed all his resources in fitting out the expedition, sailed for Guiana with twelve armed vessels in July 1617. Gondomar, the Spanish minister in England, had previously obtained full intelligence of his plan, and had given the alarm to his court. The Spaniards had, in fact, made a settlement on the very part to which he was bound, and had begun to open mines. Hume, for the purpose of exculpating James, has employed many arguments to prove that the real intention of Raleigh was to plunder the Spanish settlements, and neither to colonize nor to work mines. He takes for granted that Raleigh was a wilful deceiver in the expectations he had raised of vast subterraneous riches; but, considering his romantic and projecting character, it is reasonable to suppose that he was carried away by some vague ideas of this kind; and Hume himself allows that the Spaniards were working mines in Guiana, though inconsiderable ones. That James did not imagine he was giving him a commission of hostilities against Spain, will not be disputed; yet he ought to have reflected, that the exclusive claims of that crown in South America rendered every interference with its dominion there, hostile in its eyes. On the whole, the probability is, that the expedition was undertaken with an intention to make the most of it by any means within the power of the armament, and that Raleigh trusted to its success for its justification before a court where bribery to favourites was omnipotent.

Raleigh arrived at the mouth of the Oroonoko, and being himself distressed with sickness, he remained on board, and sent Captain Keymis with some of the ships up the river, where the Spaniards had built a town called St. Thomas.

The English at their landing were fired upon by the Spaniards, who were repulsed and driven into the town. Raleigh's eldest son who was present, exclaiming (it is said) "This is the true mine, and none but fools look for any other," led on his men, but received a shot which laid him dead. Keymis and the rest, however, advanced, and forced their way into the town, which they plundered and burned. Keymis now proceeded towards the supposed mine, but falling into an ambuscade, in which he lost several men, he returned to Sir Walter and acquainted him with the death of his son, and the unfortunate issue of the enterprize. Nothing of value had been found in St. Thomas; and indeed it can scarcely be supposed that the pillaging of a new settlement could have been a considerable object in the plan of the expedition. Sir Walter reproached Keymis so severely for his conduct, that the latter withdrew to his cabin and put an end to his life. With a heavy heart, Raleigh now steered homewards, having, it is affirmed, in vain attempted to persuade his captains to attack other Spanish settlements. He arrived at Plymouth in July 1618, and on his journey towards London was arrested in the King's name, and carried back to Plymouth. He there laid a plan of escaping to France, which failed; and being brought up to the metropolis, again attempted to escape, but was taken in a boat on the Thames, and committed to the Tower. James was justly exasperated at the injury which had been inflicted on a power in amity with England, and which had been complained of by the Spanish court in strong terms. He was, moreover, about to enter into more intimate connexions with that court, and therefore on every account was determined to sacrifice Raleigh to its resentment. Instead, however, of instituting an enquiry into his conduct, and proceeding against him on the grounds of a new offence, it was determined, with the meanness and cowardice that marked every measure of that reign, to execute him upon his former sentence. Being brought before the court of King's Bench, his plea of an implied pardon in his commission was overruled, and he was not permitted to enter into a vindication of his conduct in the last unhappy voyage. The doom of death was pronounced upon him, which was put in execution on the following day, October 29th, 1618, in Old Palace Yard. His behaviour at the scaffold was calm and manly. He addressed the people at some length in his justification; and then, desiring to see the axe, he felt its edge, and

said to the sheriff, "This is a sharp medicine, but a sure remedy for all evils." Being asked which way he chose to place himself on the block, he replied, "So the heart be right, it is no matter which way the head lies;" and giving the signal, he received the stroke with perfect composure. Thus fell the illustrious Sir Walter Raleigh in the 66th year of his age, by a sentence which was regarded as one of the most dishonourable measures of an odious administration, yet by a fate perhaps not undeserved. His public and political character was undoubtedly stained by many faults, and it is an abuse of terms to denominate him a pure patriot; but in extent of capacity and vigour of mind he had few equals in an age of great men. The interruption given to his active pursuits by a long imprisonment has been the occasion of his obtaining a place among the first writers, as well as the greatest captains, of his country. His writings were on a variety of topics, and are classed as poetical, military, maritimal, geographical, political, philosophical, and historical. His poetry is now obsolete, and most of his miscellaneous pieces have ceased to interest. His famous cordial, and his chymical receipts, have gone out of use. His *History of the World*, if not much read, is regarded with respect as one of the best specimens of the English of that time, pure, nervous, and without pedantry. It is the style of a man of business as well as of a scholar. It was first printed, in one volume folio, in 1614, and several times reprinted: the best edition is that of Oldys in 1736, 2 vols. folio. He brought down his history no farther than the overthrow of the Macedonian empire, and a great portion of it is devoted to Jewish and rabbinical relations. The compass of this work did not admit such a full narrative of Greek and Roman transactions as amounts to history in its perfect form, but he is often a very acute and eloquent discourser upon historical events. Of his miscellaneous works a collection in 2 vols. 8vo. was printed in 1748. *Biogr. Britan. Hume. Brit. Plutarch.*—A.

RALPH, JAMES, a miscellaneous writer, was descended of mean parentage, but where born does not appear. From the memoirs of Benjamin Franklin, we find that he became an intimate of that celebrated man, then very young, at Philadelphia. Franklin speaks of him as "ingenuous and shrewd, genteel in his address, and extremely eloquent," and says he does not remember to have met with a more agreeable speaker. He does not mention what was Ralph's situation in life at that time,

but as he wrote a fine hand, and was versed in accounts, he probably was a school-master. He had a wife and a child, and was much addicted to writing verses. Franklin owns that he had a hand in unsettling Ralph's principles, for which he was afterwards a sufferer. Ralph accompanied him to England in 1725, with a resolution of not returning to America, where he was upon ill terms with his wife's family. In London he met with some relations, but too poor to afford him any assistance; and not soon meeting with employment, he was a drain upon Franklin's purse. His wants were increased by a new female connexion, for he regarded himself as absolved from his ties in America. At length he changed his name to Franklin, and settled as a school-master in a village in Berkshire, whence he occasionally sent large transcripts of an epic poem to his friend. In fine, their friendship was dissolved, and Ralph considered the quarrel as a discharge of the debt he owed to Franklin; the latter, however, seems to have retained a regard for him on account of many amiable qualities.

We have no regular narrative of his succeeding life, which appears to have passed chiefly in the condition of a hired and party writer. A note in the *Dunciad* mentions that "he wrote a swearing-piece called 'Sawney,' very abusive of Dr. Swift, Mr. Gay, and Mr. Pope;" that he panegyrised his own works in the journals, was wholly illiterate, wrote plays, and was employed in a political newspaper. It is as the author of a poem called "Night" that he is recorded in the text of the *Dunciad*.

Silence, ye wolves! while Ralph to Cynthia
howls,
And makes Night hideous — Answer him,
ye owls.

The satire of Pope, however, is known to have been very much inspired by party; and Ralph, having recommended himself to the patronage of some persons in power at the beginning of George the Second's reign, would on that account be obnoxious to that poet and his friends. He wisely renounced verse and play writing, and confined himself to prose, in which he acquired a ready and forcible pen. He was the author of many political pamphlets and papers which were much applauded in their time, and some of which were considered as master-pieces. His greatest work, and that which has entitled him to biographical commemoration, was the following: "The History of England during the Reigns of King William, Queen Anne, and King George I., with an In-

Introductory Review of the Reigns of the Royal Brothers Charles and James; in which are to be found the Seeds of the Revolution. By a Lover of Truth and Liberty," 2 vols. fol., 1744-46. It is esteemed a judicious performance; and Mr. Fox, in his posthumous historical fragment, speaks of the author as an historian of great acuteness, as well as diligence. Ralph's last publication, entitled "The Case of Authors by Profession or Trade stated, with regard to Booksellers, the Stage, and the Public," printed anonymously in 1758, contains much good sense and lively satire. He died at Chiswick in 1762, after a long course of suffering from the gout. *Franklin's Life. New Biogr. Dict.* — A.

RAMAZZINI, BERNARDINO, a learned physician, was born in 1633, of parents in middle life, at Carpi. He received his early education in the Jesuits' school at his native place, and then went to Parma for the study of the sciences. He was for some time undetermined as to a profession, but at length adopted that of medicine, in which he took a doctor's degree at Parma in 1659. For improvement in practical knowledge he repaired to Rome, and was an attendant upon Antonmaria Rubei, an eminent practitioner in that capital. He then exercised his profession for some years in the duchy of Castro, till the state of his health obliged him to return to Carpi. He there married and pursued practice till 1671, when he fixed at Modena. By his merit he established a reputation in that place; and when Duke Francis II. had founded the University of Modena, he was nominated in 1682 first professor of the theory of medicine. As he had a taste for poetry, he was made a member of the Academy de' Dissonanti in that city; but he devoted his principal exertions to the improvement of his own profession, and in 1690 he began to publish his observations on the constitution and diseases of that year, which were continued for four successive years. The celebrity he acquired by these publications procured him admittance into the Academy Naturæ Curiosorum at Vienna. In 1691 he gave a description of the celebrated springs of Modena, in which he pointed out a supposed plagiarism of Burnet in his Sacred Theory of the Earth, from the Italian philosopher Patrizi (see the life of the latter). This work was translated into English. His "Ephemerides Barometricæ," printed in Modena in 1695, contain a theory relative to the atmosphere, which, according to his eulogist Araldi, proves him to have adopted the doctrine of air being

a true solvent of water, which has been the basis of some modern theories on the subject. The high medical reputation of the University of Padua rendered our physician desirous of becoming one of its professors; and in the end of 1699 he obtained the second chair of medicine in that school. He was nominated in 1708 by the republic of Venice, president of the college of physicians in that capital, and in the following year he was promoted to the first medical professorship in Padua. Among his literary honours were those of aggregation to the Arcadi of Rome, and the Royal Society of Berlin. He had the misfortune to lose his sight in his latter years, but he continued to fulfil the duties of his office, his grandsons serving him as readers and amanuenses. Ramazzini was attacked with a fit of apoplexy as he was going to lecture, in November 1714, which carried him off at the age of 81. He left a character equally estimable for learning and ability, and amiable for his manners in private life.

Of the medical writings of this physician, many of the earliest belong to a sharp controversy which he had with Dr. Moneglia, relative to the death in childbed of the Marchioness Martellini Bagnesi. Of much more importance were his "Constitutiones Epidemicæ," above-mentioned, which contain many valuable observations. His "Dissertatio Epistolaris de Abusu Chinæ-Chinæ" gives the result of his experience in the exhibition of the Peruvian bark, which he found often prejudicial in the fevers of that country. The most celebrated of his works was "De Morbis Artificum Diatriba," 1700, 8vo., often reprinted. It was a new topic, and well worthy of separate consideration; and though the author's limited experience in the diseases of certain classes of artificers, particularly the workers in metals, left much to be supplied, yet it laid the foundation of much useful remark. He followed it some years afterwards with a separate treatise "De Principum Valetudine tuenda," in which, however, he did not bring many observations peculiarly applicable to that elevated class of mankind. In his "Orationes Iatrici Argumenti," 8vo., 1708, he touched upon various subjects, curious and useful, relative to the theory and practice of medicine. His work "De Contagiosa Epidemia in Bovæ," 1711, examined the nature of the epidemic disease then widely prevailing among the horned cattle, by the lights of dissection. A collection of the entire works of Ramazzini has been printed in Padua, Geneva, London,

Naples, and other places. *Halleri Bibl. Med. Tiraboschi. Eloy Dict.*—A.

RAMEAU, JOHN-PHILIP, a very eminent musical composer, was born at Dijon in 1683. He seems to have been brought up to the musical profession, and in his youth joined some provincial opera performers. At the age of 18 he began to compose; but his pieces, which were executed at Avignon, not being received as he expected, he travelled through part of Italy and France, attending principally to the practice of the harpsichord. He obtained considerable reputation on that instrument, and coming to Paris, improved himself under the celebrated performer Marchand. He also practised upon the organ, and became a candidate for the place of organist to the church of St. Paul in Paris, but without success. Obtaining afterwards the same post at the cathedral of Clermont in Auvergne, he devoted himself in that retirement to a profound study of the theory of his art. The first fruits of his studies was his "*Traité de l'Harmonie*," printed in 1722. It was followed in 1726 by his "*Nouveau Systeme de Musique Theorique*;" after which he came to Paris, where he was elected organist of St. Croix, and was employed as a teacher of music. In 1733 he produced his first opera, the music of which was so novel and difficult, that the performers complained they could not play it. He persisted, however, and in time so far overcame all opposition, that he established a new taste in music, and became the manager of the opera. Twenty-one of his pieces were represented between 1733 and 1760, some of them with extraordinary applause. But it was as a musical theorist that Rameau obtained the highest fame, and his "*Demonstration du Principe de l'Harmonie*," printed at Paris in 1750, is considered by his countrymen as having merited for him the title of the Newton of harmony. This principle is the system of a *fundamental base*, which is represented by his followers as a grand discovery, comparable to that of the principle of gravitation in natural philosophy. That Rameau's system is highly ingenious, is acknowledged even by those who think that too much has been attributed to it in the theory of music, and that it has less novelty than is pretended. It appears in the most advantageous form in D'Alembert's elucidation of it, who has rendered it, says Dr. Burney, "perhaps the shortest, clearest, and best digested, that is extant." Rameau retained to his death a high reputation among his countrymen. The revival of his opera of *Castor and Pollux*, in 1754, which supported a hundred

representations without any diminution of the applause with which it was heard, was regarded as the most glorious event of his life. He was at the head of the national music, was composer for the King's cabinet, and received the honour of letters of noblesse, which, however, through parsimony, he did not cause to be registered. It was intended to decorate him with the order of St. Michael in the year in which he died, which was 1764, at the age of 79. The Royal Academy of Music performed a solemn service at his funeral, consisting of pieces from his own operas adapted to the church prayers.

Rameau was married, and an affectionate conjugal union contributed to the purity of his morals. He was very tall and thin, with expressive features, and eyes sparkling with animation. He was not desirous of public applause, but bore criticism with some impatience, and had a sufficiently high idea of his own talents. In character he was firm and unyielding, though usually placid; and few surpassed him in acts of friendship and humanity. He was one of those musicians who hold very cheap the aid of words, and was accustomed to say, "Give me the Dutch gazette, and I will put it into music." Expression, indeed, was his particular study, but he often aimed at it by means too artificial. Dr. Burney, speaking of his most famous opera, says, "The overcharged tenderness of Rameau's music appears in all his slow movements, which are in one style, and generally in triple time. This master perpetually discovers himself to be a great harmonist; but, inured to a bad taste and style of composition, as well as to bad singing, he has only augmented the defects of his predecessors, and rendered what was rude and clumsy in Lulli, still more offensive, by endeavours at sweetness or high-seasoning." Rousseau ascribes to him more ability than fertility, more learning than genius, or, at least, a genius stifled by superfluity of learning; but recognizes in him great force and elegance, and much beauty of detail. *Burney's Hist. of Music. Nouv. Dict. Hist.*—A.

RAMELLI, AGOSTINO, a celebrated Italian mechanist and engineer, was born about 1530 at Masanzana, in the diocese of Milan. He entered into the army, and was long in the service of the Marquis of Marignano, a general of Charles V. Being invited into France, he served under the Duke of Anjou as captain or engineer at the siege of Rochelle in 1573, where he was dangerously wounded and taken prisoner. When that prince, afterwards Hen-

ry III., was called to the crown of Poland, he wrote to Ramelli in terms of great regard; and he nominated him his engineer when on the throne of France. This able man published in 1588 a work in Italian and French, entitled, "Le Diverse ed Artificiose Machine del Capitone Agostino Ramelli, &c.," fol., with 195 figures, describing a great number of machines for various purposes, mostly of his own invention. They exhibit much ingenious contrivance, but are rather too complicated. The work is rare, and much prized by the curious. It is not known how much longer the author survived. *Tiraboschi. Moreri.*—A.

RAMLER, CHARLES-WILLIAM, a favourite German poet and professor of the belles lettres at Berlin, was born at Colberg in 1725. He distinguished himself early by his poetical genius, and in 1754 published at Berlin a heroï-comic poem entitled "The Game of Chess," which displayed much fertility of imagination, but not that strength of judgment so conspicuous in his productions written at a more mature age. In 1758 he translated the Abbé Batteux's Treatise on the Belles Lettres, which he adapted to the genius of his native language, and added some dissertations on the German style and versification. This work has been reprinted several times with additions and corrections. In 1759 he published, in conjunction with Lessing, the epigrams of Logau, an author who, notwithstanding his great merit, had been before suffered to remain in obscurity. His remarks on the language of this poet are said to be highly interesting. In 1760 he published "Sacred Cantatas;" in 1761, "Select Tales and Fables of Lichtwer improved," in two books; in 1764, "May, an Idyll," accompanied with music; and in 1765, when the French fleet sailed from Brest for America, "Glaucus, a Prophecy;" also, "Ptolemy and Berenice," and "Ino, a Cantata." In 1766 "German Songs;" the same year, "Poems;" and at Riga a collection of the best "Epigrams by German Poets;" in 1767, "Odes;" in 1768, "A Hymn to Love;" in the same year, "Sacred Cantatas;" and "Pygmalion, a Cantata;" in 1769, "Odes of Horace;" and an "Ode to Joseph II.;" in 1770, "Alexander's Feast, or the Power of Music, a Cantata;" "Verses on the Death of Prince Frederick Henry Charles of Prussia;" and an "Ode to Venus Urania;" in 1772, "Lyric Poems;" in 1774, "Lyrical Blumenlese;" and in 1777, "Cephalus and Procris." Ramler turned his attention to several of the old German poets, and in 1780, published at Leipsic the Epigrams

of Wernike, Opitz, Tscherning, Andrew Gryphius, and Adam Olearius. He was so successful in polishing the works of others, and gave such proofs of his taste and critical talents, that Göze, one of the most distinguished of the German erotic poets, allowed him full liberty in his will to retain or reject such parts of his poems as he might think proper. In 1782, and 1783, he published at Berlin a translation of the poetical pieces in the different volumes of the Spectator; and the same year at Leipsic, a "Selection of Fables;" in 1787, an "Oration delivered in the Theatre at Berlin on the Birth of the Crown Prince;" and in 1789, a "Poetical Version of Gesner's First Navigator;" in 1790, "A short Introduction to Mythology in two Parts, with Cuts;" in 1791, a new edition of Logau's Epigrams, with the addition of three new books and observations; in the same year, "Epigrams from Martial, being the fifth and last Part, with an Appendix from Catullus;" "Allegorical Personages for the use of young Artists," as an Appendix to his Mythology; in 1793, "Extracts, with a German Translation, from Catullus, and some farther Selections from Martial." Ramler has been styled the German Horace; and his biographer remarks, that though his verses display perhaps less boldness and simplicity than those of the Roman, they equal them in sublimity, and surpass them in harmony. What distinguishes Ramler from all other poets, is that he gives to his modern heroes the venerable dress of antiquity; and it has been observed, that notwithstanding the indifference of Frederick the Great for the German muses, he was charmed by the verses of Ramler, as Augustus was by those of Horace. The late King, Frederick William, on his accession to the throne, treated him with no less respect than his predecessor, and granted him a considerable pension; a mark of favour which he announced to him in a very flattering letter. Ramler was one of the directors of the national theatre at Berlin, and professor of the belles lettres in the school of the corps of cadets; but the latter office he resigned in 1790. *Vies des Principaux Savans de l'Allemagne qui ont été les Restaurateurs du bon Gout et de Belles-Lettres chez cette Nation par M. le Prof. Meister, Berne, 1796. Das Gelehrte Teutschland von J. G. Meusel.*—J.

RAMPEN, HENRY, a learned professor at Louvain in the 17th century, was a native of Huy in the principality of Liege, and born about the year 1572. He appears to have been educated at the University of Louvain, where he was appointed professor of the Greek

language and philosophy and, in the year 1607, admitted to the degree of doctor of divinity. Afterwards he taught scholastic divinity in Boar-college, and during ten years delivered lectures on the New Testament in the public schools. He was promoted to the presidentship of the college of the Holy-Ghost, and died in 1641, about the age of 69. He was the author of "Commentarius in iv. Evangelia," 1632, in 3 vols. 4to., of which his Belgic and French biographers speak in high terms of praise. *Valerii Andreae Bibl. Belg. Nouv. Dict. Hist.* — M.

RAMSAY, ALLAN, a poet of note in the Scottish dialect, was born in 1686 in the parish of Crawford, Lanerkshire. He received no other education than that of the parish school, and was apprenticed to a peruke maker in Edinburgh. It is not known how early he distinguished himself by a talent for writing verses, but about 1715 several of his poems had been published in the form of pamphlets. As he became a literary character, he laid aside the trade to which he had been brought up, and adopted the more congenial one of a bookseller. In 1721 his detached poems were published in a quarto volume, and encouraged by a liberal subscription. He began in 1724 to publish his Collection of songs entitled "The Tea-table Miscellany," of which a considerable number were Scotch: this collection was at length extended to 4 volumes. It was followed by "The Evergreen, being a Collection of Scots Poems wrote by the Ingenious before 1600." These publications were well received, and caused him to be regarded as a benefactor to vernacular literature, though he was not accurately versed in poetical antiquities. His fame was greatly extended by his "Gentle Shepherd," which was finally enlarged from two pastoral poems to the form of a regular drama. It was published with a second volume of his poems in 1728, and made him known in the two sister kingdoms. He held a correspondence with several poets and ingenious persons of the time, and his shop in Edinburgh was the resort of the men of letters who then flourished in the capital of Scotland. He is supposed to have been the first who established a circulating library in that city; and in 1736 his enterprising spirit induced him to build the first playhouse which Edinburgh possessed; but the act prohibiting the exhibition of plays in any unlicensed theatre caused it to be soon shut up. Ramsay withdrew from the field of authorship at the middle age, and attended solely to business, by which he obtained with

credit a decent competence. He died at Edinburgh in 1758, at the age of 71. The poems of Ramsay display none of the fire of genius so conspicuous in those of Burns, but have occasionally an agreeable pastoral simplicity, and are often marked with a vein of humour natural, though coarse. The Gentle Shepherd is perhaps one of the best modern pastorals with respect to its pictures of real life, which are drawn with great local propriety, and generally present pleasing images. Its popularity has been shown not only by numerous editions in its native dialect, but by attempts to anglicize it, in which, however, it loses much of its natural character. *Biogr. Scotica.* — A.

RAMSAY, ANDREW MICHAEL, called the Chevalier Ramsay, a miscellaneous writer, was born of an ancient family at Ayr, in Scotland, in 1686. He received his academical education at Edinburgh, where he distinguished himself so much that he was chosen to attend a son of the Earl of Weemys at St. Andrews. For further improvement he visited Leyden, where, becoming acquainted with the mystical divine, Peter Poiret, one of the leaders of the sect of Quietists, he imbibed some of his doctrines. His mind, however, being still in an unsettled state, he repaired to Fenelon, the excellent Archbishop of Cambray, who not only confirmed him in the belief of a revelation, but converted him to the Roman Catholic faith under the peculiar form in which he himself held it, and Ramsay was ever after a zealous disciple of that distinguished person. Upon his works, likewise, he formed his literary taste, and he adopted France for his country, and made use of its language in his writings. He obtained the posts of governor to the Duke of Chateau Thierry and the Prince of Turenne, and was made a knight of the order of St. Lazarus, whence his title of chevalier. His reputation caused him to be invited to Rome by the Pretender, in order to undertake the charge of educating his children. He accordingly went thither in 1724, but found that little court so much divided by factions, that he soon returned to Paris. In the next year he revisited his native country, where he resided with the Duke of Argyle during nine or ten years, employing himself in the composition of several works. The influence of the celebrated tory Dr. King, principal of St. Mary-hall in Oxford, procured him in 1730 the degree of doctor of laws from that university. After his return to France he resided much at Pontoise with the Prince of Turenne, Duke of Bouillon, whom he served in the capacity of intendant. He died

in 1743 at St. Germain-en-Laye, the retreat of the exiled Stuart family, at the age of 57. A short time before his death he wrote two letters to the younger Racine in order to vindicate Pope, whose *Essay on Man* had been attacked by that writer in his poem on religion. Ramsay endeavours to shew that the scope of the essay is different from what Racine had supposed, and that instead of inculcating the opinions of Spinoza, its doctrine is perfectly consistent with revealed religion, for that the author, his friend, is "tres bon catholique." He moreover transmitted to Racine a justificatory letter in the name of Pope himself, which Voltaire, in his "*Siecle de Louis XIV.*," asserts to have been of Ramsay's fabrication, on the ground that, to his own knowledge, Pope was incapable of writing French. This circumstance, however, would only prove that Pope had employed a translator; and Johnson in his *life of Pope* speaks of the letter as genuine. But there are other reasons for doubting its authenticity; and it must be acknowledged that Ramsay has given room to suspect that he would not have scrupled what he might think a pious fraud; for in his letter to Racine he has affirmed that Dr. Clarke, shortly before his death, confessed to him that he repented having published his work on the doctrine of the Trinity; an assertion which the declarations of that excellent man's family and friends render utterly incredible (see CLARKE, SAMUEL). In the same letter he calls Locke "genie superficiel," and gives other tokens of a prejudiced mind. Ramsay, though an estimable character in some respects, seems to have been officious and consequential. He was solemn and affected in conversation, made a pedantical display of his learning, and wearied the ladies with insipid compliments. His principal writings were "*L'Histoire de la Vie et les Ouvrages de M. de Fenelon*;" "*Essai sur le Gouvernement civil*;" "*Discours sur le Poeme Epique*;" "*Le Psychometre*," being remarks on Lord Shaftesbury's *Characteristics*; "*L'Histoire du Marechal de Turenne*;" "*Les Voyages de Cyrus*;" this, which is the best known of his works, and has been several times printed both in French and English, is called by Voltaire "a very feeble imitation of *Telamachus*;" it is written with elegance, but is stiff and tedious. Another of his works was a *Dissertation on Free-masonry*, of which fraternity he was grand-chancellor in France. In this piece he traced the origin of the society to Palestine in the time of the crusades; and having found a great decay of the mystical ceremonies formerly practised, he strongly

urged their renewal, and for this important purpose, proposed a general assembly of the brotherhood of all nations to be held at Paris. After his death was printed at Glasgow in 2 vols. 4to. a work of his entitled "*Philosophical Principles of Natural and Revealed Religion explained and unfolded in a geometrical Order*;" an elaborate, but fanciful and mystic performance, which seems never to have attracted much attention. *Biogr. Britan.* — A.

RAMSDEN, JESSE, a very eminent English mathematical and astronomical instrument-maker in the 18th century, was the son of an innkeeper at Salterhebble, near Halifax, in Yorkshire, where he was born in the year 1735. From the register of Halifax it appears that he was baptized on the 3d of November in that year, when he was, probably, about a month old. At nine years of age he was admitted into Halifax free-school, where he was instructed in the rudiments of classical learning during three years. His father then removed him from this school, and sent him to an uncle's in Craven, a district in the northern part of Yorkshire, where a clergyman of the name of Hall kept a school, and had acquired reputation by his success in teaching the mathematical sciences. Under this gentleman's tuition young Ramsden became a proficient in geometry and algebra, and was proceeding with delight in studies for which his genius was peculiarly adapted, when his father sent for him home, and put him an apprentice to a clothier at Halifax. After he had followed this occupation three years, he was placed in the capacity of clerk with another manufacturer in the same town, in whose service he continued till he was about twenty years of age. At this period of his life he went to London, where he became clerk in a wholesale cloth warehouse. This situation he retained for two years and a half, when his inclination for the sciences revived; and as he possessed at the same time a strong mechanical turn, he resolved to qualify himself for some business which should prove suitable to the bent of his mind. With this determination he bound himself an apprentice for four years to Mr. Burton, who lived in Denmark Court near the Strand, and was one of the best workmen of his time in making thermometers and barometers, and in engraving and dividing mathematical instruments. Not long after the expiration of his apprenticeship, he became a partner with a workman of the name of Cole, under whom he was at first a journeyman, with no higher wages than twelve shillings a week. This partnership, however,

did not long continue; and after its dissolution Mr. Ramsden opened a workshop on his own account, where he soon recommended himself to employment by some of the most eminent and mathematical instrument makers, particularly Sisson, Dollond, Nairne, and Adams. In the course of that employment, his repeated examination of the instruments which were sent to him to be engraven or divided, led him to notice their defects, and his genius suggested to him the means of removing them, or of constructing better instruments. Having resolved to attempt that task, he soon made himself master of the file and the lathe, and even of the art of grinding glasses. He now formed the design of examining every astronomical instrument in use, with the view of correcting those which, being founded on good principles, were faulty only in the construction, and of proscribing those which were defective in both these respects. About this time, by his marriage with Miss Dollond, he became possessed of a part of Mr. Dollond's patent for achromatic telescopes.

In the year 1766, Mr. Ramsden opened a shop in the Haymarket, and continued there till 1774, when he removed to another in Piccadilly, which he retained as long as he lived. Before his settlement in the first of these shops, he had brought the sextant to its pretent improved state, and he had invented, though he had not brought to perfection, his famous dividing machine. Until his time Hadley's sextant, though so much employed in the British navy, and so useful an instrument, was in a very defective state. The essential parts were not of sufficient strength; the centre was subject to too much friction; the index could be moved several minutes without any change being produced in the position of the mirror; the divisions in general were very coarse; and Mr. Ramsden found that the Abbé de la Caille was right, when he estimated at five minutes the error which might take place in the observed distances of the moon and stars, and which might occasion in the longitude an error of fifty nautical leagues. Mr. Ramsden therefore changed the construction in regard to the centre, and made these instruments so correct as never to give more than half a minute of uncertainty. His sextants of fifteen inches radius he warranted to be correct to within six seconds. From that size he made them to an inch and a half radius, and in the latter the minutes can be clearly distinguished; but he recommended for general use those of ten inches, as being more easily managed, and sus-

ceptible of the same exactness. The methods for dividing mathematical instruments before his time were very inaccurate. Graham and Bird made use of beam-compasses; and the latter kept his method a secret till it was purchased from him by the Board of Longitude, in order to be published. Mr. Ramsden, however, had already discovered a method of his own, which in accuracy exceeded that of Bird. For large works he still continued the use of beam-compasses; but as it is necessary in the greater number of instruments to save time, he contrived a dividing-machine, in which ease and expedition are so happily united, that a sextant can be divided with it in the space of twenty minutes. Having spent ten years in bringing to perfection this machine, which reflects high honour on his inventive genius and superior talents, Dr. Shepherd made it known to the Board of Longitude, who gave him a premium of a thousand pounds, and caused a description of it, with a plate, to be published in 1777. This edition was unfortunately burnt by accident. Mr. Ramsden also constructed an instrument for dividing straight lines, a description of which has been printed. While he was employed on his dividing machines, he made very essential improvements in other instruments. The theodolite before his time consisted merely of a telescope, turning on a circle divided at every three minutes, by means of a vernier; but in the hands of Mr. Ramsden it is become a new and perfect instrument, which serves for measuring heights and distances, as well as for taking angles. The largest and most admirable theodolite ever constructed was made by him for General Roy, for the purpose of measuring the series of triangles in England, which at present join those in France. Though this is only of eighteen inches radius, its accuracy is so great as not to admit of an error of a single second. It is furnished with two telescopes, each of which turns on a horizontal axis, and by which the angles between objects more or less elevated are reduced to the horizon, and measured. With this instrument General Roy measured the angle between the pole-star and the sides of his triangles, in order to have the convergency of the meridians such as it is actually in our oblate spheroid, and he has shewn, that the difference between the meridians of the two observatories of Paris and Greenwich is $9' 20''$.

Mr. Ramsden greatly improved the barometer for measuring the height of mountains. His method of marking at the bottom the line

of the level, and of looking at the top to the contact of the index with the summit of the mercury, renders it possible to distinguish the hundredth part of a line, and to measure heights within a foot. He shewed M. de Luc that it was the summit of the column, and not the part which touches the glass, that ought to be observed; and he caused to be engraved a table to accompany his barometers, which, without the trouble of calculation, gives the heights of places according to the height of the barometer, and even for different degrees of heat. He simplified also, in the most ingenious manner, the apparatus for the conveyance and support of this portable barometer. Various other instruments for philosophical purposes were executed by Mr. Ramsden, and always with new improvements: such as an electrical machine; a manometer for measuring the density of the air; an instrument for measuring inaccessible distances, which renders it unnecessary to measure a base; assaying ballances which turn with a ten thousandth part of the weight used; levels exceedingly sensible; the optic rectangle, prismatic eye-glasses where much fewer rays are lost than by the reflection of an inclined mirror, when it is necessary to look on one side; and the dynameter, for measuring the magnifying power of a telescope, by applying before the eye-glass a small scale divided into hundredths of a line to measure the pencil or image of the object-glass. The pyrometer, for measuring the dilatation of bodies by heats, also exercised the talents of Mr. Ramsden; and with the happiest success, as may be seen in the "Philosophical Transactions" for 1785. On examining the pyrometer then in use, he observed the radical defect of that instrument, in which the bodies subjected to experiment were not sufficiently separated. But with this microscopic pyrometer he found means to compare the natural state of a body with the same body exposed to any degree of heat or of cold, and by a micrometer adapted to the microscope he measured these variations with an exactness before unknown, and which furnished the measurement of a base with a precision ten times greater than in any of those ever before measured. On this occasion, as on all others, Mr. Ramsden shewed a natural sagacity in discovering the essential faults of an instrument, and in inventing the most simple and exact methods of correcting them. The science of optics was no less indebted to him. He invented a method of correcting, in a new and perfect manner, the aberration of sphericity and refrangibility in compound eye-glasses

applied to all astronomical instruments. Opticians had imagined that the purpose might be accomplished by making the image of the object-glass fall between the two eye-glasses; which was attended with this great inconvenience, that the eye-glass could not be touched without deranging the line of collimation, and the value of the parts of the micrometer. To remedy this inconvenience, Mr. Ramsden set out from a very simple experiment, namely, that the edges of an image observed through a prism are less coloured according as the image is nearer the prism. This led him to attempt placing the two eye-glasses between the image of the object-glass and the eye, without failing to correct the two aberrations; which he did by changing the radii of the curves, and placing the glasses in a manner altogether different from that commonly employed.

Mr. Ramsden also invented a reflecting object-glass micrometer, which is described in the "Phil. Transact." for 1779. In his paper on this subject he points out the defects and inconveniences of that of Bourcier, invented in 1748, in which the different positions of the eye, with respect to the pencil of light, cause the two images to appear sometimes to touch each other, sometimes to be separated, and sometimes alternately by a kind of oscillation. He found also, that the aberration of the rays, which renders the object badly defined, increased the inconvenience of that instrument. He thought, therefore, that it would be necessary to abandon the principle of refraction, and to substitute that of reflection. This instrument, not less simple than ingenious, contains no more mirrors or glasses than what are necessary for the telescope; and the separation of the two images depends solely on the inclination of the mirrors, and not on the focus. He turned his attention, however, to the improvement of the refracting micrometer, and conceived the happy idea of placing this micrometer not towards the object-glass, but exactly in the conjugate focus of the first eye-glass. By these means the contrary refraction of the two plano-convex lenses, and the convex lens, corrects the error which takes place in object-glass micrometers, where the image depends only on the focus of the two plano-convex lenses; and the image, being already considerably magnified before it falls on the refracting micrometer, the imperfection of the glasses can occasion only an insensible error in the measurement of angles. It is true, indeed, that by this position the field of the micrometer will be smaller than what it

would be were the micrometer near the object-glass; but Mr. Ramsden has contrived means for making the images to be uniformly illuminated in every part of the field. With this micrometer, the diameter of the planets may be measured in every direction; it may be adapted to all kinds of achromatic telescopes; it may be brought near to or removed from the object-glass at pleasure, to render vision distinct; and it may be taken from the tube of the eye-glasses, that the telescope may be used without a micrometer. The merit to which Mr. Ramsden was entitled in consequence of the inventions already mentioned, rendered his friends desirous that he would consent to have his name hung up among the candidates for the honour of admission into the Royal Society; but his great modesty would never suffer him to yield to their wishes. However, without his knowledge, they proposed him, and he was elected a fellow of that body in the year 1786.

But the objects hitherto mentioned are not the most important of Mr. Ramsden's works. The equatorial, the transit instrument, and the quadrant, received new improvements in his hands. The equatorial, first constructed by Sisson, and somewhat improved by Short, was much further improved by Ramsden. In the first place, he rejected the endless screw, which by pressing on the centre destroyed its precision; he placed the centre of gravity on the centre of the base, and caused all the movements to take place in every direction; he pointed out the means of rectifying the instrument in all its parts; and he applied to it a very ingenious small machine for measuring or correcting the effect of refraction. This invention is considerably prior to that given by Mr. Dollond in the "Phil. Transact." Mr. Ramsden had a patent for this kind of equatorial, of which a description was printed, written by the Hon. Stewart Mackenzie, brother of the Earl of Bute. But Mr. Ramsden did not always strictly adhere to this description, his inventive genius rarely allowing him to construct the same instrument many times in the same manner; and it often happened that he brake to pieces instruments which had cost him a great deal of labour, if they proved not so correct as he wished. The greatest equatorial instrument ever attempted is that which he constructed for Sir George Shuckburg, on which he was employed at least nine or ten years. In this instrument the circle of inclination is four feet in diameter, so that observations can be made nearly within a second;

the telescope is placed between six pillars, which form the axis of the machine; and the whole turns round two pivots resting on supporters of mason work. The transit instrument is made use of in all the large observatories of Europe; but Mr. Ramsden has added to it several improvements. He invented a method of illuminating the wires, by making the light pass along the axis of the machine. The reflector is placed in the inside, and obliquely in the middle. He did not lessen the aperture of the object-glass; and as the light passes through a coloured prism, which may be moved at pleasure, the light may be increased or diminished. In order to adjust this essential instrument, Mr. Ramsden invented a method which superseded the use of a spirit-level, on which he set no value, because it does not give that exactness which it was always his aim to obtain. His method is, to suspend a thread and plummet before the telescope placed vertically. This thread passes over two points, which are marked on two pieces fixed one above and the other below the telescope, and one of which has a small motion. The thread is quite detached from the telescope, and when it corresponds on the same points in the two different situations of the telescope, the observer is certain that the axis is horizontal. What is most new and ingenious in this method is, that the thread and plummet sometimes pass over the images only of the points which are formed in the focus of a lens, because the observer is sometimes obliged to remove the thread to a considerable distance from the instrument and from the points; but the exactness is not lessened and there is no parallax. Mr. Ramsden's meridian telescopes, which he made for Blenheim, Manheim, Dublin, Paris, and Gotha, are also remarkable for the excellence of their object-glasses. With that of Dublin, Mr. Usher observed stars of the fourth magnitude in the open day, and those of the third very near their conjunction with the sun. These telescopes are eight feet in length. Professor Piozzi obtained from him one of five feet for the observatory at Palermo.

The mural quadrant is the most important of all the astronomical instruments; and in this Mr. Ramsden has distinguished himself by the exactness of his divisions, and by the manner in which he has finished the planes, by working them in a vertical position. The thread and plummet are placed by him behind the instrument, that there may be no necessity for removing it when observations are made near the zenith. His methods of illuminating

the object-glass and the divisions at the same time, and of suspending the telescope, are also new, and improvements deserving of notice. In those of eight feet, which he made for the observatories of Padua and Vilna, and which Dr. Maskelyne examined, the greatest error does not exceed two seconds and a half. He also made one of the same size for the observatory at Milan. The mural quadrant of six feet, which he made for the Duke of Marlborough at Blenheim, is a most admirable instrument. It is fixed to four pillars which turn on two pivots, so that it may be placed north and south in a minute. For this instrument, which is as beautiful as it is perfect, Mr. Ramsden invented a method of rectifying the arc of 90 degrees, respecting which an able astronomer had started some difficulties; but with a horizontal thread, and with a thread and plummet forming a kind of cross which does not touch the quadrant, he shewed him that there was not an error of a single second in 90 degrees; and that the difference arose from a mural quadrant of Bird, in which the arc of 90 degrees contained several seconds too much, and which had not been verified by so exact a method as his. But the quadrant is not the instrument which Mr. Ramsden principally valued. It is the whole circle: and he demonstrated to M. de la Lande, that to attain to the utmost degree of precision of which observation is susceptible, we must renounce the quadrant entirely. His principal reasons are, 1st, The least variation in the centre is perceived by the two points diametrically opposite. 2dly, As the circle is turned the plane is always rigorously exact; which cannot possibly be the case in the quadrant. 3dly, Two measurements can always be had of the same arc; which serve for verifying the accuracy of the observation. 4thly, The first point of the division can be verified every day with the greatest ease. 5thly, The dilation of the metal is uniform, and can produce no error. 6thly, This instrument is a meridian telescope, as well as a mural. 7thly, It becomes a movable azimuth circle by adding a horizontal circle below the axis, and then gives the refractions independently of the measure of time. Mr. Ramsden made a circle of five feet for the observatory at Palermo; and one of twelve feet for that at Dublin. One of seven or eight feet, however, is sufficient to give precision within half a second, as in the zenith sector, which is employed for the most rigorous observations in regard to the figure of the earth. So wide as we have seen was the field in which

the inventive genius and superior talents of Mr. Ramsden were exercised. That every part of his instruments might be fabricated under his own inspection, he collected in his workshops men of every branch of trade necessary for their construction. The same workmen was always confined to the same branch, and by that means arrived at the greatest correctness and nicety in executing it. But, notwithstanding the perfection of his instruments, which ought to have secured to Mr. Ramsden a large fortune, he sold them cheaper than any other artist in the same line in London; sometimes even one third below the usual price. Such was the demand for them, from every part of the world, that though he employed near 60 men, he was not able to execute all the orders which he received. He was indefatigable, however, in his endeavours for that purpose, till at length, by too intense application to his business, without allowing himself the necessary relaxation, he so far injured his health, that he was obliged to quit London and to visit Brighthelmston for the benefit of the sea air. He died at that place on the 5th of Nov. 1800, in the 66th year of his age. He had been admitted a member of the Imperial Academy of Sciences at Petersburg, in 1794; and in 1795, he was honoured with the annual gold medal adjudged by the Royal Society to persons distinguished for their excellence in the sciences.

We have been favoured with the following elegant and interesting tribute of respect to the memory of Mr. Ramsden, by a gentleman of considerable eminence in the scientific world, than whom no person could be a better judge of his merit, and we have no doubt but that the perusal of it will afford pleasure to our readers. "In person he was above the middle size, slender but extremely well made, and to a late period of life possessed of great activity. His countenance was a faithful index of his mind, full of intelligence and sweetness. His forehead was open and high, with a very projecting and expressive brow. His eyes were dark hazel, sparkling with animation but without the least fierceness. His nose aquiline and very handsome. His mouth rather large, but in speaking it had an expression of cheerfulness and a smile the playful benevolence of which will not easily be forgotten by his friends. His tone of voice was singularly musical and attractive, and his whole manner had a character of frankness and good humour which he well knew to be irresistible. When he attempted a bow to persons of rank his air was bashful

and awkward, but when at ease with his friends, his motions and attitudes were in an uncommon degree graceful. To attempt in any degree to describe a mind like his, will be acknowledged by all who knew him to be a most arduous task. He was by nature endowed with uncommonly strong reasoning powers, and a most accurate and retentive memory, but with a quickness of penetration unequalled by any person whom I ever saw, which enabled him, as it were at a single glance, to view in every light the subject on which he thought, and adopt at once the most advantageous mode of considering it. That quality of the mind which is emphatically styled elegance, which in the abstract sciences leads to clearness, simplicity, and precision, as in the fine arts and literature it gives the last polish to genius, and is more generally known by the appellation of taste, he possessed in so exquisite a degree that it was perhaps the most leading and prominent feature in his character. In his conversation it was most delightful; in the few treatises which he committed to paper it was eminently conspicuous; and in those immortal works which proceeded from his shop, and were the wonder of the whole scientific world, it is almost equally to be admired with the genius which invented them. This feeling for perfection, this *ακριβεια* led him, in the most minute and insignificant parts of his instruments, to a polish and grace which sometimes tempted those to smile who did not perceive that the same principle which enabled him to carry the essential parts of his instruments to a degree of perfection unknown, and considered as impossible before his time, induced him to be dissatisfied if a blemish of any sort, even the most trifling, appeared to his exquisite eye. To these uncommonly strong natural endowments he added all that the most constant and intense study could bestow. Temperate to abstemiousness in his diet, satisfied with an extremely small portion of sleep, unacquainted with dissipation or amusement, and giving but very little time even to the society of his friends, the whole of those hours which he could spare from the duties of his profession were devoted either to meditation on further improvements of philosophical instruments, or to the perusal of books of science, particularly those mathematical works of the most sublime writers which had any connection with the subjects of his own pursuits.

Mr. Ramsden's only relaxation from these constant and severe studies was the occasional

perusal of the best authors both in prose and verse; and when it is recollected that at an advanced age he made himself so completely master of the French language as to read with peculiar pleasure the works of Boileau and Moliere, he will not be accused of trifling even in his lighter hours. Short and temperate as were his repasts, a book or a pen were the constant companions of his meals, and not seldom brought on a forgetfulness of hunger: and when illness broke his sleep, a lamp and a book were ever in readiness to beguile the sense of pain, and make bodily sickness minister to the progress of his mind. Of the extent of his mathematical knowledge he was always from innate modesty averse to speak, although I have heard him say that he never was at a loss when his profession required the application of geometry. His knowledge in the science of optics is well known to have been perfect; and when we add that the works of Bouguer and the great Leonard Euler were his favourite study, we shall not lightly rate his proficiency in mathematics. Of his skill in mechanics it is unnecessary to speak. Nor let it be supposed that his science in his profession was limited to the higher branch of invention and direction of the labours of others. It is a well known fact that such was his own manual dexterity, that there was not any one tool in any of the numerous branches of his profession, which he could not use with a degree of perfection at least equal to that of the very best workman in that particular branch; and it is no exaggeration to assert, that he could with his own hands have begun and finished every single part of his most complicated instruments. It is scarcely necessary to remark, that this practical knowledge of the minutiae of his profession must have been extremely conducive to the perfection of his instruments. It may not be foreign to this part of his character to observe, that his drawings were singularly neat and accurate, and his handwriting so beautiful, that when he chose to exert his skill, few writing-masters could equal it.

On the qualities of his heart a friend may be allowed to expatiate with a peculiar and melancholy pleasure; but he will be acquitted of exaggeration when he appeals to the numerous list of those who, for a long series of years, loved and cherished him, and who, without a single exception, having once known, ever continued to feel for him the most warm and sincere regard. In this most respectable list will be found many of those men whose high rank has added lustre to their learning and abilities; and

many of those whose powers of mind have raised them, like himself, from obscurity to splendour. To name those of the living who now lament his loss, may be offensive to the delicacy of some of them; but among those admirers of his talents and virtues who are now no more, I feel a pride for him in placing here the honoured names of Stuart Mackenzie, Col. Calderwood, and John Hunter. To have been loved and honoured by such men as these, is a sanction to the truth of the eulogium of the warmest friend. In fact, such was the candour and disinterestedness of his mind, such was the benevolence of his heart, that his few trifling failings could scarcely be contemplated; and the facility of temper which induced him to give to the person present what had been ten times promised to his absent friends, and then disarm their ill humour by such irresistibly good-tempered excuses as convinced them, in spite of experience, that he meant all he said, was rather the subject of laughter than spleen to his friends, as they knew that it proceeded in a great degree from his total indifference to pecuniary concerns, and were sensible that no views of profit or advantage could have engaged him to a dishonourable act. He, in truth, considered money only as the means of making further improvements in science. Misers have often been as temperate in diet, as simple in dress, and as frugal in expence as he was; but in him these qualities proceeded from an utter disregard of every thing (if I may be allowed the expression) material; and in the prosecution of a new idea, expence, while he possessed a farthing, never came into his mind, nor did he feel that it was a loss if he threw by an expensive instrument half finished, when a plan of its improvement struck his mind. Such was the placability of his temper, that although for the moment extremely sensible to the unmerited injuries which he sometimes met with, he was very soon induced even to lay aside his own vindication, rather than bear hard on the reputation of others.

Conscious of his own merit, he possessed in the highest degree an erect independent spirit, and he was roused to indignation by the bare mention of injustice or oppression of any sort. But although he could not for a moment have borne the imputation of paying court to the most exalted man for any advantage that could be derived to himself from it, no man was more sensible of the necessity of subordination in society, or more punctiliously and unaffectedly exact in a respectful demeanour

to those persons of high rank in whose society he often lived. Humble without meanness to his superiors, he was of course kind and gentle to those below him. His servants, his workmen unite in this most flattering testimony to the good temper and humanity of his soul, and his last will is a faithful picture of his mind in this respect. His workmen are there all remembered in proportion to their merits and services, and amongst them the greater part of his fortune is divided. The smallness of the sum of which he died possessed, might justly surprise those who knew the great extent of his commerce, and the ascetic frugality of his life, did they not at the same time know that he, in fact, never was paid for his great works but in reputation, for that the time consumed on them rendered every one of them a real loss to him as a trader. This, however, is not peculiar to himself. Several others among those artists whose abilities have done honour to their country, and most materially advanced the cause of science, have barely obtained a maintenance by their superior talents, while the steady plodding trader in the same line has, without fame, acquired great wealth. Mr. Bird, second only to Ramsden in the art of constructing astronomical instruments, died worth rather less than him; and Shelton, whose time-pieces were long unrivalled, and have perhaps never been excelled, ended his industrious life in absolute want.

It is not possible here to suppress a regret which every one must feel at those instances of national neglect of high and rare merit. The encouragement of individuals cannot properly compensate men of this class of powers. Government only can bestow such rewards as may be at the same time substantial and flattering, and which would at once place the receiver in such a situation as would enable him to make vigorous exertions, and, by gratifying his honest and laudable pride, attach him by the strongest ties to the hand which protects and crowns him. In the case of Ramsden, it is scarcely to be imagined how much this country has lost by not having thus claimed for her own this her most distinguished son. While Europe in every corner repeated his name with respect, it was to a great proportion of his countrymen scarcely known but as that of a very idle spectacle maker, and he of course worked for every foreign nation with a marked predilection over his own countrymen. The excellent and most ingenious works which the patronage of the Duke of Richmond, while master-general of the ord-

nance, engaged him in that department, and which the removal of His Grace from that office unfortunately suspended, are a shining proof that his abilities were so extensive, that they might with signal advantage have been directed to every purpose where mechanics as a science are applicable. And the navy of this country will now, with unavailing regret, hear that many most original and ingenious ideas on subjects of the highest importance to their profession, are, for want of that species of encouragement which could alone engage him to mature and perfect them, irrecoverably lost to the world. Among these are I fear to be reckoned a very improved log, and an instrument for measuring lee-way; a most simple and accurate instrument for trimming a ship, or ascertaining her line of floating; and another, equally new and ingenious, for measuring the angle of her inclination either from the pressure of her sails or the action of the waves, or, in other words, her heel and roll." *Piazzzi's Account of the Life and Labours of Ramsden in the Journal des Sçavans for Nov. 1788. Philosoph. Magaz. Vol. XVI. Europ. Magaz. for Feb. 1789. Original Communications sent by the Rev. L. Dutens.—M.*

RAMUS, or DE LA RAMÉE, PETER, a very celebrated French philosopher in the 16th century, was born at a village of the Vermandois in Picardy, in the year 1515, according to the most commonly received opinion, though some writers assign to his birth an earlier date. His grandfather was a nobleman of Liege, who lost all his property by the ravages of war, and withdrew to France, where he was reduced to gain his livelihood by making and selling charcoal; and his father followed husbandry for his support. Young Ramus early imbibed a love of learning, and went to seek instruction at Paris, whence he was twice compelled to depart by poverty and the adverse circumstances of the times: but his passion for study inducing him to return once more, he was maintained there during some months by one of his uncles, and afterwards was received in the capacity of a servant at the college of Navarre. In this situation, after spending the day in attendance upon his master, he devoted the greatest part of the night to study, and, by his own industry, made a considerable progress in learning. His talents and perseverance at last procured him a more honourable station in the college, and he spent three years and a half in going through a course of philosophy. During this time, having become acquainted with the

Aristotelian logic, and discovered its defects, he came to the bold resolution of attacking it in the schools, and of substituting in its stead a better system. Accordingly, upon the occasion of standing candidate for the degree of M. A., he held a public disputation against the authority of Aristotle; and he maintained his thesis with such ingenuity and ability as astonished and confounded his examiners. From this time Ramus determined to direct his utmost efforts to overturn the logic of the Stagyrice, and to introduce a better method of reasoning. In pursuance of this resolution, he published a book, entitled, "*Aristotelicæ Animadversiones*," containing a very vehement attack upon the "*Organon*" of that philosopher; and another, entitled, "*Institutiones Dialecticæ*," being his new logical institute. These bold attacks upon a system which had been universally admired for ages, gave great offence, as might be expected, to the followers of Aristotle, and raised a violent storm of resentment against Ramus, particularly among the professors of the University of Paris. At first they made use of no other weapons in their combats with him than those of logic and eloquence, sufficiently envenomed, however, by spleen and calumny. But they soon overstepped the bounds of academical wars, and proceeded to adopt harsher measures with respect to him. They loudly accused him before the civil magistrate of a design, by opposing Aristotle, to sap the foundations of religion and learning. So great were their clamours, that the parliament of Paris took cognizance of the business; but when the Aristotelians perceived that the cause of Ramus was likely to meet with an impartial hearing and equitable decision from that tribunal, by their intrigues they removed it from the parliament to the King's council. Francis I. now gave orders that a public disputation should be held between Ramus and Anthony Govea, his principal antagonist, and that each party should chuse two judges, and the King appoint an umpire, by the majority of whom a definitive sentence should be pronounced. The disputation lasted two days, in the course of which Ramus complained of the unfair proceedings of his opponent; but could meet with no redress, three of the judges being against him. The result was, that this majority decided in favour of his enemies; and the King, prepossessed by their calumnies, confirmed their sentence by a royal edict, in 1543, which condemned and suppressed Ramus's books, and entirely prohibited him from writing or read-

ing any logical or philosophical lectures, without express permission first obtained. On this occasion his enemies discovered the greatest joy, and published the sentence of the three judges, in Latin and French, in all the streets of Paris, and in all parts of Europe whither it could be sent. They also continued to persecute him by lampoons and satires, and even held him up to public ridicule upon the stage, in the midst of the acclamations and applauses of the Aristotelians.

The disgrace of Ramus, however, was but of short duration. In the year 1544, the plague having broken out at Paris, and cut off or dispersed many of the professors and students of the University, particularly those belonging to the college de Presle, Ramus was prevailed upon to deliver public lectures in that house, of which he was chosen principal; and he soon attracted a numerous crowd of auditors. From this situation an attempt was made to expel him, by the faculty of the Sorbonne; but he was maintained in it by an arret of the parliament, which also allowed him the liberty of adding philosophical lectures to those of eloquence, notwithstanding the royal prohibition. By this arret an end was put to several of the persecutions with which Ramus and his friends had been harrassed. After this he met with a generous and powerful patron in the Cardinal of Lorraine, who, by his interest with King Henry II., obtained, in 1547, the repeal of the edict of Francis I., and thus secured to our author perfect freedom of writing and speaking upon philosophical subjects. In 1551, through the means of the same patron, Ramus was appointed regius professor of eloquence and philosophy, and afterwards of mathematics. This appointment inspired him with new zeal for the improvement of the sciences, which he laboured assiduously to promote, by his public lectures and by his writings. He also was the means of correcting various abuses in the economy and system of education observed in the University, which were discouragements to the progress of knowledge, and had originated in corrupt motives of private interest, ignorance, or superstition. His enemies, however, who were never at rest, excited prejudices against him, by representing his improvements to be dangerous innovations; and the part which he took in the year 1561, when the royal edict was issued permitting the free exercise of the protestant religion, exposed him to their bitterest animosity. On that occasion, Ramus, who had become a convert to the doctrines of the reformation, commanded all the images in

the college of Presle to be removed, and declared his dissent from the petition presented by the rector, in the name of the whole University, to the parliament, to prevent the registering of the edict. These bold and manly proceedings provoked their rage to such a height, that he found it necessary to withdraw into concealment, and was favoured by the King with a secret asylum at Fontainebleau. Here he revised his former mathematical lectures, and, with the aid of the books in the royal library, diligently prosecuted his geometrical and astronomical labours. In the mean time, his own library at the college de Presle was shamefully plundered of the most curious and valuable books in the collection. Not satisfied with doing him this injury, his enemies, having discovered the place of his retreat, by their threatnings compelled him to fly for safety to more retired situations. In these he remained till after the death of the Duke of Guise in 1563, when a peace was concluded between Charles IX. and the protestants, which enabled him to return to Paris, and to resume his station in the college, as well as his professorship.

From this time Ramus continued his lectures, with unabated activity and increasing reputation, particularly distinguishing himself by his assiduity in promoting the study of the mathematical sciences, till the second civil war in 1567 once more drove him from Paris, and forced him to fly for shelter to the Protestant army under the Prince of Condé, in which he was present at the battle of St. Dennis. The peace which was concluded some months afterwards, again restored him to his posts: but, foreseeing that it would prove only of short duration, and being unwilling to encounter the dangers of another storm, he obtained permission from the King to visit the universities of Germany. He undertook this journey in 1568, and wherever he came, much respect was shewn him, and many honours conferred upon him, notwithstanding the zealous endeavours of the Aristotelian professors to fortify the minds of their pupils against his doctrines. At Heidelberg he read a course of lectures; and it appears by Beza's letters, that he was desirous of obtaining the chair of a philosophical professor at Geneva. Beza and the other principal protestants, however, prevented him from obtaining that situation, assigning to him as reasons why he must not expect any professorship at Geneva, that all those posts were filled; that the funds appointed for the salaries of the professors could not be augmented; and that the University was determined not to per-

mit the teaching of any other system but that of Aristotle. They might have assigned another reason, which we may suppose to have had no little weight in excluding Ramus from a professor's chair at Geneva; namely, his well known hostility to the jurisdiction of consistories and synods, and his maintaining that the people ought to be judges of doctrine, to chuse ministers, to excommunicate, and to absolve. It is a remarkable circumstance, that while Ramus could not secure an establishment among his Protestant brethren, he had the opportunity of refusing several liberal offers which were made to him by Catholics. From the University of Bologna he received an invitation to a professorship, with a yearly salary of 1000 crowns. Andrew Dudith, the Emperor's ambassador, invited him to settle at Cracow. John, King of Hungary, offered him the superintendence of the University of Weissenburg, with the promise of a very considerable stipend, which he confirmed with his sign manual. Having declined all these invitations, at the conclusion of the third civil war, in 1571, he resolved, fatally for himself, to return to his own country. When the execrable transactions on the day of St. Bartholomew's festival commenced, he was at the College of Presle, where he took refuge in a cellar, in which he lay hid during two days. But, being diligently sought after by Charpentaire, a professor of mathematics, who had been eclipsed by the superior talents of Ramus, he was at length discovered and dragged from his place of concealment. His infamous rival now offered to spare his life if he would deliver up his money; but no sooner had the wretch received it, than he directed his hired assassins to dispatch his victim. Ramus's body, covered with wounds, was thrown out of the window into the court; whence the scholars of Charpentaire, after treating it with the grossest indignities, dragged it ignominiously along the streets, and threw it into the Seine. Such was the tragical end of this famous professor, when he was about 56 years of age. He was a man of universal learning, an accomplished orator, and endowed with very fine moral qualities. He discovered great firmness and resolution of mind, in his bold and successful attack on the deep rooted prejudices and abuses of the schools, and in the manner in which he sustained his misfortunes and persecutions. Of his disinterestedness and generosity he gave sufficient proof, by his repeated refusal of very profitable professorships, by declining the acceptance of the presents which his

pupils offered him, and by maintaining some scholars at his own expence. His temperance was very exemplary. He contented himself with plain boiled meat, and was very sparing at his dinner. During many years he drank no wine, and would have refrained from it entirely, had it not been prescribed to him by his physicians. He passed his life in a state of strict and chaste celibacy. He was rationally pious, and zealous in his attachment to the Protestant cause. As an expression of his regard for the interests of useful science, he, by his will, founded a professorship of mathematics at the College-royal, which he endowed with an annual salary of 500 livres.

We shall close this article with Enfield's concluding observations on the merits of our author, and the titles of some of his principal productions. "Few persons, in the present day, will be inclined to doubt whether Ramus did right in attempting to undermine the foundations of that authority which Aristotle had so long possessed in the schools: and no one, who will take the trouble to examine the manner in which he laid open the defects and inconsistencies of the "*Organon*," will hesitate in allowing him considerable merit in this part of his design. In attempting a new logical institute, Ramus was not, however, equally successful. The general outline of his plan is this: considering dialectics as the art of deducing conclusions from premises, he endeavours to improve this art, by uniting it with that of rhetoric. Of the several branches of rhetoric, he considers invention and disposition as belonging equally to logic. Making Cicero his chief guide, he divides his treatise on dialectics into two parts, the first of which treats of the invention of arguments, the second, of judgments. Arguments he derives not only from what the Aristotelians call middle terms, but from any kind of proposition, which, connected with another, may serve to prove any assertion. Of these he enumerates various kinds. Judgments he divides into axioms, or self-evident propositions, and *Dianoëa*, or deductions, by means of a series of arguments. Both these he divides into various classes; and illustrates the whole by examples from the ancient orators and poets. In the logic of Ramus, many things are borrowed from Aristotle, and only appear under new names; and many others are derived from other Grecian sources, particularly from the dialogues of Plato, and the logic of the Stoics. The author has the merit of turning the art of reasoning from the futile speculations of the schools to forensic

and common use; but his plan is defective in confining the whole dialectic art to the single object of disputation, and in omitting many things, which respect the general culture of the understanding, and the investigation of truth. Notwithstanding the defects of his system, we cannot, however, subscribe to the severe sentence which has been passed upon Ramus by Lord Bacon and others; for much is, we think, due to him, for having with so much firmness and perseverance asserted the natural freedom of the human understanding. The logic of Ramus obtained great authority in the schools of Germany, Great Britain, Holland, and France; and long and violent contests arose between the followers of Ramus and those of the Stagyrice. These were not, however, sufficiently important in their consequences to require a distinct relation. The fame of Peter Ramus vanished before that of Des Cartes, whose labours in this branch of philosophy have been already noticed."

Ramus was the author of "Arithmetica, Lib. III.," 1555, 4to.; "Scholarum Physicarum, Lib. III.;" "Proœmium Mathematicum," &c., 1567; "Scholarum Mathematicarum, Lib. XXXI.," 1569; "Geometria," published in 1577; "Algebra explicata," &c., published in 1586; "Grammatica Græca quatenus a Latina differt," 1560, 8vo.; "Grammaticæ Lat. Lib. IV.," 1559, 8vo.; "Libri duo de veris Sonis Literarum," &c., 1564; "Brutinæ Quæstiones," 1549, 8vo.; "Rhetoricæ Distinctiones in Quintilianum," 1549, 8vo.; "Enarrationes in secunda et tertia Orat. Ciceronis de Lege agraria," &c. 1553, 8vo.; "Annotationes in Epistolas Familiares Ciceronis;" "Commentarii in Ciceronem de Fato," 1563, 8vo.; "Prælectiones in Orationes octo consulares," published in 1574; "Prælectiones in Quatuor Lib. Georg. et Bucol. Virgilii," published in 1584; "Platonis Epistolæ, cum Versione et Notis," 1549; Aristotelis Politica, Græc. et Lat. cum Notis," published in 1601; "De Militia Cæsaris," 1559, 8vo.; "De Moribus veterum Gallorum," 1559, 8vo.; "Scholæ in Artes liberales," 1569; "Scholæ Metaphysicæ in Metaphysicos Lib. Aristot.;" "Commentariorum de Religione Christiana Lib. IV.," published in 1576; "Grammaire Française," 1567, 8vo.; and various other pieces, the subjects of which may be seen in *Moreri and Teissiers Eloges des Hommes savans, &c., Tom. I. Bayle. Nouv. Dict. Hist. Enfield's Hist. Phil. Vol. II. book x. ch. iii. sect i.*—M.

RAMUSIO or RANNUSIO, GIAMBA-

TISTA, an early collector of voyages and travels, born at Venice in 1485, was the son of Paolo an eminent lawyer, descended from a learned and distinguished family of Venetian citizens. At an early age he was deputed by the state upon public business to Switzerland, Rome, and France; and in the latter country he so much ingratiated himself with Lewis XII., that this Prince caused him to travel through almost the whole of his kingdom. As a reward for his services, he was made secretary of the council of Ten at Venice, which post he at length resigned, and returning to Padua, employed himself in compiling the work which has perpetuated his name. He was well versed in history, geography, and the languages, and had some knowledge of astronomy; and he held correspondence with many learned and well informed persons, both in Italy and Spain. By their assistance, and especially at the persuasion of Fracastoro, he made a collection of all the voyages and travels that had hitherto been published, translating the foreign ones into Italian, and prefixing dissertations, in which he diligently examined their pretensions, and compared them with each other. If the maps which he added are inexact, and some of the relations are mingled with fable, candour will ascribe these defects to the imperfect state of knowledge at that period. The first volume of this great work, entitled "Raccolta delle Navigazioni e de' Viaggi," appeared in 1554, fol.; the third, which was the second published, in 1556; and the second, after the author's death, in 1559. He had prepared a fourth, but it was consumed in the fire of the Giunti's printing office. Many editions of this work have been given, with successive additions. Ramusio likewise wrote a treatise, "De Nili incrementa." He died at Padua in 1557. *Tiraboschi.*—A.

RANCE, ARMAND-JOHN LE BOUTHILLIER DE, the institutor of the austere and painful discipline observed by the famous monastic order of LA TRAPPE, was of noble descent, and born at Paris in the year 1626. He discovered very early an extraordinary genius for classical and polite learning. At the age of ten, he was master of several of the Greek and Roman poets, and understood Homer perfectly. At the age of twelve, or thirteen, with the aid of his tutor, he prepared for the press a new edition of "The Poems of Anacreon," in Greek, with learned annotations, which was published in 1639, and a second time in 1647, in 8vo. In 1635 he received the clerical tonsure; and in the following year,

at the age of ten, he was nominated a canon of Notre-Dame at Paris. Soon afterwards the King gave him the sinecure priory of Boulogne near Chambor; and he was subsequently promoted to three different abbeys, among which was that of La Trappe, to a priory in Poitou, an archdeaconry in the church of Angers, and a canonry in the church of Tours. Before he entered on the study of divinity, he carefully read the fathers; and that he understood their sentiments, and had marked some of the most striking passages in their writings, when he was only sixteen years old, he shewed by a discourse which he pronounced on the occasion of one of his sisters taking the veil. Afterwards he pursued the study of divinity at the Sorbonne, where he took the degrees preparatory to the commencement of his licentiate with uncommon distinction; and in 1651, he was ordained priest. Three years after this, the degree of doctor of divinity was conferred upon him by the faculty of the Sorbonne. Having thus completed his studies, he entered into the world, and devoted himself wholly to its honours, pleasures, and gaieties. His genius, vivacity, fine taste, and politeness, rendered him a distinguished favourite at court, while his integrity and frankness secured him the esteem of all men of honour. He was appointed almoner to the Duke of Orleans, and one of the deputies of the second order in the assembly of the clergy in 1655. On a sudden he became disgusted with the world, and resolved to renounce for ever its pleasures, enjoyments, and vanities. For this extraordinary change various motives have been assigned. One writer attributes it to the resentment conceived by him on account of the ill treatment and disgrace of some of his friends. Another says, that narrow escapes with his life from imminent dangers, produced those serious impressions upon his mind, which determined him to adopt such a resolution. Others attribute it to a singular incident. They tell us, that returning from the country, after six weeks absence from a mistress whom he loved passionately, he went directly to her chamber by a back stair, without making any previous enquiry about her health and situation. On opening the door, he found the chamber illuminated, and hung with black; and, on approaching the bed, saw his mistress in her shroud, dead of the small-pox, all her charms fled, and succeeded by the ghastly lines of death, and the frightful marks of that terrible disorder. From that moment say they, he

determined to retire from the world. It is not improbable but that, as some accounts state, all the above mentioned circumstances might have combined, in producing the reflections which led to his change of life.

No sooner had the Abbé de Rancé formed the resolution already mentioned, than his visits to the court ceased all at once, and he withdrew to his estate at Veret near Tours, in order to deliberate concerning the mode of life which he should pursue. Here the advice of the Bishop of Comminges determined him to embrace the monastic state, though at first he felt some repugnance at submitting to the restraints of the cloister. Having taken his resolution, he sold his estate at Veret, and bestowed the money which it produced on the Hotel-de-Dieu at Paris. He also resigned all his benefices and dignities, excepting his priory of Boulogne and the abbey of La Trappe; the latter of which he retained by a special permission from the King, in order to introduce into it a reformation of the statutes and discipline. He then took the habit in the cistercian monastery at Perseigne, where the term of his noviciate was curtailed by an order from Rome, and he made his profession in the year 1664. As soon as he had entered on the government of his abbey, he preached to the monks on the necessity of reviving the ancient discipline of the monastic orders, with such ardent zeal and powerful persuasion, that the greater number of them were induced to promise entire submission to the rules which that discipline enjoined. He used all the means in his power to excite the same spirit throughout the cistercian order in general; but, being disappointed in this design, he applied himself, with indefatigable labour and uncommon success, to establish that discipline at La Trappe, "in all its austere and shocking perfection." The place itself seemed peculiarly adapted to the horrid system which he established, being the most gloomy, barren, and desolate spot in the whole kingdom of France. Here the days of the monks were constantly spent in prayers, tears, contemplation, silence, the perusal of holy books, the hardships of bodily labour, and the practice of the most rigid austerities. All other designs and occupations, however laudable and excellent in themselves, they were to regard as vain and sinful to persons of their order. The least relaxation or amusement, of the most innocent nature, they were not allowed; and they were even prohibited from engaging at all in literary studies. Strange! that a mind

stored with liberal knowledge, and distinguished by good taste, should have been so far perverted by superstition and fanaticism, as to devise or sanction such regulations. That the world might be acquainted with the discipline of his community, he published "A Treatise on the Sanctity and Duties of the Monastic State." This piece occasioned his being involved in a long controversy with father Mabillon, and other writers, of which an account may be seen in the first of our authorities. In the same work is explained the ground of an epistolary warfare which he afterwards carried on against some of the friends of the celebrated Arnould. As our abbot advanced in age, the severe discipline to which he strictly conformed rendered him so infirm, that, finding himself unequal to the duties of his post, he resigned it into the King's hands. He was permitted, however, to choose a successor; and after the death of the first person whom he selected, to nominate a second, called Armand-Francis Gervais. In the life of the latter we have mentioned the reasons why he was afterwards compelled to resign his dignity. Upon that event, M. de Rancé was directed to present the names of three persons to the King, out of which His Majesty fixed upon that of James de la Cour, to whom the government of the abbey of La Trappe was committed in 1698. Worn out at length with infirmities and mortifications, and lying on a bed of ashes and straw, the Abbé Rancé died in 1700, in the 74th year of his age. He possessed the pen of a very ready writer, and his style is pure and elegant, though frequently chargeable with want of precision. Besides his controversial pieces, and the articles already mentioned, he published, "The Works of St. Dorotheus," which he translated from the Greek into French, 1686, 8vo.; "Instructions on the principal Subjects of Piety and Christian Morality," 1693, 12mo.; "Various pious Sentiments," 1696, 12mo.; "Christian Conduct," 1697, 12mo. to which a second part was afterwards added; "Christian and Moral Maxims," 1698, in 2 vols. 12mo.; "Conferences on the Epistles and Gospels for Sundays and the principal Festivals throughout the Year," &c. 1698, in 4 vols. 12mo.; "Moral Reflections on the Four Evangelists," 1699, in 4 vols. 12mo.; "Spiritual Letters," in 2 vols. 12mo. published after the author's death, in 1701 and 1702; "The Rule of St. Benedict," a new translation, with a commentary," 1689, 12mo.; "The Constitution

and Rules of the Abbey of La Trappe," published in 1701, in 2 vols. 12mo.; "The Lives and Deaths of several Members of the Community of La Trappe," 1696, &c. in 4 vols. 12mo.; "A Discourse on Purity of Intention," in 12mo., &c. *Moreri. Nouv. Dict. Hist. Mosheim's Hist. Eccl. sac. xvii. sect. ii. par. i. cap. i. § xxvii.* — M.

RANCONET, AIMAR DE, a learned and worthy magistrate in the 16th century, was born at Bourdeaux, in which city his father was an advocate of parliament. He rendered himself very skilful in the Roman law, to the study of which he joined that of philosophy, mathematics, and antiquities. He had a singular method of studying. It was his custom to go to bed early after a light supper, and rising as soon as he awaked from his first sleep, about the time that monks say their matins, he wrapt his head in a kind of cowl, and spent four hours in deep study. He then went to bed again, and rose in the morning fresh to new labours. His reputation raised him, after having been a counsellor in the parliament of Bourdeaux, to the post of president of the fourth chamber of inquests in that of Paris. His legal character stood so high, that Cujas dedicated to him one of his works. The religious quarrels of the time were fatal to him. According to Pithou, when the Cardinal of Louvain assembled the parliament of Paris to procure its opinion concerning the punishment of heretics, Ranconet brought the works of Sulpicius Severus, and read aloud the passage in which that writer censures the execution of Priscillian; upon which the fiery prelate caused him to be imprisoned in the Bastille, where he died of grief in 1559, aged above 60. His latter days had been singularly unfortunate. He was reduced by want to be a corrector of the press to the Stephensens; he saw his daughter die on a dunghill, and his son executed, and his wife was killed by lightning. This learned man published scarcely anything in his own name, but contributed much to the labours of others. He is said to have had the chief part in the valuable treatise "De Verborum Significatione," and in the "Formulæ" of Brisson; and Pithou asserts that he compiled the Dictionary that bears the name of Charles Stephens. He wrote "Le Tresor de la Langue Francoise, tant ancienne que moderne." *Moreri. Nouv. Dict. Hist.* — A.

RANDOLPH, THOMAS, an English poet of some celebrity in the 17th century, was born at Newnham in Northamptonshire in

1605. He was educated at Westminster-school, and thence elected to Trinity-college Cambridge in 1623, of which he became a fellow. He took the degree of M. A. in which he was incorporated at Oxford. An early turn to poetry, and an acquired habit of conviviality, seem to have diverted him from the pursuit of any profession, and he wasted his scanty patrimony and his health in the company of wits and men of pleasure in the metropolis. His short career terminated at the house of a friend in Northamptonshire in 1634, before he had completed his 30th year, to the regret of those who admired his poetry and loved his company. One of these, Sir Christopher Hatton, erected a marble monument over his grave in Blatherwick church. Randolph was a man of pleasantry and great good humour, and possessed a genius that, in a longer life and with more careful cultivation, might have given him a high rank among the poets of his age. His pieces are some of the best in the manner then prevalent, which consisted in playing with words and thoughts, and connecting remote ideas by fanciful resemblances. His expressions are often elegant, and his verse harmonious. The miscellaneous poems of Randolph, which first appeared occasionally, were collected after his death by his brother Robert, and published at Oxford in 1640. They were reprinted two or three times, but no late edition of them has been given. He likewise composed six dramatic pieces of the comic class, one of which was taken from the *Plutus* of Aristophanes. *Biogr. Britan.* — A.

RANTZAU, JOHN, a general in the Danish service, was born in 1492, and in 1505 entered into the army, at the age of thirteen. In 1515 he began to travel into foreign countries, and successively paid a visit to England, Spain, Germany, Italy, Greece, Syria, Palestine, and other parts of the East. In 1517 he was knighted at Jerusalem, and on his return to Denmark was appointed to accompany Duke Christian, afterwards King Christian III., on his tour to Brandenburg and other towns of Germany. When Frederic I. accepted, by his advice, the crown of Denmark, which was offered to him, he was promoted to be a general in 1553, and intrusted with the command of the troops in Holstein. He distinguished himself in his military character in Jutland, Fyen, Seland, and Scania, as well as in various important affairs in which he was employed; and died in 1565. He was the author of the following works: "A true and brief Account of the Wars carried on, in 1559,

by Frederick II. King of Denmark and Adolphus Duke of Holstein, against the People of Dithmarsh," *Argent.* 1569, 4to.; "Descriptio Cimbriæ," printed in Westphalen's *Monumenta inedita*, tom. i. *Forsog til et Lexicon over Danske, Norske og Islandske lærde mænd* af Jens Worm. — J.

RAPHAEL, RAFFAELLO SANZIO DA URBINO, the first of modern painters, was born at Urbino in 1483. His education in his art is supposed to have commenced under his father, who was a painter of no great estimation; but it was principally conducted in the school of Pietro Perugino, who was then in the height of his reputation. By the power of imitation, the young Sanzio was soon able to copy the style of that master with so much exactness, that their works could scarcely be distinguished. But he was not born to continue an imitator; and having in his mind ideas of excellence far superior to what could be acquired from the instruction of a single school, he repaired to Florence to survey the famous cartoons of Lionardo da Vinci and Michael Angelo. Every thing he saw was improvement to one so richly qualified by nature, and so intent upon the means of attaining perfection in his art; and his progress is to be traced by the different manners observable in the works of the different periods of his life. His first manner, which he long retained, had somewhat of the dryness of Perugino's school; but by blending it with the gracefulness of his own conceptions, and the dignity of Michael Angelo and other great masters, he formed a style of painting which united more excellencies than were, perhaps, ever displayed by any other artist.

After a residence of some time at Florence, Raphael was recalled to Urbino by the death of his parents, and the necessity of arranging his domestic concerns. He remained there to execute some works for the Duke and the churches, and then returned to Florence, where he continued his labours and studies. His reputation afterwards called him to Rome, where Pope Julius II. employed him in decorating with frescoes the chambers of the Vatican. It was here that he first displayed the full extent of his admirable genius; and his pictures of the doctors of the church, and the school of Athens, are still regarded as some of the most wonderful productions of the art. They were succeeded by his *Heliodorus*, in which Julius himself was introduced, with a number of other modern portraiture; for, like most other great painters of the time, he did not scruple anachronism. On the accession of Leo X. he proceeded with renewed ardour in the decora-

tion of the Vatican, under the patronage of a pontiff, whose reign has derived peculiar glory from the fine arts. His pieces of Attila, and of the deliverance of St. Peter from prison, were the next of this grand series. During the intervals of his engagements at the Vatican, Raphael had been much employed by the opulent Roman banker Agostino Chigi; and his paintings in the family chapel of this person are ranked among his most exquisite performances. He frequently resided at the palace of Agostino, several of the apartments of which were decorated by his pencil. A passion which the painter entertained for a beautiful young woman, the daughter of a baker, thence called *la Fornarina*, having caused him to withdraw himself to her lodgings, Chigi had the complaisance to invite her to take up her abode in his house, that his labours might undergo no interruption. He also, about this period, executed many of his famous easel pictures, which have become the principal ornaments of the most celebrated cabinets in Europe. He likewise painted the portraits of several distinguished persons; a branch of the art in which he was no less excellent than in history painting. Finding employment increase upon his hands, he associated in his works at the Vatican a number of young artists of promise, who formed the school of Raphael, or the Roman school of design, distinguished by its gravity, grace, and decorum. The talents of this consummate artist were not confined to painting, but extended to architecture, and to the inferior decorations of buildings. After the death of Bramante, who was his relation, Leo confided to him the completion of the galleries, or loggie, of the Vatican, in which he displayed a rich and inexhaustible invention. He had also the much superior appointment of superintendant of the building of St. Peter's, the experienced architect Fra Giocondo being joined with him as a coadjutor. He was likewise employed by the pontiff to make designs for tapestry to be executed in Flanders; and to this are owing those cartoons which, coming into the possession of Charles I., have since constituted one of the most valuable ornaments of the royal palaces of England.

The last capital performance of Raphael was the result of a kind of rivalry in the art of painting by Sebastian del Piombo, whose pencil was employed to animate the designs of Michael Angelo. The immortal Transfiguration of Raphael was the piece by which he established an undoubted superiority. He afterwards gave designs for an apartment in

the Vatican called the Hall of Constantine, but lived only to make a commencement of the work, which was finished by his disciples, Giulio Romano and Penni. This inimitable artist, debilitated, it is said, by his amorous indulgences, and exhausted by the injudicious bleedings of his physicians, died on Good Friday 1520, having on that day completed his 37th year—a short span for the attainment of such a measure of fame! As he seems to have been still in a course of progressive improvement, it can scarcely be conceived to what a degree of perfection he would have carried the art of painting, had he reached the ordinary term of human existence. Leo shed tears at the news of his death, and caused his body to be laid in state in a hall, with his picture of the Transfiguration hung at the head of the room. He was interred in the church of the Rotondo at Rome, and Cardinal Bembo wrote his epitaph.

Raphael had a handsome, rather feminine, face, and a good person. He was mild, courteous, and modest, kind and condescending to his pupils, and free from envy or jealousy. His principal foible was an immoderate attachment to the fair sex, which induced him to live in celibacy, though Cardinal Bibbliena offered him one of his nieces in marriage. Respecting his character as a painter, the following transcript from Mr. Fuseli may suffice. "The general opinion has placed Raffaello at the head of his art, not because he possessed a decided superiority over every other painter in every branch, but because no other artist ever arrived at uniting with his own peculiar excellence all other parts of the art in an equal degree with Raffaello. The drama, or, in other words, the representation of character in conflict with passions, was his sphere: to represent this, his *invention* in the choice of the moment, his *composition* in the arrangements of the actors, and his *expression* in the delineation of their emotions, were, and are, and perhaps will be, unrivalled. And to this he added a style of design dictated by the subject itself, a colour suited to the subject, all the grace which propriety permitted, or sentiment suggested, and as much *chiaroscuro* as was compatible with his supreme desire of perspicuity and evidence. It is, therefore, only when he forsook the drama to make excursions into the pure epic or sublime, that his forms became inadequate, and were inferior to those of M. Angiolo; it is only in subjects where colour from a vehicle becomes a ruling principle, that he is excelled by Titian;

he yields to Correggio only in that grace and that chiaro-scuro which is less the minister of propriety and sentiment, than its charming abuse and voluptuous excess." The greatest remains of Raphael's pencil are his frescoes at the Vatican. His oil pictures are dispersed throughout Europe, and every where regarded as inestimable. The most eminent engravers have considered his works as the noblest employment of their art, and more than 740 pieces have been enumerated as engraved from the designs of Raphael. *D'Argenville. Roscoe's Life of Leo X. Pilkington's Dict. Edit. of Fuseli.* — A.

RAPHELENGIUS (RAULENGHIEN), FRANCIS, a learned Orientalist, was born in 1539, at Lanoy, near Lille, in Flanders. He began his studies at Ghent; but on the death of his father he was destined to trade by his mother, and for that purpose was sent to Nuremberg. Having, however, an access to books, he resumed his studies, and at length he found an opportunity of going to Paris, where he made a great progress in the Greek and Hebrew languages. The civil wars obliged him to quit that capital, and he went over to England, where for some time he taught Greek in the University of Cambridge. Returning to the Low-Countries, he became a corrector of the press to the celebrated printer Plantin, with whom he so much ingratiated himself by his capacity and conduct, that in 1565 he gave him his daughter in marriage. He made himself highly serviceable in the printing-office, especially with respect to the famous Antwerp Polyglot Bible, printed in 1571 by the order of Philip II. of Spain. To this work he added a Hebrew grammar, and an improved vocabulary of that language, with other helps to students, as Meursius, who speaks highly of his merits, has testified. When Plantin removed to Leyden, he left his business at Antwerp, under the care of Raphelengius; and upon his return, the latter took his place at Leyden. The curators of the university of that place conferred upon him the professorship of Hebrew, to which was added that of Arabic. This meritorious person died of a palsy in 1597. He published "*Variae Lectiones et Emendationes in Chaldaicam Bibliorum Paraphrasin*;" "*Grammatica Hebræa*;" "*Dictionarium Chaldaicum*;" "*Lexicon Arabicum*;" and various prefaces and notes to the books printed by his father-in-law.

He had a son of the same name, also a man of erudition, who published "*Notes upon Seneca's Tragedies*;" and "*Eulogies in Verse of fifty learned Men, with their Portraits*," *Antw.* 1587, fol. *Bayle. Moreri. Nouv. Dict. Hist.* — A.

VOL. VIII.

RAPICIO, GIOVITA, an Italian man of letters, was born about 1480, at Chiari, in the territory of Brescia. Devoting himself to the instruction of youth in literature, he first opened a school at Bergamo, where he wrote a Latin treatise on the education of youth, afterwards printed at Venice. This work is written with elegance, and gives a favourable idea of the writer's taste, and of the methods he followed in teaching. He afterwards taught at Vicenza, and various other cities of Italy, and was for many years employed at Venice in instructing in polite literature the youths destined to the public chancery. From some letters of Cardinal Bembo, written in 1545 and 1546, it appears that he had taken Rapicio into his house for the instruction of his son Paolo and another youth, and he expresses a great regard and affection for this learned man. Cardinal Pole also speaks of him with great commendation in one of his letters. Rapicio died at Venice in 1553. His testament was composed with so much propriety and elegance, that the younger Aldo Manuzio inserted it in his commentary on Cicero de Officiis. He published various harangues, poems, and epistles, but his principal work was entitled, "*De Numero Oratorio*," in five books, printed at Venice in 1544. In this he minutely investigates the principles of writing the Latin language with sweetness and harmony, and replies to Melancthon's assertion that rules of this kind are rendered useless by our ignorance of the ancient pronunciation. This work may still be perused with pleasure and advantage. *Moreri. Tiraboschi.* — A.

RAPIN, RENÉ, a learned Jesuit, was born at Tours in 1621. He entered into the society of Jesus in 1639, and was a teacher of the belles-lettres in it during nine years. He rendered himself eminent by several publications in Latin and French, verse and prose, and obtained a high rank among the literary characters at Paris, where he died in 1687. This father was no less esteemed for his virtues and amiable qualities, than admired for his talents; and he possessed all that polish and fitness for the society of the great world, which have distinguished his order from other religious communities. It is as a Latin poet that Father Rapin has been principally celebrated; and his didactic poem on gardens, entitled, "*Hortorum, Lib. IV.*," first printed in 1665, and many times reprinted, is regarded as one of the most elegant and classical pieces of modern Latin verse. It is, however, rather a work of art and study,

than an effusion of poetical feeling and fancy, and treats on gardening more as a branch of rural economy than as one of the fine arts. His other Latin poems are Sacred Eclogues, Heroic, Elegiac, and Lyric Poems, which in general bear the same character of elaborate elegance and studied diction. The best edition of all Rapin's Latin poems is that of Cramoisy, 3 vols. 12mo., 1681; but Brotier has given an excellent one of his "*Hortorum*," with notes and dissertations, *Paris*, 1780. As a critic he made himself advantageously known by his "*Reflections sur l'Eloquence, sur la Poesie, sur l'Histoire, et sur la Philosophie*;" and his "*Comparaisons de Virgile et d'Homere, &c. &c.*;" printed together in 2 vols. 4to., *Paris*, 1684. He likewise wrote some works of piety, and entered into controversy with the Jansenists; but his knowledge on these subjects was too confined to place him high on the theological list. Some of his letters are published with those of Bussi Rabutin. *Baillet. Bayle. Moreri. Nouv. Dict. Hist.—A.*

RAPIN DE THOYRAS, PAUL, a respectable historian, born at Castres, in Languedoc, in 1661, was the younger son of James Rapin, Sieur de Thoyras, descended from an ancient and noble family of Savoy, which came into France in the reign of Francis I., for the sake of professing the reformed religion. Paul received his education at Puylaurens and Saumur, and then went to his father, who was an advocate in the chamber of the edict at Nantes, for the purpose of studying the law. He was admitted an advocate, but the chamber being suppressed in that year, he removed with his father to Toulouse. The revocation of the edict of Nantes in 1685, having destroyed the liberties and professional prospects of the Protestants, he withdrew to England; and after a short stay in this country, then in a state which offered no advantageous settlement, he went to Holland. He there entered into a company of French cadets at Utrecht, commanded by M. Rapin his cousin. Whilst in this situation, he received from his maternal uncle, M. Pellisson, who was become a convert to the Roman Catholic religion, his work entitled "*Reflexions sur les Differends de la Religion*," with the request that he would impartially examine it, and return his opinion of it. This he did, but what he wrote on the occasion has not been made public; we only know that the faith of the nephew was not at all shaken by the uncle's arguments. In 1689 he followed the Prince of Orange into England, and was made an ensign in Lord Kings-

ton's regiment which went to Ireland. He was at the sieges of Carrickfergus and Limerick, and at the battle of the Boyne; and so much distinguished himself, that he obtained a captain's commission. He left Ireland in 1693, upon being nominated governor to the son of the Earl of Portland. On this occasion he resigned his commission to a younger brother, and received a pension from the crown of 100*l.* per annum. He accompanied his pupil to France and Holland, and resided with him for some time at the Hague, where he married. He afterwards travelled with his pupil to Germany and Italy; and his engagement with that nobleman ceasing, he returned to his family at the Hague. The loss of his pension on King William's death caused him to retire, in 1707, to Wesel, in the duchy of Cleves, where he devoted himself to the composition of his *History of England*. He died there in 1725, leaving one son and six daughters. M. Rapin was of a serious disposition, regular in his way of life, much attached to reading, and well acquainted with mathematics and ancient and modern languages. He published, in 1717, "*Dissertation sur les Whigs et Torys*," which was translated into English. His great work, "*L'Histoire de Angleterre*," printed at the Hague in 9 vols. 4to., in 1725 and 26, and twice translated into English, commences with the remotest periods, and is brought down to the proclamation of William and Mary. It is written in a prolix and unanimated manner, but deserves the praise of much solid information, and a degree of impartiality which no national historians before his time had displayed. He shews himself, however, a steady friend to civil and religious liberty, and therefore has been more approved by the low than the high party. Till the appearance of Hume's, Rapin's was the most popular *History of England*, and Tindal's and other continuations have been adapted to it. During the collection of his materials, Rapin undertook the useful labour of making an abridgment of Rymer's "*Fœdera*," which was published in Le Clerc's "*Bibliothèque choisie*." *Moreri. Biogr. Britan.—A.*

RATHERIUS, or RATHIERUS, one of the most learned and celebrated prelates in the 10th century, commenced his ecclesiastical career by embracing the monastic life at the abbey of Lobbes, or Laubes, in Flanders, within the diocese of Cambray. Here he distinguished himself by his abilities and learned attainments, which secured to him great respect and esteem from his contemporaries. In the year

928, after Hilduin had been driven out of the see of Liege, he accompanied him into Italy, where King Hugh placed the exiled prelate in the vacant see of Verona; the prince giving his promise, at the same time, that Hilduin should be promoted to the first more considerable dignity which should offer, and that on such an event his friend Ratherius should be his successor in that bishopric. Some time afterwards, a vacancy taking place in the archiepiscopal see of Milan, the King proposed to translate Hilduin into it, and Ratherius was sent to Rome to procure the approbation of Pope John XI. While he was negotiating for this purpose, the King changed his mind respecting that dignity in favour of some other person; but this circumstance did not prevent Ratherius from prosecuting the object of his journey, till he obtained the pall for Hilduin, and a papal letter requiring that he himself should be nominated Bishop of Verona. Hugh did not choose to expose himself to the resentment of His Holiness by refusing the nomination; and Ratherius obtained possession of that see in the year 931. The King, however, enraged against him for having been the means of disappointing his private views, demanded the alienation, in his own favour and that of his son, of part of the episcopal revenues. To a proposition so unjust and dishonourable our prelate would not listen; and from that time the King harassed him with persecution, and sought for pretensions to expel him. The war with Arnulphus afforded him a plausible opportunity of gratifying his wishes: for Arnulphus having become master of Verona, Hugh accused Ratherius of favouring his party; and upon the recapture of that city, he sent the Bishop prisoner to Pavia, where he remained in confinement during two years and a half. He was then set at liberty, but banished from Italy. After spending five years in exile, he returned into Italy, with the hope of regaining possession of his bishopric. Upon this his enemies took him again into custody, and sent him to Verona, where he lived two years under the government of Milo, count of that city, who would not permit him to recover his episcopal rights. In the mean time Manasses, now Archbishop of Milan, thought proper to ordain a new bishop for the see of Verona; and his proceeding was sanctioned by the Emperor Lotharius, who ordered Ratherius to withdraw from that place. This mandate he obeyed, and retired into Provence; whence he went to the abbey of Lobbes,

where the recollection of the honour which he had formerly reflected on that establishment secured him a welcome reception. Some time afterwards he was sent for by the Emperor Otho, who placed him near the person of his brother Bruno. This prince, having been made Archbishop of Cologne in the year 953, presented Ratherius to the bishopric of Liege; but not without great opposition from a party which proved sufficiently powerful to drive him away two years afterwards. As the Emperor Otho was at this time in Italy, our prelate thought the opportunity favourable for attempting the recovery of his former see of Verona. Accordingly, he laid his case before a synod assembled at Pavia, which passed a decree that he should be re-established in that bishopric. His peace, however, was soon interrupted by controversies with his clergy, who could not endure his reproofs of their irregularities and corruptions; till at length they became so irksome to him, that he determined to take his final leave of Italy. In pursuance of this resolution, about the year 966 he came to France, where he purchased estates, and found means to obtain the abbey of St. Amand, of Aumont, and of Aunay. He died at Namur, about the year 973. His works shew that he was well acquainted with the canons and the Latin fathers, and they afford evident proofs of great sagacity and judgment, while they breathe throughout an ardent love of virtue. They also shew that he was most zealous and intrepid in exposing the irregularities and vices of the times, and particularly the corrupt morals of ecclesiastics. The style in which they are written is obscure and perplexed. In the 2d vol. of Father d'Achery's "*Spicilegium*," the following remains of Ratherius are inserted: a treatise "*On the Contempt of the Canons*, in two Parts," under the whimsical title of "*Volumen Perpendicularum Ratherii, &c.*;" "*Apolo- gies*;" "*A Statement of the Differences between him and his Clergy*;" five "*Letters*," on particular occasions; "*A Synodical Letter*," for the instruction of his clergy; "*A Journal of his Expedition to Rome*;" "*Sermons*," &c. In the 12th vol. of the same collection is preserved, a "*Letter*" of the author on the subject of the eucharist; and in the 9th vol. of Martenne's and Durand's "*Amplissima Collectio veterum Monumentorum*," a collection of some of his discourses, entitled, "*Præloquiorum Libri Sex.*" *Cave's Hist. Lit. Vol. II. sub sac. Obsc. Dupin,*

Moreri. Mosb. Hist. Eccl. sec. x. par. 2. cap. ii. § xiii. — M.

RATKAI, GEORGE, born in 1613 of a noble family in Hungary, entered into holy orders, and was made canon of the church of Zagrab. He obtained the esteem of the viceroy of Croatia, John Draskovitz, who engaged him to compose the history of that province, and gave him free access to its archives. The fruit of his researches appeared in a learned work, entitled, "*Memoria Regum et Banorum regnorum Dalmatiæ, Croatiae, Slavoniæ, inchoata ab origine sua usque ad annum, 1652.*" *Vienn. fol. 1652. Nouv. Dict. Hist. — A.*

RATRAMPN, by some improperly called ERTRAMPN, a celebrated French Benedictine monk and priest in the 9th century, took the vows in the Abbey of Corbie in Picardy. He applied assiduously to the study of sacred and profane literature, and justly obtained a high reputation among his contemporaries, for his acquaintance with the Latin and Greek languages, the polite learning of the age, the writings of the fathers, divinity, and the sacred Scriptures. By his superior merits he recommended himself to the favour of the Emperor Charles *the Bald*, who made him abbot of the monastery of Orbais, in the diocese of Soissons. He was one of the learned divines who were ordered by that prince to answer the treatise of Paschasius Radbert, "concerning the Sacrament of the Body and Blood of Christ," in which the extravagant doctrine of the *real presence*, or transubstantiation, was for the first time advanced. In his piece on the subject, Ratramn ably and successfully exposes the new dogma laid down by Paschasius, and appears in general to concur in opinion with those who deny that the body and blood of Christ are *really* present in the sacrament, and who maintain on the contrary, that they are only represented by the bread and wine as their signs or symbols. There are, however, several passages in it which seem inconsistent with this just and rational notion of the eucharist, or, at least, susceptible of different interpretations, and have therefore given rise to various disputes. But the ambiguous expressions in these passages may fairly be ascribed to a want of method, perspicuity, and logical precision. In order to weaken the evidence which this work furnishes against the claims of the popish doctrine to a higher antiquity, some Catholic writers endeavour to destroy the credit of the author by unfounded calumnies; others maintain that his performance is corrupted and interpolated, in opposition to the testimony of

numerous valuable ancient manuscripts; while others deny that Ratramn ever wrote the work which is attributed to him. That he was its undoubted author, however, Father Mabillon has ingeniously acknowledged, and proved, not by conjectures, but by facts which are decisive of the question; as is fully shewn in the two first of our authorities. The learned father, indeed, and after him Dupin, and others, have exercised their ingenuity in the vain attempt of reconciling the doctrine of our author with that of the Catholic church. Ratramn's book was probably written some time about the year 840, and was first printed at Cologne, in 1532, and afterwards at Basil, Geneva, Lyons, Paris, &c. Several English versions of it have appeared, the best of which was published at Dublin in 1753, with an historical dissertation prefixed to it, in which the author and his works are ably defended against the calumnies and fictions of the Roman Catholic writers. The next work by which Ratramn distinguished himself was written about the year 849, in defence of Godescalc and his opinions, while that unfortunate monk lay in prison at the monastery of Hautvilliers, languishing under the unjust and barbarous treatment which he received from Hincmar, Archbishop of Rheims. It is entitled "*De Prædestinatione, Lib. II.*," and is inserted in the second vol. of Maguin's "*Veterum Auctorum qui nono sæculo de Prædestinatione et Gratia scripserunt, Opera et Frag.*," &c.; and also in the 15th vol. of the "*Bibl. Patr.*"

In the life of Paschasius Radbert, we mentioned the extravagant notion which that monk had adopted from the writings of some German doctors, and which he zealously propagated in France, "concerning the manner in which Christ was born of the Virgin." This notion Ratramn warmly opposed, and wrote a book, "*De Partu Virginis*," with the express design of proving, that Christ entered into the world in the very same way with other mortals, and that his virgin-mother bare him, as other women bring forth their offspring. In the first vol. of D'Achery's "*Spicilegium*" the curious reader may meet with this treatise. A more interesting controversy called our author into the field in the year 867. For a long time a vindictive and jealous spirit of animosity and contention, originating in their mutual ambition, had prevailed between the bishops of Rome and Constantinople, and had frequently discovered itself in acts of violence and rage. This spirit broke forth into a most dreadful flame in the year 858, when the learned Photius was

chosen Patriarch of Constantinople by the Emperor Michael, in the place of Ignatius, whom that prince had sent into exile. In a council held at that city in 861 his proceeding was justified and applauded, though it was far from meeting with general approbation. From this council Ignatius appealed to the Roman Pontiff, Nicholas I., who, in a council assembled at Rome in 862, excommunicated Photius as unlawfully elected. The new patriarch, however, was so far from being terrified by this excommunication, that he assembled a council at Constantinople, in 866, in which he declared Nicholas unworthy of the place which he held in the church, and of being admitted to the communion of Christians. He went yet further, and preferred a charge of heresy against the church of Rome in general, consisting of several articles. These articles Nicholas sent to Hincmar, and the other Gallican bishops, in the year 867, calling upon them and their clergy to refute the accusations of Photius. On this occasion Ratramn stepped into the field, and employed the whole force of his erudition and zeal in endeavouring to maintain the cause of the Latin church. The work which he produced is entitled "*Contra Græcorum Errores, Lib. IV.*," and was first printed by Father D'Achery, in the second vol. of his "*Spicilegium.*" We have no information concerning either the time of Ratramn's death or his age. He was distinguished not only by his learning, but by his piety and modesty, and he was held in high esteem by the most learned men of his time. For an account of such of his pieces as are yet unpublished or lost, we refer our readers to *Cave's Hist. Lit. Vol. II. sub sec. Phot. Dupin. Moreri. Mosheim's Hist. Eccl. sec. ix. par. ii. cap. ii. iii., with the Notes to Maclaine's Version.*—M.

RAU, JOHN-JAMES, an able anatomist and surgeon, was born in 1668 at Baden in Swabia. His parents were too indigent to give him much education; and after spending three years in the shop of a surgeon at Strasburg, he was left to shift for himself, with a trifling sum to set him out on his travels. He rambled as far as Hamburg, and then going on board a ship bound for Norway, he arrived at Bergen, where he entered into the service of a surgeon. Unable, however, to bear the cold and hardships of that country, he got a passage to Amsterdam, and was there received as surgeon to a man of war. Returning from a cruise at the time the Prince of Orange was preparing for his expedition to England, he was appointed surgeon to the vice-admiral's ship. By rigid

frugality he saved a sum which enabled him to pursue the study of medicine at Leyden, and he afterwards went to Paris for improvement in anatomy and surgery; in both which situations nothing could surpass the ardour of his application. In 1694, returning to Leyden, he took the degree of doctor of physic, having maintained a thesis "*De Origine et Generatione Dentium.*" He then fixed his abode at Amsterdam, where he so much distinguished himself by the neatness of his dissections, and his skill in making preparations, that in 1696 the magistrates gave him permission to lecture publicly in their amphitheatre. The opposition of Ruysch, however, who possessed an exclusive privilege, obliged him to shut up his school; in resentment for which illiberality he published an epistle to that anatomist, "*De Septo Scroti,*" disputing his title to a discovery which Ruysch had claimed. In a second epistle he replied to Ruysch's answer, and gave a more exact description of the part in question.

About this time the famous empirical lithotomist, Frere Jacques, was at Amsterdam, where he was permitted to practise his operation. Rau took every opportunity of attending upon him; and though, as a man of science, he saw much in his method to be disapproved, through the imperfection of his instruments and his ignorance of anatomy, yet he found its general principle worth adopting. After Frere Jacques had been obliged, from frequent failures, to quit Amsterdam, Rau practised the lateral operation of lithotomy with great credit and success. He taught his method to no one, but the celebrated anatomist Albinus published a description of it, with engravings of his instruments. It appears that he opened the bladder near its neck on one side, a little towards its inferior and posterior part. An invitation from the University of Leyden to Rau, to occupy the chair of anatomy and surgery, left vacant in 1713 by the death of Bidloo, induced him, though with reluctance, to remove thither, on which occasion he delivered an oration "*De Methodo Anatomen docendi et discendi.*" He enriched the amphitheatre of that school with a great number of preparations, which he bequeathed to the University, and of which a catalogue was given by Albinus under the title of "*Index Suppellectilis Anatomicæ Ravianæ.*" In 1718 he was nominated rector of the University, but his constitution was then much broken, and he died in September 1719. Rau was a man of rough manners, and avaricious; but sober, industrious, quick, and ingenious. He lived in celibacy, and was always intent

upon professional objects. He published no other writings than the few above mentioned, but the substance of his anatomical lectures was inserted by one of his disciples in the appendix to Valentine's "Amphitheatrum Zootomicum." His life was written by his successor Albinus. *Halleri Bibl. Anatom. & Chirurg. Eloy Dict.* — A.

RAULIN, JOHN, a French moral and devotional writer in the 15th century, was born at Toul in the year 1443. He pursued his studies at the University of Paris, where he was admitted to the degree of doctor of divinity in 1480, and filled with distinction the chair of professor in that faculty. He obtained the dignity of grand-master of the college of Navarre, and founded a good library in that seminary. Becoming afterwards dissatisfied with the world, he embraced the monastic life at the abbey of Cluny in Burgundy, in 1497, and died in 1514, when about 71 years of age. He was much admired as a preacher by his contemporaries, and several of his "Sermons" have been published, which exhibit striking specimens of the bad taste which prevailed in France in the 15th century. They abound in ridiculous tales, and in allegories, and forced figures without number. The same faults pervade the author's moral and pious pieces, which, with his other works, were collected together and published at Antwerp in 1611, in 6 vols. 4to. They would not, however, have entitled the author to this notice, had they not been accompanied with a curious and valuable collection of "Letters," which serve to illustrate the history, manners, and sentiments of his age. They were first published after his death, in 1521, 4to., under the title of "Joannis Raulin Epistolæ Illustrum Virorum." *Moreri. Nouv. Dict. Hist.* — M.

RAULIN, JOSEPH, an eminent French physician, was born in 1708 at Aigueteinte, in the diocese of Auch. He first practised in his profession at Nerac in Guienne, where his superior merit was so little understood, that he had abundant leisure to pursue his studies. Having made himself known at Paris by some writings, he removed thither in 1755, and soon obtained extensive practice. He became physician in ordinary to the King, and censor royal, and was aggregated to several literary societies in France, to the Arcadi at Rome, and the Royal Society of London. The French government employed him in drawing up several treatises on popular medical topics, which he wrote in a clear and neat style, and in a luminous method. Of these were, "De la Conser-

vation des Enfans," 2 vols.; "Instructions Succinctes sur les Accouchemens;" "Traité des Maladies des Femmes en Couche;" "Traité analytique des Eaux Minerales en general;" and "Traité des Eaux Minerales de Verdusan." His other principal works are, "Traité des Maladies occasionnées par les Exces de Chaleur, de Froid, d'Humidité, et autres Intemperies de l'Air;" "Traité de Affections Vapoureuses du Sexe;" "Traité des Fleur Blanches;" "Traité de la Phthisie Pulmonaire." He also wrote a work relative to agriculture, which was, "Examen de la Houille, &c.," or an examination into the properties of the ashes of fossil coal used as a manure. This physician, who was an able natural philosopher, an accurate observer, and a good reasoner, and who laudably fulfilled all the social duties, died at Paris, in 1784, at the age of 76. *Eloy. Nouv. Dict. Hist.* — A.

RAUWOLF, LEONARD, a physician and naturalist, was a native of Augsburg. He practised physic in that city, and was pensioned by the magistrates, on the condition of not absenting himself without their permission. In 1573 he obtained leave to spend some years in travelling, to which he was principally induced by a passion for botany. During that and the two succeeding years he visited Egypt, Syria, Palestine, and Mesopotamia, and was about to cross to India, when he was recalled from Bassora. With a rich treasure of observations and natural curiosities, he returned to Augsburg, where he resumed his medical office. At length, being deprived of his pension on account of his adherence to the reformed religion, he removed to Lintz, where he had the title of physician to the Archdukes of Austria, and where he died in 1606. Rauwolf published an account of his travels in German, at Frankfort in 1582, and in a more complete form at Lauwingen in 1583, 4to. They contain many valuable observations respecting the manners, customs, religion, and natural history of the countries he visited, and are much esteemed for fidelity. Some plates are given of rare plants, excellently engraved by Cameraarius. The work has been translated into English and French. His dried plants came into the possession of the University of Leyden, and from them, 350 in number, was drawn up "Flora Orientalis, seu recensio Plantarum quas L. Rauwolfius in Syria, Arabia, Mesopotamia, Assyria, et Judæa collegit," edited by J. Fred. Gronovius, *Leid.* 1755, 8vo., arranged in the Linnæan order, with additions and corrections. *Halleri Bibl. Botan. Eloy.* — A.

RAVIUS, or RAVE, CHRISTIAN, a learned

German Orientalist in the 17th century, was born at Berlin in the year 1613. He was much attached to the study of the eastern languages, and, after spending eight years in different universities on the continent, came over to England in 1638, and took up his residence at the University of Oxford. As he brought with him letters of recommendation from Lewis de Dieu, John Gerard Vossius, and other learned men, he was invited to Dublin by Archbishop Usher, Primate of Ireland, who settled on him a very handsome stipend, and engaged him to take a voyage into the East, for the purpose of collecting ancient and curious manuscripts. About the same time, upon the recommendation of the celebrated Grotius, Cardinal Richelieu invited him to enter into his employment, for the same purpose; but his engagement with the Archbishop induced him to decline the Cardinal's proposals. He was at Constantinople in 1639, where he became acquainted with the learned Edward Pococke, and not only improved the acquaintance which he had before cultivated with the Hebrew, Chaldee, and Syriac, but also made himself master of the Turkish, Arabic, and Persian languages. In the mean time, countenanced by the English ambassador to the Porte, and the English consul at Smyrna, he prosecuted the main object of his journey with such success, that he was enabled to bring back with him to England more than three hundred choice oriental manuscripts. For this service he was bountifully rewarded by the Archbishop, as he very gratefully acknowledged. In 1642, he taught the oriental languages at Gresham-college in London, and at London-house; "and was then," says Wood, "subservient to the dominant party in England." During the following year he went to Holland, where he presented some manuscripts to the public library of the city of Utrecht, and was afterwards appointed professor of the oriental languages in the University at that place. How long he retained that situation we are not precisely informed; but we find that he had again returned to England in 1648, where he took the covenant, and was made fellow of Magdalen-college, Oxford, by the parliamentary visitors. However, not meeting with encouragement as a tutor in the eastern tongues, owing to the distracted state of the times, he had not resided at Oxford above twelve months, before he determined once more to take his leave of England. He now bent his course to Sweden, where he obtained the appointment of professor of the oriental languages at the University

of Upsal. From this post he was driven by poverty, about the year 1657, the revenues of the Upsal professors having been applied towards defraying the expences of the war between Sweden and Denmark. Afterwards, he for some time filled the chair of oriental literature at the University of Kiel, in Holstein; and from thence removed to occupy the same professorship at Frankfort on the Maine. He died at this city in 1677, about the age of 64. His works consist of "*Obtestatio ad universam Europam pro discendis Rebus et Linguis orientalibus, ac conjuganda Africae atque Asiae Eruditione*," 1644, folio, written four years before at Constantinople; "*Orthographiae et Analogiae (vulgo Etymologiae) Ebraicae Delineatio, juxta vocis partes abstractas*," &c. 1646, 4to.; "*Primae aliquot Alcorani Suratæ, Latine*," 1646, 4to.; "*A Discourse of the Oriental Tongues, viz. Hebrew, Chaldee, Syriac, Arabic, and Ethiopic*," &c. 1649, 8vo. in English; "*A General Grammar of the Hebrew, Samaritan, Chaldee, Syriac, Arabic, and Ethiopic Tongues*," 1649, 8vo., also in English; to which is added, "*Sesqui-decuria Epistolarum adoptivarum ex rariis Orbis partibus commissarum, circa Orientalium studiorum promovendorum Curiam*," containing, among others, a letter on that subject from Edward Pococke; a Latin version from the Arabic of "*Appollonius's Conic Sections*," 1661; "*Notæ in Grammaticam Hebraeam Martinii*," "*Versio Nova in Caput IV. Geneseos, cum quibusdam Annotat.*," "*Concordantiarum Hebraicarum et Chaldaicarum Epitome*," "*Chronologia Biblica nova*," "*Triginta arcana Biblica*," "*Chronologia restituta contra Vossium*," "*Catena magnetica Annorum Mundi*," "*Epistolæ variae ad doctis. Viros*," together with "*Orations*," "*Dissertations*," "*Disputations*," &c. He had a brother, named JOHN RAVIUS, who was made professor of philosophy at Rostock, about the year 1638, and who read lectures in that faculty at Gripswald, and at Sora in Zealand, about the year 1641. In 1664 or 1665, he was appointed counsellor and librarian to the Elector of Brandenburg. He was the author of "*Commentarius in Cornelium Nepotem*," 1635, 8vo.; "*Miltiades Cornelii Nepotis*," 1641; "*Summa Studiorum pro Nobilitate Danica*," 1641, 4to.; "*Aphorismi militares*," 1641; "*Disputationes in Caium Julium Cæsarem de Bello civili*," 1641, &c. *Wood's Athen. Oxon. Vol. II. Witte Diar. Biogr. Moreri.* — M.

RAWLINSON, RICHARD, LL.D., a zealous antiquary, fourth son of Sir Thomas Raw-

linson, knight and lord mayor of London, was educated at St. John's College, Oxford, in which University he was admitted to the degree of doctor of civil law in 1719. He devoted himself to antiquarian studies, and promoted the publication of several county and local histories and other topographical works. He made large collections for a continuation of Wood's *Athenæ Oxonienses* and *History of Oxford*; and published in 1711 the life of that industrious antiquary. The principal service he rendered to studies of this class was by publishing "The English Topographer, or, an historical Account of all the Pieces that have been written relating to the ancient natural History or topographical Description of any Part of England," 8vo., 1720: this work was well received, and its plan has been followed, in a much enlarged and improved form, in two editions of the "British Topography." Dr. Rawlinson besides published the "Latin Letters of Abelard and Heloise," and a "Translation of Fresnoy's New Method of studying History," 2 vols. 8vo. He was a man of many singularities and strong prejudices. His political principles may be judged of, from the circumstance of his purchasing at a high price the head of Counsellor Layer, which had been set up at Temple-bar after his execution for a plot against George I., and directing that it should be placed in his right hand when he was buried. He was a member of the Royal and Antiquarian Societies, to the last of which he had bequeathed a valuable collection of antiquities, but revoked the request in consequence of some offence taken by him at the conduct of that body. One of his complaints against it was that a Scotchman had been chosen secretary. He died at Islington in 1755, and by his will ordered that his heart should be deposited in the chapel of St. John's College, Oxford. That University was indebted to him for various benefactions of books, manuscripts, medals, &c., as well as landed estates, and an endowment for an Anglo-Saxon lecture.

CHRISTOPHER RAWLINSON, Esq. of Cork-hall in Lancashire, a collateral relation of the preceding, who was born in 1677, educated at Queen's college, Oxford, and died in 1733, was much attached to Saxon and northern literature, and published an edition of "King Alfred's Translation of Boethius de Consolatione," 8vo., 1698. He left a large collection of MSS., many of them relative to the counties of Westmorland and Cumberland. *New Biogr. Dict.*—A.

RAY, JOHN, a naturalist of the first order, was born in 1628 at Black Notley in Essex.

His father, though in the humble condition of a blacksmith, gave him a literary education; and after passing through the grammar school of Braintree, he was entered in 1644 of Catharine-hall, Cambridge, with the intention of going into orders. He thence removed to Trinity College, where he was a fellow pupil and intimate of the celebrated Barrow. His industry, abilities, and exemplary conduct rendered him a favourite of his tutor, Dr. Duport, and in 1649 he was chosen a minor-fellow of his college. He successively occupied the Greek, mathematical, and humanity lectureships of the college, and was tutor to several gentlemen of rank and distinction. He also became a preacher, and distinguished himself as a rational theologian. It does not appear at what age his attachment to botany first displayed itself; but we are told, that the intenseness of his application to study having injured his health, he was advised to relax by walks and rides into the country, and that on these occasions he directed his attention to the native plants. It is probable that the civil and religious commotions of that period increased his fondness for the study of nature, which, in 1658, was sufficiently ardent to engage him in a tour through North Wales and some of the adjacent English counties. It is proper to mention, that at this time, and to the year 1670, he wrote his name WRAY, which he afterwards brought back to its proper orthography of RAY, confessing that he had made the change without sufficient reason.

In 1660 appeared his first work, "*Catalogus Plantarum circa Cantabrigiam nascentium*," being a list of 626 plants growing spontaneously in the vicinity of Cambridge, disposed in alphabetical order, and accompanied with the synonyms of the principal botanical authors, and with a number of select observations, medical, economical, and physical. Although a small publication, it manifested correct and enlarged ideas on the subject; and Dr. Pulteney says of it, "few local catalogues had been published at home, and, I believe, not one abroad, that displayed any thing like a comparable share of science and erudition, so aptly united." At the close of the same year he was ordained priest and deacon, probably to enable him to hold his fellowship of Trinity College, but he never had a parochial cure. The two following years added much to his acquaintance with British botany, by journeys in company with his friend Mr. Willughby and others, as far as Stirling in Scotland, and throughout Wales, to the western

and southern counties of England. In South Wales and Cornwall he also attended to the examination of sea-fowl and fishes, preparatory to his zoological labours.

The year 1662 produced a considerable change in his situation. The act of uniformity, commonly called the Bartholomew-act, passed in that year, having enjoined upon all ecclesiastical persons a declaration of the nullity and illegality of the solemn league and covenant, Ray, though he had himself never taken that oath, felt a scruple of conscience against making the declaration required, and was, in consequence, ejected from his fellowship. It is impossible that such a sacrifice to principle can be regarded otherwise than as highly honourable to him, especially as it was unattended by any thing of the spirit of dogmatism or contention, for he continued in lay conformity with the Established Church.

His connexion with the college being now dissolved, he was at full liberty to pursue any plan for gratifying his thirst of knowledge; and in 1663 he accompanied Mr. Willughby, Mr. Skippon, and another gentleman, in a tour to the continent, comprehending France, Holland, Germany, Switzerland, and Italy, and extending as far as Sicily and Malta. He made use of this opportunity to collect a number of valuable observations of different kinds, which were afterwards given to the public; and returning, after an absence of nearly three years, he spent some time at his native village. The following winter was passed in arranging the museum of Mr. Willughby, at his seat of Middleton Hall in Warwickshire, and in other literary occupations; and in 1667 he attended that friend in an excursion to the western and some other counties of England. One of his objects in these home tours was to make a collection of local words and adages which were inserted in his book on proverbs. In the same year he was elected into the Royal Society; and he translated the "Real Character" of his friend Dr. (afterwards Bishop) Wilkins, into Latin, the manuscript of which version is preserved in the library of the Royal Society. A tour into the mountainous parts of Yorkshire and Westmorland occupied part of the following year, which he mostly spent at the houses of his old pupils, who seem to have been warmly attached to him. In 1669 he, with Mr. Willughby, was much employed in experiments on the motion of the sap in trees, the result of which was printed in the Philos. Trans.; as was likewise an account of the anatomical

structure of a porpoise, which he dissected at Chester. A paper of his in the Transactions of 1671, "On Spontaneous Generation," contains arguments against that doctrine.

He had now made himself from personal observation so well acquainted with English botany, that he ventured to print a national catalogue, under the title of "*Catalogus Plantarum Angliæ et insularum adjacentium*," 1670, 8vo. Its plan is similar to that of the Cambridge catalogue; and the whole number of plants, though there are several newly discovered, amounts only to 1050, a paucity owing to his great care to admit no varieties among the species. In a sixth English journey in 1671, attended by Thomas Willisel, an unlettered but zealous botanist, he visited all the northern counties. In the same year he sustained the great loss of his congenial friend, pupil, and patron, Mr. Willughby, who testified his confidence in his worth and wisdom, by appointing him one of his executors, with the trust of educating his two sons, to which he annexed an annuity of 60l. for life. Another chasm in the list of his best friends was made in the next year by the death of Bishop Wilkins. He now retired to domestic life, and in 1673 entered into the matrimonial state, residing at Middleton Hall. In the same year he published the fruit of his continental travels under the title of "*Observations, topographical, moral, and physiological, made in a Journey through Part of the Low Countries, Germany, Italy, and France*," 8vo. This is a work copious in curious and valuable matter of various kinds. Its botanical riches may be estimated from the attestation of Haller, who ranks our author among those who made large additions to the botany of Switzerland, a country which had already been investigated by naturalists of eminence. His "*Collection of English Proverbs*" was first published in 1672, and a second edition, much enlarged, in 1678. It proved a popular book, and was frequently reprinted. Many of the proverbs, it must be confessed, are coarse and vulgar, but it is among the lower order of people that notices of national manners and customs are chiefly to be discovered. In 1674, he also published a "*Collection of English Words not generally used, with an Account of the preparing and refining such Metals and Minerals as are gotten in England*."

His deceased friend Mr. Willughby had left large collections for the history of birds and fishes. These consisted in loose papers written in Latin, and Ray employed much

time and pains in methodizing them, and, with the addition of his own observations, in fitting them for publication. They appeared in 1676 in a folio volume, with plates, under the title of "*Ornithologiæ Libri tres, in quibus, Aves omnes hactenus cognitæ, in Methodum Naturis suis convenientem redactæ accuratè describuntur.*" Ray added his name as editor of the work; and in 1678 he published an English translation of it with large additions. About this time he communicated several papers on subjects of natural history to the Royal Society, some of which were printed in the Transactions. Mr. Willughby's sons being now removed from his tuition, he quitted his residence at Middleton Hall, and finally settled in 1679 at his native village.

Botany now became his serious study; and preparatory to his great design of a general history of plants, he published in 1682 his "*Methodus Plantarum nova*," 8vo., being a system of arrangement enlarged and improved from the synoptical tables which he had inserted in 1668 in Bishop Wilkins's "*Real Character*." Of this work the leading principle was to place together, as much as possible, such plants as agreed in natural character, which he estimated from conformity in the fructification, and in the general habit. This principle rendered his method extremely elaborate, and, through want of uniformity, very difficult of application; for which reason, though it opens many striking views of the analogies of nature in the vegetable creation, it has not been adopted by later botanists. In 1684 he had completed another task imposed by posthumous friendship, which was that of preparing for publication Mr. Willughby's papers on Ichthyology. He added two books of his own writing, and methodised and enlarged the whole, which was printed at Oxford in 1686 with the title "*Francisci Willoughbeii Arm. De Historia Piscium lib. quatuor*," fol. In that year also appeared the first volume of his "*Opus immensi Laboris*," the General History of Plants, of which the design was no less than to describe and reduce to his own system all the plants that had hitherto been discovered in all parts of the world. This vast work, entitled "*Historia Plantarum Generalis*," in two large volumes folio, 1686 and 1688, contains descriptions of about 6900 plants, (many of which, however, have since been regarded as varieties only) together with a large introduction relative to botanical authors, the philosophy and physiology of

plants, and other topics important to the science. To his descriptions are subjoined the medical and economical uses; and he has carefully distinguished those which he had himself examined, from those mentioned upon the authority of others, whose names he always quotes. Upon the whole, the work still bears a high value, as a complete view of the science of botany as it existed in his day, and as possessing much knowledge which no time can abrogate.

His Catalogue of English Plants had been augmented by a "*Fasciculus*" of newly discovered species in 1688; and he now meditated throwing English botany into the same methodical form that he had given to general botany. This he effected by his "*Synopsis methodica Stirpium Britannicarum*," 1690, 8vo., a most useful performance, which was long the pocket companion of English botanists, and greatly contributed to further the knowledge of plants in this island. To conclude the recital of his labours in this science, he printed in 1694 "*Stirpium Europæarum extra Britannias nascentium Sylloge*," 8vo., being a nearly complete catalogue of all discovered European plants not natives of England. In the preface to this publication he first engaged in controversy, by making some remarks on Rivinus's method of botany, which was founded on the flower, a part which Ray considered as of inferior importance. He communicated to Gibson, for his edition of Camden in 1695, the provincial lists of plants annexed to each county. His second edition of the Synopsis appeared in 1696; and such had been the progress of investigation into British plants since he undertook their enumeration, that from 1050 contained in his catalogue of 1670, they were now numbered to 1600 species. Together with this edition he published his "*Dissertatio de variis Plantarum Methodis brevis*," in which he gives his ideas of systems of botany, acknowledging the imperfections of his own, but shewing that others are attended with equal difficulties. He also annexed an epistle from Rivinus, with his reply. The improvement of his own method was still an object of great interest to him, and he brought it to its most perfect form in 1698; but so small was the encouragement given at that time to natural history in England, that he was obliged to send it to Leyden, where it was printed under the inspection of Dr. Hatton, under the title of "*Methodus Plantarum emendata et aucta; accedit Methodus Gra-*

minum, Juncorum et Cyperorum specialis," 8vo., 1703. The essence of this method is an attempt to form natural classes, in which he displays great knowledge and ingenuity; though, like all other attempts of that kind, it failed in the execution. The great additions made to exotic botany since the publication of his General History of Plants now furnished matter for a supplemental volume, the compiling of which was the last labour of his old age. It appeared in 1704, and enumerated above 11,700 plants, several of which, however, were repetitions, the necessary consequence of describing from dried and imperfect specimens. By all these works on botany, more numerous than those of any other writer, Linnæus excepted, he deserved to be regarded as one of the great founders of the science, and is justly entitled, by the illustrious Haller, "Maximus ab hominum memoria botanicus."

But it is not only in this branch of natural history that the name of Ray stands high among improvers and systematists. Zoology was under obligations to him scarcely inferior to those of botany. In 1693 he published "*Synopsis methodica Animalium Quadrupedum, et Serpentine generis*," 8vo., in which he gave the first truly systematic arrangement of these animals since the time of Aristotle; and so natural was his classification, that its basis has been adopted by the celebrated British zoologist Mr. Pennant. Some introductory observations respecting animals in general display great solidity of judgment and depth of information. He next drew up the Synopsis of Birds and Fishes, which had already been his study in preparing for the press the papers of his friend Willughby. In both classes, however, he made various improvements as to the arrangement, and added many new species. These were not published till after his death, when Dr. Derham undertook the care of editing them. Another of Ray's labours which had a reference to natural history, was his correcting and publishing Staphorst's translation of Rauwolf's travels into the East, with a selection from other travellers into those countries, as Belon, Alpinus, Wheler, &c., and certain lists of rare plants. The work was printed in 1693, and popularly bore the name of "Ray's Collection of Travels."

Our author was one of those who in an eminent degree have joined the spirit of piety with the study of nature. When a college tutor, he commenced this union in lectures which he termed "College Exercises," or "Common Places." These he afterwards

enlarged and formed into a volume, which was first printed in 1691, with the title of "The Wisdom of God manifested in the Works of the Creation," 8vo.; and it was so well received by the public, that it was reprinted in the next year, and had reached a 12th edition in 1758: it has also been translated into several modern languages. In 1692 he followed this work with "Three Physico-theological Discourses concerning the primitive Chaos and Creation of the World, the Deluge, and the future Conflagration of the World," 8vo., dedicated to Archbishop Tillotson, with whom he lived on terms of intimacy. In these he exhibited a great extent of erudition, as well as a wide compass of knowledge, together with a philosophical freedom of enquiry. His "Persuasive to a Holy Life," published in 1700, presented him in the light of a moral and religious preceptor, free from enthusiasm or mysticism, and employing the plain and solid arguments of reason for the best of purposes.

It was the lot of this excellent person to pass the latter years of his life under the pressure of painful infirmities. He was afflicted with ulcers in his legs which rendered his nights frequently sleepless, and incapacitated him from making those excursions to the metropolis which he much desired, in order to visit the gardens and museums of the curious. In the spring of 1702 he informs a friend that he had not been half a mile from his own house for the last four years. Yet the activity of his mind remained so undiminished, that at the age of 75 he began a work on insects, intended to comprehend all the English species, and made large collections for the purpose, but did not live to complete it. As a basis of arrangement, he drew up a short "*Methodus Insectorum*," which was published the year after his death, and exhibits the same accurate and discriminating genius which characterises his other works in natural history. The "*Historia Insectorum*" was published some years afterwards by Dr. Derham. He continued to pursue his studies till within three months of his death, which took place in January 1704-5, in the 77th year of his age. A widow and three daughters survived him. He was buried with his ancestors in the churchyard of Notley, having modestly declined an offer from the rector of being laid apart in the chancel. A monument was erected over his grave, with a long and elegant inscription, at the charge, it is said, of Bishop Compton.

The services performed to science by this eminent philosopher have been sufficiently stated in the biographical notice of his writings. They display indefatigable industry, minute accuracy joined with enlarged views, and a singularly discriminative and methodizing talent. His learning was extensive, and his use of the Latin tongue pure and facile, so that he was able to confer due embellishment on all the subjects he touched. His reputation was not less in foreign countries than in his own, and he is universally regarded as one of the ornaments of the age. His private character was marked with a modesty, affability, and disposition to communicate and oblige, which inspired general esteem, and secured him the warm attachment of his friends and pupils. To this attachment he was indebted for that moderate share of the comforts of life which he possessed, for his principles did not permit him to take those clerical preferments to the expectation of which he had been brought up. His worth has rendered the different religious parties emulous to claim him, but it is equally certain that he was a lay-conformist to the church of England, and that he scrupled to be more. On his death-bed he is affirmed to have made a declaration against separatists, more decisive than seems to belong to his character and conduct. That he was strongly attached to the principles of civil and religious liberty, is manifest from an animated passage in the preface to the "Synopsis," expressing his gratitude for having lived to see those blessings secured by the Revolution. From his papers entrusted to the care of Dr. Derham, were selected a number of letters, and printed in 1718, under the title of "Philosophical Letters between the learned Mr. Ray and several of his Correspondents, Natives, and Foreigners:" they relate chiefly to topics of natural history. *Biogr. Brit. Haller's Bibl. Botan. and Anatom. Pultney's Sketches of Botany in England.* — A

RAYMOND DE PEGNAFORT, a saint in the Roman calendar, was a Spaniard by nation, and born at the castle of Pegnafort in Catalonia, in the year 1175. From a seminary at Barcelona, where he went through a course of philosophy, he removed to the University of Bologna, where he studied the law, took his degrees in that faculty, and taught the canon law for some time with great reputation. Afterwards he was called to Barcelona by Berenger, bishop of that city, who made him a canon and provost of his cathedral church. He held these posts in the year 1218, when he established an institution which led the way to

the foundation of the Order of Mercy, for the redemption of captives by the Mahometans; but in 1222, he resigned his dignities, and became a member of the Dominican order of preaching friars at Barcelona. In the year 1230, Pope Gregory IX. sent for him to Rome, appointed him his chaplain and confessor, and devolved on him the care of carrying on the compilation of the "Decretals." As a recompence for his labour, the pontiff was desirous of nominating him to the archbishopric of Tarragona; but, from his attachment to a life of solitude and study, he declined this preferment, as he did subsequently the offers of the archbishopric of Braga in Portugal, and the see of Barcelona. Having obtained permission to retire from the court of Rome, he returned to his monastery; which he was obliged to quit again in 1238, to assume the post of general of his order. Upon the plea of his infirmities, however, he was suffered to resign it two years afterwards, and to spend the remainder of his life in his monastery, where he died in 1275, having entered on the hundredth year of his age. He is said to have been principally instrumental in introducing the Inquisition into the kingdom of Aragon, and also into Languedoc; which circumstances, doubtless, had no little weight in procuring a decree for his canonization from Pope Clement VIII., in the year 1601. He was the author of "Summa de Casibus pœnitentialibus, seu, de Pœnitentia et Matrimonio," which was long highly esteemed by the catholic world, and underwent numerous impressions, both entire and in an abridged form. The best edition of it is that published by Father Laget at Lyons, in 1718, folio, illustrated with learned notes. His principal work is the "Lib. V. Decretalium," commencing with the papacy of Alexander III., where the decretals of Gratian terminate, which was approved by Pope Gregory IX., and constitutes the second volume of the papal canon law. *Cave's Hist. Lit. Vol. II. sub Sac. Scholast. Moreri. Nouv. Dict. Hist.* — M.

RAYNAL, WILLIAM-FRANCIS, a French writer of celebrity of the 18th century, was born at Saint Geniès in the Rovergue in 1713. He entered at an early age among the Jesuits, and by his lively parts raised high expectations of his future eminence. He made his profession in the society, was ordained priest, and preached; but a dislike of restraint of every kind induced him in 1748 to quit the Jesuits, and fix his abode in Paris. He there entered upon the career of authorship as a political,

historical, and miscellaneous writer, and distinguished himself by a brilliant and animated style, and a bold decisive tone of sentiment. His "*Histoire du Stadhouderat*," published in 1748, and "*Histoire du Parlement d'Angleterre*," raised him into reputation, though inflated and declamatory, and by no means historically exact. The work on the English parliament, in particular, was tinged with many prejudices, religious and political. He also composed "*Anecdotes Littéraires*," 3 vols. 12mo., and "*Memoires de Ninon de Lenclos*," and was employed in the "*Mercure de France*." Thinking commercial speculations more likely to turn to profit than literary ones, he engaged in them, and was thereby led to the composition of the work to which he is indebted for the principal share of his fame, his "*Histoire philosophique et politique des Etablissements et du Commerce des Européens dans les deux Indes*," first printed in 1770. This performance, in which history, description, and calculation, were interspersed with political and philosophical reflexions, and the whole animated by an ardent spirit of philanthropy, and hatred of tyranny, civil and religious, became extremely popular throughout Europe, and placed the author high in the list of fashionable reformers. Upon a close examination, however, it was found that his rich and energetic style often gave importance to empty declamation and common place; that his pictures were frequently inflaming, and his principles vitiated by the licentiousness of his country; and that his facts were derived from incorrect or dubious documents. Sensible of some of the imperfections of his work, Raynal determined to improve it by travel; he accordingly visited the most commercial towns in France, and passed into England and Holland, every where making enquiries among travellers and merchants with unremitting importunity. On his return, he published at Geneva an improved edition of his work in 10 vols. 8vo., containing many additional and amended statements of commercial matters. Its general tone, however, was in no respect altered; and its attacks upon authority of every kind were so unmeasured, that the parliament of Paris, on the motion of the advocate-general Seguier, ordered it to be burnt, and issued a decree for apprehending the author. Time, however, was given him to retire to Spa, whence he made the tour of Germany, and after having visited different courts, he returned to France, and lived for some time in its southern provinces. He there founded several prizes in the academies of

Marseilles and Lyons for essays on subjects proposed by himself, of which the most remarkable was "whether the discovery of America had been more useful or prejudicial to Europe?" a question on which much might be said on both sides, without the possibility of any determinate conclusion. America, on account of the quarrel between Great Britain and its colonies, was about this time an object of peculiar interest; and the Abbé Raynal had published in 1781 "*Tableau et Révolutions des Colonies Angloises dans l'Amerique septentrionale*," a work written in a liberal strain, but without much depth or accuracy. Its mistakes were exposed in a pamphlet by the celebrated Thomas Paine.

In 1788 the Abbé came to Paris, where the revolutionary contest was beginning to disclose itself. When the national assembly was convoked, the motion of a friend procured the annulling of the decree passed against him, for which favour he wrote a letter of thanks to the president, containing a retraction of the errors in the condemned work. Finding in the sequel the constituent assembly occupied in decrees, some of which appeared to him to infringe the rights of property, and others calculated to augment the popular effervescence, he ventured, in May 1791, to address to it a long letter of advice and remonstrance. The sentiments declared in this letter were very different from those which were generally expected from the author of the "*Histoire Philosophique*," their tendency being to repress popular licentiousness, and strengthen the bands of civil authority. They were therefore considered by the warm partizans of democracy as indicating an understanding enfeebled by age; and he was suffered to retire unnoticed, from the supervening storms, to Passy, where, reduced to indigence, he was cut off by a catarrh in March 1794, in his 85th year. He was at that time preparing a new and very much altered edition of his great work, and is said to have left in MS. a history of the revocation of the edict of Nantes. He wrote some other works, historical and political, besides those above mentioned; but few authors once so much celebrated have sooner sunk into neglect. *Nouv. Dict. Hist. Monthl. Rev.*—A.

RAYNERIUS, vernacularly RAINIERI, a learned Italian Dominican monk, who flourished most probably in the 13th century, was a native of Pisa, concerning the time of whose birth we have no information. He acquired the character of a consummate divine and civilian, and was appointed professor of divinity, as well as

raised to the most considerable offices of trust and honour belonging to his order. Tritheimus places his death under the year 1300; while others refer it to 1333, and others again to the year 1410. He left behind him several works, of which the most important is entitled, "Pantheologia, seu, Summa universæ Theologiæ." It is a dictionary of divinity, with the subjects disposed in alphabetical order, and has been held in high estimation among the members of the Catholic communion. It was first published at Nuremberg, in 1473, by James of Florence, a Minorite, with numerous additions, and also numerous omissions. From this edition it was reprinted at Venice in 1486; at Lyons in 1519, folio; at Brixen in 1580, in 2 vols. 4to.; and at Paris in 1655, in 3 vols. folio, with the additions of Father Nicolai, a Dominican. *Appendix to Cave's Hist. Lit. Vol. II. sub sac. Wickl. Moreri.* — M.

RAYNOLDS, or RAINOLDS, JOHN, a learned English divine in the 16th and at the commencement of the 17th century, was born at Pinhoe, near Exeter, in Devonshire, in the year 1549. In 1562, he was admitted a student at Merton-college in the University of Oxford; whence he was removed, in 1563, to a scholarship of Corpus-Christi-college. Of this foundation he was chosen a probationer-fellow three years afterwards; and about 1572, having previously taken his degrees in arts, he appears to have been appointed Greek lecturer in his college. In this department he acquitted himself with great applause. "The author that he read," says Fuller, "was Aristotle, whose three incomparable books of rhetoric he illustrated with so exquisite a commentary so richly fraught with all polite literature, that, as well in the commentary as in the text, one may find that *aureum flumen rerum et verborum*, that golden torrent the prince of orators telleth us of." Hitherto in his principles he had been zealously attached to the Popish religion, while a brother of his, called William, was equally zealous for the reformation. The difference in their sentiments leading them to frequent conferences and disputations, they made converts of each other; William becoming a determined Papist, and John a steady Protestant. When our author had held his fellowship till the period at which the college-statutes required him either to resign it or to be ordained, he entered into holy orders, and afterwards chiefly devoted his time to the study of the sacred Scriptures. He frequently appeared in the pulpit, and was much admired as a preacher. In the year 1579, when he went

through the exercises preparatory to his taking the first degree in divinity, he maintained theses on the sufficiency and supreme authority of the Scriptures, and in defence of the Protestant separation from the church of Rome, as an unsound member of the Catholic church; which gave such satisfaction to the whole University, that he was earnestly solicited to commit them to the press. His compliance with this request drew on him the virulent attacks of the Papists, in various pamphlets; and it occasioned his being selected to enter the lists against one of their champions, called John Hart, who challenged the most learned men of Oxford and Cambridge, to try the Protestant doctrine by the touchstone of Scripture and faith, &c. After repeated combats with this antagonist, *lingua et calamo*, says Fuller, our author was left master of the field; and he derived no little reputation from the account of the conferences between them, which was published by authority, in 4to. In the year 1585, he was admitted to the degree of doctor of divinity; and soon afterwards the fame of his great learning induced Queen Elizabeth to appoint him professor extraordinary in that faculty at Oxford.

The lectures of Dr. Raynolds were more numerous attended than those of any of his contemporaries; and, in particular, when he undertook to refute the reasonings in defence of Popery advanced by the famous Bellarmine, afterwards Cardinal. That Jesuit was now delivering a course of controversial lectures in the English seminary at Rome, to qualify his auditors for the office of missionaries in their native country. Of these lectures, which were taken down in writing by the students, transcripts were procured, immediately after their delivery, by an agent of Mr. Secretary Walsingham, residing at Rome, who regularly sent them by post in packets to the English court, whence they were directly forwarded to Dr. Raynolds. By this means our professor had the opportunity of forewarning his hearers of the nature of the attacks which they might expect from the disciples of that subtle advocate for Popery, the fallacy of whose arguments he exposed before the author had printed them for publication. As a reward for the service which he thus rendered to the Protestant cause, in the year 1598 the Queen appointed him Dean of Lincoln; and, in the following year, he exchanged that preferment for the presidentship of Corpus-Christi-College, of which he was a fellow. This exchange he was induced to make, not from interested

motives, but from his attachment to an academical life, and his love of retirement and study. The same motives, together with a modest opinion of himself, led him afterwards to refuse a bishopric which Queen Elizabeth offered him. With great prudence and good management he retrieved the finances of his college, which had been suffered to fall into dilapidation; and he restored its decayed discipline, strictly obeying the statutes himself, and compelling all the other members to observe them. After the accession of King James I. he was one of the four divines whom His Majesty appointed to appear on behalf of the Puritans, in the mock conferences at Hampton-court. On this occasion, "with confession and promise of all conformity," according to Fuller, he preferred the objections of that party to the Establishment; but, to use the words of Neal, "they were borne down, not with calm reason and argument, but with the royal authority, *I approve, or dissent*; the King making himself both judge and party. No wonder, therefore, if Dr. Raynolds fell below himself, and lost some part of his esteem with the Puritans, being overawed by the place and company, and the arbitrary dictates of his sovereign opponent."

When King James afterwards gave directions for undertaking a new and more correct translation of the Bible, Dr. Raynolds was one of the Oxford divines who were commissioned to give a new version of the four greater prophets, the book of Lamentations, and the twelve lesser prophets. In the midst of this work he was seized by the gout, under the attacks of which he had been for some years a sufferer; and that disorder was succeeded by a decline, which ultimately proved fatal to him. He still persevered, however, in that undertaking; and once a week his fellow-labourers at Oxford regularly assembled in his apartments, where they compared the fruits of their respective studies, determining by general consent what appeared to them to be the most faithful translation, till they accomplished their task. Exhausted at length by disease, after a severe and mortified life, Dr. Raynolds died in 1607, in the 58th year of his age, highly respected for his profound and various erudition, as well as for his piety, his modesty, and his humility. Bishop Hall, in his "Decad I. Ep. vii.," says of him, that "he alone was a well furnished library, full of all faculties, of all studies, of all learning: the memory, the reading of that man were near to a miracle." "The truth is," adds Wood, "he was most

prodigiously seen in all kind of learning, and had turned over all writers, profane, ecclesiastical, and divine, all the councils, fathers, and histories of the church. He was also most excellent in all tongues, of a sharp and nimble wit, of mature judgment, indefatigable industry, exceeding therein Origen, surnamed ADAMANTIUS, and so well seen in all arts and sciences, as if he had spent his whole time in each of them. The learned Cracanthorp tells us also, that for virtue, probity, integrity, and, which is above all, piety and sanctity of life, he was so eminent and conspicuous, that it might be said of him, to name Raynolds is to commend virtue itself. In a word, nothing can be said against him, only that he, with Thomas Sparke, were the pillars of puritanism, and grand favourers of nonconformity, as the greater part of writers say." Besides the articles to which we have already adverted, he was the author of "The Prophecy of Obadiah, opened and applied in sundry learned and gracious Sermons," &c., published after his death, in 1613, 4to.; "The Prophecy of Haggai interpreted, and applied in fifteen Sermons," another posthumous publication, in 1649, 4to.; "De Romanæ Ecclesiæ Idololatria, in Cultu Sanctorum, Reliquiarum, Imaginum," &c., 1596, 4to.; "Defence of the Judgment of the Reformed Churches, that a Man may lawfully, not only put away his Wife for her Adultery, but also marry another," published after the author's death, in 1609, 4to.; "Censura Librorum Apocryphorum Veteris Testamenti, adversus Pontificios," &c., another posthumous work, said to be first printed at Oppenheim in Germany, 1611, in 2 vols. 4to.; "The Overthrow of Stage Plays, by way of Controversy between Dr. Gager and Dr. Raynolds," &c., said to be first printed at Middleburg in Zealand, in 1599, 4to.; "The Original of Bishops and Metropolitans briefly laid down," printed at Oxford in 1641, 4to. and inserted in Archbishop Usher's discourse on the same subject; "Judgment concerning Episcopacy, whether it be God's Ordinance," 1598, 4to.; together with single "Sermons," "Orations," "Letters," and controversial tracts. *Fuller's Abel Redivivus. Wood's Athen. Oxon. Vol. I. Neal's Hist. Purit. Vol. II. ch. i. — M.*

RAZI, one of the surnames of the famous Mussulman Dr. FAKHREDDIN MOHAMMED BEN OMAR BEN KHATIB REÏ, AL TEMINI, AL BEKRI, who was a native of the city of Reï in the Persian Irak, of which the word RAZI is the appellative. He was born in the

year of the Hegira 543, corresponding with 1148 of the Christian æra, and became one of the most celebrated doctors of the sect of *Schafëi*. His knowledge was not confined to the learning usually taught in the Mahometan schools, but it also comprehended the sciences imported into the East with the writings of the Grecian sages; and he was a very eloquent preacher both in the Arabic and Persian languages. By these qualifications he acquired the favour of several princes, particularly of Gaiatheddin, a Sultan of the Gaurid dynasty, who erected a college for him in the city of Herat in Chorasán. From this situation he was driven by the intrigues of the Cadi Abdalmegid, of the sect of the *Keramians*, who were superstitiously attached to the literal sense of the Koran, and who contended that the Deity was corporeal, and of human shape. Having challenged Razi one day to a public dispute on these attributes of God, he was so confounded by the superior reasoning of the latter in defence of the divine spirituality, that he became his bitter enemy, and seized every opportunity of calumniating him to the Sultan, as a man who under the cloak of philosophy concealed irreligious and impious notions. Finding that his insinuations produced no effect upon the Sultan, he determined to avail himself of his influence with the populace, whose prejudices were on his side, to ruin his opponent. In one of his sermons, therefore, he expatiated with such fervour on the necessity of preserving pure the true faith, revealed by God to the prophet, and transmitted by tradition from the prophet to the first Mussulman doctors; lamenting, at the same time, the corruptions which the disciples of Aristotle and Avicenna, particularly Razi, had attempted to incorporate with it, and accompanying his lamentations with floods of tears; that the passions of his auditory were raised to the highest pitch, and they proceeded in a tumultuous body to the Prince's palace, where they compelled him by their clamours and menaces to banish Razi from the city. Sometime afterwards, when this enthusiastical effervescence had subsided, the Sultan recalled Razi, who died at Herat in the year 606 of the Hegira, or A. C. 1209, at the age of 61. He was the author of "*Erschad alnadhar ela Lathaif alasarar*," or, "An Introduction to the most subtle Mysteries, for the Use of Men of Genius," in which he proves and explains the principles of Mussulmanism philosophically; "*Mohassel Alafkar*," a treatise on metaphysics and scholastic divinity, which has had

numerous commentators; "*Ossoul Eddin*," or, "The Principles of the Faith," containing discussions of various philosophical and theological topics, and, among others, a dissertation against the eternity of the world, which shews that he was not so confirmed an Aristotelian as his enemies represented him to be; and the work, entitled, "*Ekbtiarat al Nagiouniah*," or, "Select Astronomical Researches," has also been attributed to him, as well as other pieces mentioned by our authority.

RAZI, is also the surname of a very celebrated physician, philosopher, chemist, and astronomer, called, MOHAMED BEN ZAKARIA, a native of the same city with the preceding, who flourished under the caliphate of Mochtader, of the dynasty of the Abbassides, and died in the year of the Hegira 310, or A. C. 922, to whom some writers ascribe the "*Ekbtiarat al Nagiouniah*;" of *Abdalrahman Ben Omar, Ben Sahal, Aboul-Houssain Al-Sofi*, whose memory is highly respected by the Mahometans, on account of his having been the institutor of a rule of rigid ascetic discipline for Mussulman devotees, and who died in the year of the Hegira 376, or A. C. 986; and of several other writers whose names are given in *D'Herbelot's Biblioth. Orientale*. — M.

RECHENBERG, ADAM, an eminent German Lutheran divine and professor in the 17th century, was a native of Meissen, in Upper Saxony, where he was born in the year 1642. Having gone through a course of elementary learning at Freyberg, he went to pursue his academical studies at the University of Leipsic, where he distinguished himself by his proficiency in the different branches of literature, and received the degree of doctor. In a short time he acquired a high reputation by the public lectures which he delivered; and he was created professor of philology and of history in the year 1677. This professorship he exchanged in 1699 for that of divinity, which he retained till his death in 1721, when he was about 79 years of age. To his various and solid erudition, the following works, of which he was either editor or author, bear ample testimony: "*Athenagoræ pro Christianis Apologia, Græcè, cum Interpretatione Latina Suffridi Petri, et Grammaticorum Observationibus*," in 2 vols. 4to., 1684 and 1685; "*Athenagoræ de Resurrectione Mortuorum Liber, cum Annotationibus*," 1684, 4to.; "*Appendix tripartita Isagogica ad Libros Symbolicos*;" "*Rolandi Maresii Epistolæ Philologicæ*," 1687, 12mo.; "*De Studiis Academicis Liber singularis*," 1690, 12mo.; "*De Raptu En-*

esti et Alberti Ducum Saxoniae," 1690, 4to.; a preface and notes to "Laur. Ingew. Elingii Historia Græcæ Linguae," 1691, 8vo.; the same to a collection entitled "Historiæ rei Nummariae Veteris Scriptores aliquot Insigniores, ad Lectionem Sacrorum et Profanorum Scriptorum utiles, cum Bibliotheca Nummaria, &c.," 1692, in 2 vols. 4to.; "De Nobilitate Misniæ literatæ," 1694, 4to.; "De Musæo Alexandrino," 1698, 4to.; "Dissertationes Historico-politicæ," 1698, 8vo.; "Summarium Historiæ Ecclesiasticæ," 1699, 12mo.; "Fundamentum Religionis Prudentum;" "Prælectiones et Institutiones Historiæ," 1707, 12mo.; "Edmondi Richerii Obstetrix Animorum," 1708, 12mo.; "Dissertations;" "Disputations;" controversial tracts on the subject of grace, against the learned Ittigius, &c. He had a son named CHARLES-OTHO, who was born at Leipsic in 1689, and died in 1751. His studies were chiefly directed to the science of jurisprudence; and he became doctor of civil and canon law, assessor to the tribunal of the court, canon of Naumburg, public professor of the pandects, and member of the lesser college of princes. He was the author of "Institutiones Jurisprudentiæ Naturalis;" "Institutiones Juris publici;" "Regulæ Juris privati," &c.; and he took a part in conducting the "Acta Eruditorum" of Leipsic. *Saxii Onomast. Lit. par. v. Moreri. Nouv. Dict. Hist.*—M.

REAL. See St. REAL.

RÉAUMUR, RENÉ-ANTOINE FERCHAULT, Sieur de, a very eminent naturalist, was born in 1683, of a family in the law, at Rochelle. Quitting the study of law to which he was bred, for those of mathematics, natural history, and natural philosophy, he repaired in 1703 to Paris as the centre of scientific information. He so much distinguished himself in a few years, that in 1708 he was admitted into the Academy of Sciences. From that time he entirely gave himself up to the pursuits of natural history in all its branches, and few men have passed a life more actively and usefully employed. Utility was a constant aim in all his enquiries, even into the most minute parts of nature; and experiment and observation were his perpetual guides. He theorized little, but no one surpassed him in the patient industry with which he observed natural phenomena, or followed the processes of art. The Memoirs of the Academy of Sciences are enriched with his communications from 1709 to 1756, and their number, value, and variety are equally extraordinary. The improvement of manufactures was a great object of his at-

VOL. VIII.

tention. In 1722 he published a very important work on iron and steel, entitled "L'Art de convertir le Fer forgé en Acier, et l'Art d'adoucir le Fer fondu," &c., 4to., which contained a minute and scientific account of the processes employed in that branch of manufacture, with hints for their improvement. His services to his country by this performance were rewarded by the Regent Duke of Orleans with a pension of 12,000 livres, which he accepted only on the condition that it should be placed under the name of the Academy, which should enjoy it after his death. He introduced into France the manufacture of tinned iron, which article had before been imported from abroad; and he made a great many experiments in the manufacture of porcelain, which contributed to its perfection in France. A curious kind of porcelain made from the *unvitrifying* (if it may be so termed) of bottle glass bears the name of Réaumur, its discoverer. In a "History of the Auriferous Rivers of France," he gave a detail of all the methods practised to separate the particles of gold from the sands containing them. He also made numerous experiments relative to the art of hatching chickens by artificial heat, as practised in Egypt, which he published in 2 vols. 12mo., 1752.

In physics Réaumur rendered his name celebrated by his thermometer, which is still the only one used in France, and in the greatest part of the European continent. Its freezing point is marked zero, and its boiling-water point 80: this is generally regarded as a preferable mode of division to that of Fahrenheit, though it has the inconvenience of requiring a positive and negative notation for low degrees of heat. The most valuable of his physiological experiments were those relating to the concoctive powers of the stomach in granivorous and carnivorous birds, in which he clearly established the different modes of action in these two classes, viz. by triture and by solution. These were communicated to the Academy of Sciences in 1752. In natural history he acquired the greatest fame as an entomologist. Besides a number of curious papers on this subject in the Memoirs of the Academy, he published a very elaborate work entitled "Mémoires pour servir à l'Histoire Naturelle des Insectes," in 6 vols. 4to., 1734 to 1742. This was the labour of many years, and the result of innumerable observations made in his garden, in which he kept insects of all kinds, that he might examine into their generation, changes, and mode of life. By his eloquence and taste

in description he has rendered this one of the most entertaining books in natural history, whilst it affords a vast fund of new and correct information. If he is somewhat diffuse in narration, it is to be considered that the minute objects with which he was conversant could not be made intelligible without large details.

Réaumur was a man of much private worth, of mild and amiable manners and correct morals. He died at his estate in Le Maine in 1757, at the age of nearly 75, of the consequences of a fall. He bequeathed his manuscripts and cabinet of natural philosophy to the Academy of Sciences. *Nouv. Dict. Hist. Halleri Bibl. Anat.*—A.

RECORDE, ROBERT, a learned physician and mathematician in the 16th century, was descended from a genteel family in some county of Wales, and flourished under the reigns of Henry VIII., Edward VI., and Mary. Of the year of his birth we have no account; though it must have been early in the century, since he was entered of the University of Oxford about the year 1525. At the regular period he took the degree of B. A.; and in 1521 he was elected fellow of All-Souls-college. Here he publicly taught arithmetic, and other branches of the mathematics, by methods so admirably adapted to the improvement of his pupils, "that," as Wood expresses himself, "none ever did the like before him in the memory of man." But besides cultivating the mathematical sciences, he devoted his attention to the study of physic, intending to follow the medical profession. As Cambridge seems at this time to have had the highest reputation as a medical school, he went to that University, where he passed through a requisite course of studies, and was admitted to the degree of doctor in that faculty in the year 1545. Honoured with the esteem of all who knew him, for the great knowledge which he possessed in several arts and sciences, he afterwards returned to Oxford, where he resumed his labours in the capacity of mathematical tutor, in connection with the exercise of his new profession. From Oxford he removed to London, and was honoured, as it has been said, with the appointment of physician to King Edward VI. and Queen Mary, to each of whom he dedicated some of his books. However, owing to some cause which is not explained, he appears to have become embarrassed in his circumstances, and to have been confined for debt in the King's Bench prison, where he died in 1558, when, probably, he was not much more than fifty years of age. Among the

mathematical books published by him, the first, in order of time, of which we have any account, is entitled, "*The Pathway to Knowledge*, containing the first Principles of Geometrie, as they may most aptly be applied unto Practise, bothe for use of Instrumentes geometricall and astronomicall, and also for Projection of Plattes in every Kinde, and therefore much necessary for all Sortes of Men," 1551, 4to., dedicated to King Edward VI. This was followed in the succeeding year, by "*The Ground of Arts*, teaching the perfect Worke and Practise of Arithmeticke, bothe in whole Numbers and Fractions, after a more easie and exact Forme then in former Time hath beene set forth," 8vo. This work passed through many editions, and was corrected and augmented at first by the famous Dr. John Dee; then by John Mellis, a school-master, in 1590; next by Robert Norton; then by Robert Hartwell, practitioner in mathematics in London; and again by R. C., &c. All these additions were printed together in 1623, in a large 8vo. volume. The author's next mathematical publication was entitled, "*The Castle of Knowledge*, containing the Explication of the Sphere, bothe celestiall and materiall, and divers other Things incident thereto. With sundry pleasant Proofes and certaine newe Demonstrations not written before in any vulgare Workes," 1556, folio. In 1557, appeared his "*Whetstone of Witte*, which is the seconde Parte of Arithmeticke; containing the Extraction of Rootes; the Cossike Practise, with the Rules of Equation; and the Workes of Surde Numbers," 4to. Of this work Dr. Hutton has given an analysis in his "Mathematical Dictionary," under the article ALGEBRA. According to Sherburne, the author also published a mathematical work, entitled, "*Cosmographiæ Isagogen*;" and he wrote a book, "*De Arte faciendi Horologium*;" and another, "*De Usu Globorum, et de Statu Temporum*." Wood says, that he likewise wrote several pieces on physic, anatomy, politics, and divinity; but states, that he had seen only one of them, entitled, "*The Urinal of Physic, &c.*," reprinted in 1582, 8vo., and knows not whether any of the others were ever committed to the press. *Wood's Athen. Oxon. Vol. I. Hutton's Math. Dict.*—M.

REDI, FRANCESCO, an eminent physician, philosopher, and poet, was born of a noble family at Arezzo in 1626. He studied in the University of Pisa, where, in 1647, he took a doctor's degree in philosophy and medicine. After visiting Rome and Naples, and improv-

ing himself by frequenting the libraries and learned men in those capitals, he returned to Tuscany, where he obtained an introduction to the Grand Duke Ferdinand II. His modesty, agreeable manners, and various accomplishments, soon ingratiated him with this prince; and it was not long before he made himself known to the literary world by the fruits of his genius. He was first distinguished for his productions in Italian poetry, which rank among the most elegant and cultivated in the language. They gave him admission into the academies of the Gelati of Bologna, and the Arcadi in Rome, and afterwards into that Della Crusca. It is probable, also, that he was a member of the philosophical society del Cimento, since he mentions chemical experiments in which he was engaged by order of the Grand Duke. He wrote in Italian prose with equal purity and elegance, and is cited as an authority in the dictionary Della Crusca, to the compilation of which he also contributed, by his fine collection of Tuscan authors. In his own profession, he raised himself to eminence by great simplicity of practice, and the rejection of false theories and idle superstitions; and he rendered himself so acceptable at court, that the Grand Dukes, Ferdinand II. and Cosmo IV., made him their first physician, and placed great confidence in his skill. As a naturalist, he became famous by his experiments on insects and vermes, and on the poison of the viper. He was one of the philosophers who had a principal share in overthrowing many errors proceeding from a blind attachment to the ancients, especially that of the generation of animals by means of putrefaction. His experiments were considered as decisive in proving that no production of living creatures took place in circumstances where the access of ova was entirely debarred. Redi possessed that degree of philosophical incredulity, and disregard to authority, without which no old errors can be corrected, or new truths established; and he merits a high rank among those who, in the 17th century, promoted the advancement of natural knowledge by the only sure means of experiment and observation.

This physician passed his life in a dignified station, highly esteemed by the princes whom he served, and generally respected by his countrymen and foreigners. His house was frequented by a number of distinguished disciples, whom he animated to the pursuit of science, in which several of them became eminent. His conversation was both lively and instruc-

tive; and with an appearance of gravity approaching to austerity, he possessed a fund of pleasantry and facetiousness. The activity of his mind was displayed in perpetual employment, one kind of study being relieved by another, without any interval of relaxation. In his latter years he was afflicted with epileptic attacks, one of which probably proved fatal to him at Pisa, whither he had retired for the benefit of the air, and where he was found dead in his bed on March 1st, 1698. He was interred at Arezzo, and various honours were conferred upon his memory by the learned societies of which he was a member, and by the Grand Duke, who caused three fine medallions to be struck to his honour.

The writings of Redi were all in his native language, in which he is accounted a classical author. An observation made by Fabroni concerning his style is worthy of attention. "Considering it as the principal office of a writer to express his meaning in the clearest manner, and never to stop the reader, he did not hesitate often to repeat names and surnames, and to reiterate whatever, if omitted, might produce a degree of obscurity, though the omission might be graceful." Examples of the contrary practice are but too frequent in modern authors. His principal works are the following: "*Osservazioni intorno alle Vipere*," 1664; in this work he shewed that poisons received without injury into the stomach, may be fatal in the minutest portion when mixed with the blood by a wound: he also gave a description of the organs secreting and conveying the poison of the viper, and disproved the opinion of Charas, that it was the rage of the animal alone which made its bite venomous. He afterwards published a letter on the same subject, in reply to Charas' defence of his opinion. "*Esperienze intorno alle Generazioni degl' Insetti*," 1668, 4to.; it is in this work that he principally refutes the notion of generation from putrefaction, and shews that it is to be attributed to ova; he, however, throws out a very singular opinion concerning the gall-insects, conceiving that they may be generated by the action of the soul or living principle of the vegetable; but this idea he renounced after Malpighi's dissertation on galls. "*Esperienze intorno a diverse cose naturali, e particolarmente a quelle che se vengono portate dall' Indie*," 1671, 4to.; "*Osservazioni intorno agli Animali viventi, che se trovano negli Animali viventi*," 1684, 4to.; in this work are many curious observations concerning the anatomy, mode of life, &c. of

animals which reside within the bodies of other animals. "Osservazioni intorno á pellicelli del Corpo umano," 1687, 4to., under the name of Cosmo Bonomi. To these philosophical works may be added observations on the glass drops here called Prince Rupert's; experiments on factitious salts; and a letter on the invention of spectacles. His "Lettere," forming two volumes of his works, contain much matter of science and erudition. As a medical writer he chiefly appears in his "Consulti Medici," published in 1726 by Manni; in these his practice seems more distinguished by simplicity than efficacy. Of his poetical productions, the most esteemed is his dithyrambic poem entitled "Bacco in Toscana," which, for fervour of imagination, energy of diction, and force of versification, is accounted superior to any other of the class. Of his "Sonetti" a magnificent edition was published at Florence in 1702. All the physical and medical writings of Redi have been translated into Latin. Editions of the whole of his works have been given at Venice in 1712, 1728; and at Naples in 1741, 7 vol. 4to. *Fabroni. Tiraboschi. Halleri Bibl. Med. and Anatom.* — A.

REENBERG, THEOCARUS, one of the best Danish poets of his time, was born at Viborg, in 1656, and received the elements of his education at the school of that place. In 1680 he travelled into foreign countries, after having undergone an examination by the theological faculty, and returned to Denmark in 1682; he then married, and purchased an estate not far from Aarhus, and in 1703 was appointed fourth judge in Jutland. In 1730 he became a counsellor of justice, and died in 1742. His poetical works were published at Copenhagen in two parts, 8vo., 1769, by his grandson, Töger Reenberg Teilmann, with a preface by Kofod Anker, and Luxdorph's annotations. *Forsög til et Lexicon over Danske, Norske og Islandske lærde mænd af, Jens Worm.* — J.

REGINALD, ANTHONY, a French Dominican monk in the 17th century, whose writings are held in much esteem by the Jansenist party. During many years he filled the theological chair in the convent belonging to his order at Toulouse, and distinguished himself by his zeal in propagating the doctrines of Aquinas and Augustine respecting grace. About the year 1644, he published, in Latin, "A Theological, Historical, and Canonical Question," &c., intended to ascertain the sentiments of the council of Trent, relating to efficacious grace and the *middle science*. This piece involved him in a controversy, an

account of which may be seen in Moreri. Afterwards he published a little "Theological Tract on the celebrated Distinction between *compound* Sense and *divided* Sense:" one of the points discussed by the Jansenists with the same subtle and sophistical refinements which they blamed in the Jesuits. This piece underwent numerous impressions; and it was followed by a work, "Concerning the Two Principles to which the whole of Divinity is reducible," in 3 vols., &c. Our author died at Toulouse, in the year 1676. He left behind him in manuscript his principal work, which passed through the hands of M. Arnauld and Father Quesnel, and did not make its appearance before the year 1706, when it was published under the title of "De Mente Concilii Tridentini circa Gratiam per se efficacem," in a large folio volume. *Moreri. Nouv. Dict. Hist.* — M.

REGINO, a celebrated German ecclesiastical writer and chronicler, who flourished at the close of the 9th and the commencement of the 10th century. He embraced the monastic life at the Benedictine abbey of Prum, in the diocese of Treves, and by his conduct gained such general respect among the fraternity, that, in the year 892, when the Abbot Farabert resigned his post, Regino was by their unanimous voice elected to that dignity. His elevation, however, was not viewed without envy by certain individuals, who by their intrigues compelled him to renounce his charge in the year 899. From this time, according to some writers, he lived in the condition of a common monk at the abbey of Prum; while others relate, with greater probability, that he retired, and spent the remainder of his days in the abbey of St. Maximin at Treves. He died about the year 908. He was the author of "A Chronicon," extending from the birth of Christ to the year 907, divided into two books, which will be found of use in illustrating the history of his time, and, in particular, that of the Franks and Germans. This "Chronicon" was first published at Frankfort, in 1583, with an appendix by a writer of much more modern date, continuing it from the year 907 to 972; and it is to be found in Pistorius's collection, entitled, "Scriptores de Rebus Germanicis," &c. Regino also wrote "De Disciplinis ecclesiasticis et Religione Christiana, Lib. II.:" the first book containing those canons which relate to ecclesiastical persons; and the second, those which regard the laity. This work was undertaken by him about the year 906, at the request of Rathbode, Archbishop of Treves,

chiefly for the benefit of his diocese; and it was drawn up from the canons of the councils, particularly those of France, the decretals and letters of the popes, passages from the fathers, the Theodosian code, and the capitulars of Charlemagne and his successors. It has been followed, and frequently copied, by succeeding collectors of canons. It was first published, with an appendix by Joachim Hildebrand, at Helmstadt, in 1659, from a manuscript of Flacius Illyricus; and afterwards by M. Baluze, with additions, and a very learned preface and notes, in 1671, 8vo. Trithemius attributes other works to Regino, which in his time were no longer extant; and he pronounces him the best German writer of his age. *Cave's Hist. Lit. Vol. I. sub sac. Phot. Dupin. Moreri.* — M.

REGIOMONTANUS. See MULLER, JOHN.

REGIS, PETER-SYLVAN, a celebrated French Cartesian philosopher who flourished in the 17th century, was born at Salvétat de Blanquefort, in the Agenois, in the year 1632. After having been instructed in classical learning and the belles lettres by the Jesuits at Cahors, he commenced the study of divinity at the University of that city, intending to qualify himself for the clerical profession. The progress which he made was so uncommon, that at the end of four years he was offered a doctor's degree without the payment of the customary fees. Conceiving, however, that it would be more creditable to receive that honour from the faculty of the Sorbonne at Paris, he went to continue his theological studies in the University of that city. Here a change took place in his views of things, which determined him to relinquish all thoughts of entering into the church, and to devote himself to the study of the Cartesian philosophy, to which Rohault was at that time making numerous converts by his lectures. Under his instructions, and by close application, Regis became an adept in that system, and zealous for contributing to promote its triumphs over the old philosophy. With this view he went to Toulouse in 1665, and read a course of public lectures upon the principles of Des Cartes. As he possessed a fluent and pleasing manner of delivery, together with a very happy method of explaining abstract subjects to his auditors, his lectures soon became exceedingly popular, and were attended by persons of all ranks and characters, who enlisted themselves in the number of his disciples. Among these were to be found the magistrates, the literati, the

clergy, and even the women of Toulouse, who affected to discard the ancient in favour of the new philosophy. To express their gratitude to the man who had been the instrument of diffusing this light over their city, the Toulousians granted him a pension charged on the rents of the Hotel de Ville: "A circumstance," says Fontenelle, "corresponding more with the spirit and usages of ancient Greece, than of modern times." In the year 1671, our philosopher was prevailed upon by the Marquis de Vardes, one of his zealous disciples, to accompany him to Montpellier, where he proved as successful an advocate for Cartesianism as at Toulouse. At length he was induced by his friends to return to Paris, in the year 1680, as to the most proper scene for the exhibition of his great talents. His lectures in the metropolis were equally popular as they had been at Toulouse and Montpellier; and so great was the concourse which attended them, that the friends to the peripatetic doctrine began to be alarmed, and instead of contenting themselves with opposing him by argument, complained against him to the Archbishop of Paris. This prelate, conceiving himself bound to protect the philosophy of Aristotle, which prevailed in the church and in the schools, prohibited Regis, in the King's name, from continuing his lectures; and they were accordingly suspended for several months. Afterwards, however, the Archbishop withdrew his interdict, and our author zealously devoted the remainder of his life to the propagation of the Cartesian philosophy, both by his lectures and by his writings. In the year 1699, he was admitted a member of the Academy of Sciences; but his infirmities prevented him from assisting at the meetings of that body. He died in the year 1707, about the age of 75, highly esteemed by persons of the first distinction for his talents, his disinterestedness, and his agreeable manners. His works abound with proofs of his ingenuity and learning, and entitle him to this notice, notwithstanding that they have been in a considerable degree superseded by the great discoveries and advancement in philosophical knowledge since his time. They consist of "A System of Philosophy, containing Logic, Metaphysics, and Morals," 1690, in 3 vols. 4to., exhibiting a judicious and perspicuous view of the ideas of Des Cartes on those subjects, which was reprinted in 1691 at Amsterdam, with the addition of a discourse on ancient and modern philosophy; "An Answer to the Book of M. Huet, entitled, 'Censura Philosophiæ Cartesianæ,'" 1691,

12mo.; which Bayle pronounced to be a model for every writer on the same side of the question; another "Answer to the Critical Reflections of Du Hamel on the 'System of Philosophy,'" 1691, 12mo.; and controversial pieces against Father Malebranche: some intended to prove, that the apparent magnitude of an object depends solely on the magnitude of its image, traced on the retina; and others contesting his doctrine on the nature of ideas. Among the latter, is a metaphysical tract on the question, "Whether Pleasure makes us really happy?" 1694, 4to. A few years before the author's death, he employed himself in writing a treatise to prove the harmony between faith and reason, which he published in the year 1704, under the title of "The Use of Reason and of Faith," in 4to. *Fontenelle's History of the Academy of Sciences. Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.* — M.

REGNARD, JOHN-FRANCIS, a French poet and writer of comedy, was born of a good family at Paris in 1647. His earliest passion was that for travelling, and he first made the tour of Italy. On his return, embarking at Genoa for Marseilles in an English ship, the vessel was taken by the Algerines, and the crew were made slaves at Algiers. Regnard, who was versed in the art of cookery, had the good fortune to ingratiate himself with his master by the exercise of his skill. His good appearance and manners also made him a favourite with his master's ladies; and giving way to their advances, he was unluckily discovered and delivered up to justice. The interposition of the French consul, and a considerable bribe, saved him from the alternative of being burnt or turning Mahometan. He returned to France, and in 1681 departed upon a new tour to the northern countries of Europe. With two of his countrymen he proceeded from Stockholm to Torneo, and thence, up the river of that name, to the borders of the Icy Sea, where he left four Latin verses, with his own name and those of his companions inscribed as memorials of their travels. He returned through Poland and Germany to Paris after an absence of three years. Satiated at length with a rambling life, he purchased the office of lieutenant of the waters and forests of a district, and an estate upon it, 11 leagues from Paris, and there sat down to enjoy himself and cultivate his taste for literary pursuits. He composed a number of comedies for the French theatre, which were acted with success, and placed him, in the general opinion, next

to Moliere in true comic humour. Gaiety is the predominant character of Regnard's comedies, which is sometimes maintained at the expence of morality. He excelled not less in elevated or genteel comedy, than in the low or familiar. His two best pieces are reckoned to be "Le Joueur," and "Le Legataire:" for describing to the life the scenes of the first he was well qualified, as being himself a gamester and a lucky one. His comedies are eight in number, besides some pieces for the Italian theatre, and an opera. He also published miscellaneous poems, consisting of satires, epistles, &c. He had a caustic vein, and was naturally inclined to satire; and he repaid, by a long literary hostility, the injustice of Boileau, who undervalued his talent for comedy. In prose he gave a relation of his travels, of which the only part that excited much interest was his account of Lapland. This man of pleasure and gaiety, who is, however, said to have been a prey to melancholy, died in 1709, at the age of 62. Of his works printed collectively the best edition is that of Paris, 1790, in 4 vols. 8vo., with remarks. *Moreri. Nouv. Dict. Hist.* — A.

REGNAULT, NOEL, a French Jesuit and useful scientific writer in the 18th century, was born at Arras, in the year 1683. We are furnished with no other particulars concerning his life, than that next to the duties of piety, the study of philosophy, ancient and modern, engaged the principal share of his attention. To experimental philosophy, in particular, a considerable part of his time was devoted; and not merely for the purpose of amusement, as his labours prove, though he cannot be said to have acquired the highest reputation in this department of science. He died in 1762, at the age of 79. He was the author of "Dialogues in natural Philosophy," which made their first appearance in three, and subsequently in five vols. 12mo., and are recommended as an useful manual for such young students as are desirous of some further information on the subjects of which they treat, than is commonly obtained in colleges; "The Ancient Origin of the Modern System of Physics," in 3 vols. 12mo., in which he is said to have stripped several eminent natural philosophers of their pretensions to some discoveries of which they have claimed the merit; "Mathematical Dialogues," 1747, in 3 vols. 12mo.; and "Logic in the Form of Dialogues," 1742, 12mo. *Nouv. Dict. Hist.* — M.

REGNIER, MATHURIN, a French poet, was born at Chartres in 1573. He is said to

have displayed at an early period a propensity to satire, which his father in vain attempted to correct by chastisement. The exercise of his satirical talents, however, procured him some powerful patrons, among whom were the Cardinal Francis de Joyeuse, and Philip de Bethune, both of whom he accompanied to Rome. They also obtained for him several benefices, (for he had received the tonsure,) and a pension upon an abbey. He did not suffer the clerical character to be any restraint upon his pleasures, and died in 1613, at the age of 40, exhausted by a licentious course of life. A gay epitaph which he composed for himself is cited as a proof that he continued in the sentiments with which he lived; but, on the other hand, a few spiritual poems in his works are supposed to indicate that he was converted before his death. The question is of little importance. The works of Regnier consist of satires, epistles, elegies, stanzas, odes, &c. : of these, his satires are the most esteemed, and they make a kind of epoch in French poetry. Boileau thus speaks of them :

De ces maitres savans, disciple ingenieux,
Regnier seul parmi nous formé sur leurs
modeles,
Dans son vieux style encore a des graces
nouvelles ;
Heureux si ses discours craints du chaste
lecteur
Ne se sentoient des lieux ou frequentoit
l'auteur,
Et si du son hardi de ses rimes cyniques
Il n'alarmoit souvent les oreilles pudiques.

The poems of Regnier have been frequently printed. The best editions are those of Rouen, 8vo., 1729, and of London, 4to., 1734, with curious remarks. *Moreri. Nouv. Dict. Hist.* — A.

REGNIER-DESMARAIS, FRANCIS-SERAPHIN, a French man of letters, was born at Paris in 1632, of a family originally from Saintonge. He received his education at the seminary of Nanterre and the college of Montaigu, in the last of which he relaxed from the study of scholastic subtleties by a translation in French verse of Homer's Battle of the Frogs and Mice. Being the younger son of a numerous family, he had to depend solely upon his own exertions for making his way in the world, and he successively attached himself to several persons of rank, whom he accompanied in their travels. Making a proper use of his opportunities, he acquired the knowledge of the Italian and Spanish languages, and he became so much

a master of the former, that when he attended the Duke of Crequi on his embassy to Rome in 1662, he wrote the official letters in Italian with so much purity that they were not known to be the composition of a foreigner. He obtained a still greater literary triumph by writing an ode in the manner of Petrarch, which passed upon some academicians della Crusca as a newly discovered piece of that famous poet. In consequence, he was elected in 1667 a member of that celebrated academy. At the age of 36 he took ecclesiastical orders for the purpose of enjoying a priory given him by Lewis XIV. as a reward for his public services; and two years afterwards, in 1670, he was admitted into the French Academy, though as yet undistinguished as a French writer; but it was supposed that his knowledge of ancient and modern languages would be useful to that body in the compilation of its dictionary. Soon after, at the request of the Jesuits, he translated from the Spanish a treatise by one of their brethren, "On Christian Perfection," and as, about the same time, another version was made by the Port-Royal, a kind of party rivalry took place between the patrons of the two translations. In his capacity of academician Regnier displayed so much activity and zeal, that, on the death of Mezerai in 1684, he was appointed to succeed him as secretary. Soon after, the quarrel broke out between the Academy and Furetiere, which afforded so much matter of discussion and amusement to the public; and the memoirs which appeared on the part of the Academy, and which were solid and moderate, were all composed by Regnier. When the dictionary was at length completed, the secretary, by order of the academy, drew up a preface, and an epistle-dedicatory to the King; but, during his absence, other members, who were inspired with the emulation of becoming the vehicles of academical incense to the throne, procured a preference for their own productions. This disappointment drew from Regnier some critical remarks upon the rival performances, tinged with that cavilling and disputatious spirit which appears sometimes to have been not a little troublesome to his associates, and which, according to Furetiere, gave him the name of the Abbé PERTINAX. He was so attached to his own opinion, that he could seldom be prevailed upon to let a dispute drop till his antagonists seemed, at least, to give up the point. The sage Fontenelle being once present at an academical discussion in which Regnier was warmly engaged, said, "This is a dispute that might be prevented

from ever ending, and therefore it ought to be ended immediately." The Abbé, however, possessed all the better parts of an unyielding disposition. He was stedfast in his friendships, inflexibly upright, and scrupulously veracious. The last quality he nobly expressed, when on being urged to violate the truth in favour of a man in power, and under the penalty of losing his friendship, he said, "I had rather quarrel with him, than with myself."

Regnier obtained several benefices, and it is thought he would have been promoted to the mitre, had he not incurred some scandal by the translation of a scene in the "*Pastor Fido*," which seems to inculcate a licentious morality; and also been suspected of writing a still more objectionable copy of verses. He was occasionally employed in public affairs; and being once dispatched by the French court on a business of importance to that of Bavaria, though on the road he broke a rib by a fall, he brought back an answer to Versailles in five days. His firmness of mind was shewn by the patience with which he bore some painful and dangerous complaints, without having recourse to medical assistance, of which he had an unfavourable opinion. He died at Paris in 1713, at the age of 81.

This writer drew up a great many of the fundamental and most important articles in the "*Dictionary of the French Academy*," which were executed with great care, and were generally approved; and he published the result of his long study of the principles of the French language in his "*Grammaire Francoise*," 2 vols. 12mo., 1676, which, though less profound in the metaphysics of grammar than that of the Port-Royal, is considered as a valuable performance. His other works in prose were "*L'Histoire des Dêmelés de la France avec la Cour de Rome, au Sujet de l'Affaire des Corses*," 4to., 1707; and Translations of Cicero's Works, "*De Divinatione*," and "*De Finibus*," correct and elegant. In verse he published an Italian version of the Odes of Anacreon; and Miscellaneous Poems in Latin, French, Italian, and Spanish. His French poems, by which his poetical talents can best be estimated, are varied, ingenious, and well-turned, but possessed of little fire or force. His translation into French verse of the first book of Homer's *Iliad* showed that simple sublimity was not his talent, though he prefixed a sensible defence of the Greek bard against the strictures of Perrault. *D'Alembert Memb. de l'Acad. Fr. Nouv. Dict. Hist.*—A.

REGULUS, MARCUS ATTILIUS, a cele-

brated Roman general, was raised to the consulate the first time B. C. 267, and, in conjunction with his colleague Libo, obtained the honour of a triumph for their success over the Salentines, from whom they took their capital Brundisium. During the first Punic war, the Romans being determined to make a great effort to bring it to a conclusion, again elected Regulus consul, together with L. Manlius Vulso, B. C. 256, with orders to carry their arms into Africa. They sailed with a very powerful fleet to Sicily, where, off Ecnomus, near Heraclea, they encountered a superior Carthaginian force under Hanno and Hamilcar, which they totally defeated. After refitting in Sicily, and taking fresh troops on board, the consuls sailed for the African coast, where they took possession of the town of Clupea. Thence they advanced towards Carthage, which city was thrown into the utmost consternation by this unexpected invasion; and after plundering the country almost to its gates, they returned to Clupea loaded with booty of all kinds. Orders soon after arrived from Rome for the return of Manlius to Italy, leaving Regulus with part of the fleet and army to conduct the war in Africa. A plea which Regulus is said to have made for his own recall affords a remarkable trait of Roman manners at that period. The consul possessed a farm of seven acres, from which his family derived their subsistence; and he informed the senate, that his bailiff being dead, a day-labourer who had been employed had stolen his cattle and carried off his stock, so that his own presence was necessary to provide for the support of his wife and children. The plea was, however, over-ruled by an order that they should be maintained at the public expence; and Regulus was directed to continue in Africa with the title of proconsul, after his consular year should have expired. The troops left with him amounted to no more than 15,000 foot and 500 horse; but he appears to have been reinforced in the sequel.

Regulus, again advancing towards Carthage, crossed the river Bagrada, (in passing which, according to the Roman historians, he was encountered by a monstrous serpent,) and laid siege to a town not far from the metropolis. Hamilcar having approached with an army to relieve the place, Regulus made a sudden attack upon him, and gave him a total defeat. After this success, nothing remained to resist him whilst he was taking Utica, Tunis, and a great many other towns. A revolt of the Numidians reduced the Carthaginians to still greater distress; so that it appears more pro-

bable that a proposal for peace should have come from them, than, as Polybius represents, from Regulus. The proconsul, however, was not unwilling to have the honour of terminating the war; but the conditions which he prescribed were so unreasonable, that the senate of Carthage could not for a moment listen to them, and resolved upon a vigorous prosecution of hostilities. During the interval of negotiation, a body of Greek mercenaries arrived at Carthage, commanded by Xantippus, a Spartan, well experienced in the military school of his country. The supreme command being placed in his hands, by great attention he brought his troops into perfect discipline, and then marched to meet Regulus, who was advancing to the capital. Success had inspired the Roman with contempt of his enemies, and a dangerous confidence in his own superiority. He incautiously passed a river which lay between the two armies, on the view of which movement, Xantippus exclaimed, "The gods befriend us!" and formed his line. Regulus is charged with other mistakes previous to the battle, which ended in the total destruction of the Roman army, except 2000 who broke through and reached Clupea. The unfortunate proconsul was made prisoner, and brought in triumph into that city which he had insulted and devoted to destruction.

Hitherto Regulus has appeared only as a Roman commander, and not one of the most conspicuous: the concluding scenes of his life are those which entitle him to rank among the first of Roman patriots. The Carthaginians are said to have treated humanely all their other prisoners, but to have thrust Regulus into a dungeon, and made him feel all the resentment of an exasperated foe. When, however, a series of fresh defeats had renewed their desires of peace, they began to treat their captive with more lenity, in order to engage him to accompany their ambassadors to Rome, and by his interest promote a reasonable accommodation, or, at least, an exchange of prisoners. Regulus consented to the proposal of going to Rome, after having taken a solemn oath to return to his fetters in case the negotiation should not succeed. When arrived there, he refused to enter the gates, regarding himself as a slave to the Carthaginians; and when his wife, accompanied by his two young children, came out to meet him, he just viewed them as strangers, and then fixing his eyes on the ground, declined their caresses. The senators, assembled in the suburbs to give audience to the Carthaginian ambassadors, pressed him

to take his seat as one of their body; but this honour he refused, till commanded by his African masters to accept it. When it came to his turn to give his opinion, he spoke strongly both against granting the Carthaginians a peace in their present humiliated condition, and against exchanging himself and the other Roman captives with the prisoners of importance whom they had taken from that nation. Though convinced by his arguments, the senators were very unwilling to send back so noble a citizen, and the *pontifex maximus* devised some subterfuge by which he might be released from his oath; but he instantly rejected the base suggestion, and declared his resolution to return to Carthage, in the face of the cruel punishment which he might expect for his patriotic advice. Still acting upon the idea of his being no longer a citizen, but a slave, he took no leave of his family, but with a calm and unmoved countenance made way in silence through the crowds of his admiring and pitying countrymen. On his return to Africa, the rage of an exasperated people broke forth in the most inhuman treatment, and he perished in the midst of horrid torments, B. C. 251.

Though there are some variances in the relations of this story, and it may be suspected that Roman hatred has aggravated the cruelty of the Carthaginians, yet that some modern critics should have doubted of the whole, merely from the silence of Polybius and Diodorus, seems an extraordinary degree of historical incredulity. It is not only directly related by a number of historians, but is several times referred to by way of example in the moral writings of Cicero; and is the principal subject of an ode of Horace. It would be difficult to substantiate a national fact upon better evidence. *Cicero de Off. et de Finibus. Horat. Od. iii. 5. Univers. Hist.—A.*

REHOBAM, King of Judah, succeeded his father Solomon in the year B. C. 975. Immediately after the funeral of his father he went with his court to Shechem, to receive the homage of the heads of all the Hebrew tribes. Before the day fixed upon for that ceremony, the greater number of them, together with Jeroboam the son of Nebat (see his article), had entered into a confederacy to demand a redress of the grievances which they had suffered under the latter part of Solomon's reign, and a promise that the public burdens should be diminished, as the indispensable conditions of their acknowledging his government. When, therefore, they were assembled at Shechem, they laid their terms before Reho-

boam, who took three days to deliberate about his answer. As he was now in the fortieth year of his age, it might have been expected that on such an important occasion, he would have harkened to some of the gravest and most experienced of his father's counsellors, who advised him to soothe the heads of the people with kind and condescending language, and to promise a compliance with their wishes. Unhappily, however, he preferred the council of some thoughtless and hot-headed courtiers who had been brought up with him, and was persuaded by them to assume a haughty tone, and to terrify the confederates into unconditional submission, by threatening them with a more severe administration of government than they had experienced from his father. Accordingly, when after the expiration of the three days Jeroboam and the heads of the tribes had repaired to Rehoboam, following the advice of his intemperate counsellors he arrogantly said to them, "My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions." Exasperated and indignant at receiving such an answer, the confederates disclaimed all further allegiance to the house of David, and the report of their reception produced a tumult among the people. To appease this tumult, Rehoboam was so imprudent as to send Adoram, who presided over the office for collecting the tributes which were the subject of public complaint, and who, on that account, was probably hated by the people as the instrument of their oppression. The interference of this officer excited the multitude to such a pitch of rage, that they stoned him to death; and Rehoboam was compelled to seek his personal safety, by retiring under the escort of his friends to Jerusalem. His behaviour on this occasion induced ten tribes to revolt and elect Jeroboam to the regal dignity; while the tribes of Judah and Benjamin only acknowledged his sovereignty. Out of these tribes he immediately raised an army of a hundred and eighty thousand men, with which he was proceeding to reduce the revolted tribes to submission, when the prophet Shemaiah came, and, as he was divinely directed, prohibited Rehoboam and the two tribes from making war upon their brethren, since their defection had been decreed by God. By this interference of the prophet Rehoboam was induced to abandon his hostile enterprize, and to dismiss his troops. He now applied himself to strengthen the kingdom of Judah, by building and fortifying a considerable number of cities, and other

strong places, which he furnished with garrisons, provisions, and all necessary warlike stores. While he was thus employed, the number of his subjects was greatly increased by the Levites, whom Jeroboam had deprived of the priestly office, and whose abhorrence he had excited by his idolatries. They, therefore, relinquished their dwellings and possessions in all the cities of Israel, and came flocking to Jerusalem. Their example was also followed by vast numbers out of the other tribes, who would not renounce the worship of God, according to the law of Moses. In the fourth year of Rehoboam's reign, however, that prince wickedly deserted the true service of God, and gave himself up to the practice of the vilest idolatries, in which he even exceeded Jeroboam. His subjects, likewise, soon became as impious as their sovereign, and adopted the scandalous rights and unnatural vices of the surrounding pagan nations, more generally than had been done by their forefathers in the time of the Judges. To punish them for their enormous wickedness, God excited a powerful adversary against them, Shishack King of Egypt, who invaded Judea with a most formidable army, with which he obliged many of the fortified cities to surrender, and drove the wealthier inhabitants of the land into Jerusalem for shelter. In these circumstances, the prophet Shemaiah sharply upbraided both King and people for their wickedness, which had brought this distress upon them, and threatened the ruin of the metropolis itself. What he said had so good an effect, that they humbled themselves before God, confessing the criminality of their conduct, and acknowledging the justice of their punishment. This humiliation was accepted by the divine being, who disposed the heart of Shishack to lenity and moderation. For, though Jerusalem submitted to him without resistance, he does not appear to have given it up to plunder, but to have contented himself with stripping the temple and palaces of their abundant treasures. This event took place in the fifth year of Rehoboam's reign; after which he retained the possession of his throne in peace, excepting when he had to repel some aggressions of the King of Israel, for twelve years longer. He died in the year 958 B. C. and in the fifty-ninth year of his age. *1 Kings xi. 2 Chron. x—xii. Anc. Univer. Hist. Vol. IV. b. i. ch. vii. — M.*

REID, THOMAS, an eminent Scotch divine and moral philosopher in the 18th century, was born at Strachan in Kincardineshire, of which parish his father was minister, in the year 1710.

After spending two years at the parish school of Kincardine, he was placed under the tuition of an able classical master at Aberdeen, where he made so rapid a progress in his studies that, about the age of twelve or thirteen, he was found qualified for the university, and entered as a student in Marischal college. Here he distinguished himself by his proficiency in the various branches of learning taught during the usual course of four years, particularly in the mathematics, and at the expiration of that period, according to the practice at that time in the University of Aberdeen, probably took the degree of M. A. Afterwards he commenced the study of theology, and in due time was licensed as a preacher. His residence at the university was prolonged beyond the usual term, in consequence of his appointment to the office of Librarian, which had been endowed by one of his ancestors. This situation enabled him to indulge with advantage his passion for study, and united the charms of a learned society with the quiet of an academical retreat. While he held this appointment, he formed an intimate connexion with Mr. John Stewart, who became professor of mathematics in Marischal college, and whose acquaintance strengthened and confirmed his predilection for mathematical studies. For this friend he occasionally read lectures, in which he discovered a happy faculty of making every thing intelligible to the students which he clearly apprehended himself. In the year 1736, Mr. Reid resigned his office of Librarian, and accompanied Mr. Stewart on an excursion into England; where they visited London, Oxford, and Cambridge, and were introduced to the acquaintance of many persons of the first rate literary eminence. By means of his uncle, Dr. David Gregory, he procured a ready access to Martin Folkes, afterwards president of the Royal Society, whose house concentrated the most interesting objects which the metropolis had to offer to his curiosity. At Cambridge he was introduced to Dr. Bentley, who delighted him with his learning and amused him with his vanity; and he enjoyed the repeated conversation of the blind mathematical professor Saunderson.

In the year 1737, Mr. Reid was presented, by the King's college of Aberdeen, to the living of New Machar in the same county; but the circumstances under which he entered on his preferment were far from being auspicious. The intemperate zeal of one of his predecessors, and an aversion to the law of patronage, had so inflamed the minds of his parishioners against him, that, in the first

discharge of his clerical functions, he met with the most violent opposition, and was even exposed to personal danger. At his ordination also a little riot took place. His unwearied attention, however, to the duties of his office, the mildness and forbearance of his temper, and the active spirit of his humanity, soon overcame all their prejudices; and, not many years afterwards, when he was called to a different situation, the same persons who had taken a share in the outrages against him, followed him, on his departure, with their blessings and tears. "We fought against Mr. Reid," said some of them, "when he came, and would have fought for him when he went away." His popularity at New Machar was greatly increased after his marriage, in 1740, with a daughter of his uncle Dr. Reid, a physician in London; whose accommodating manners, and good offices among the sick and necessitous so endeared the family to the neighbourhood, that its removal was regarded as a general misfortune. It is mentioned as a proof of his uncommon modesty and diffidence, that long after he became minister of New Machar he was accustomed, from a distrust in his own powers, to preach the sermons of Dr. Tillotson and Dr. Evans. There is reason to believe, notwithstanding, from information transmitted by one of his nearest relations, that the number of original discourses which he wrote, while a country clergyman, was not inconsiderable. It is also reported that he had neglected the practice of composition, to a more than ordinary degree, in the earlier part of his studies. This fact is curious, when contrasted with that ease, perspicuity, and purity of style, which he afterwards attained. It is certain, however, that during his residence at Machar the greater part of his time was spent in the most intense studies; more particularly in a careful examination of the laws of external perception, and of the other principles which form the ground-work of human knowledge. His chief relaxations were gardening and botany, to both which pursuits he retained his attachment even in old age. A paper which he published in the Philosophical Transactions of the Royal Society of London, for the year 1748, affords some light with respect to the progress of his studies at the time when it was written. It is entitled "An Essay on Quantity, occasioned by reading a Treatise, in which simple and compound Ratios are applied to Virtue and Merit;" and shews plainly, by its contents, that, although he had not entirely relinquished

the favourite researches of his youth, he was beginning to direct his thoughts to other objects. The treatise alluded to was the "Enquiry into the Origin of our Ideas of Beauty and Virtue," by Dr. Hutcheson of Glasgow.

In the year 1752, the professors of Kings-College Aberdeen elected Mr. Reid professor of philosophy, in testimony of the high opinion which they had formed of his learning and abilities. Soon after his removal to this situation he projected, in conjunction with his friend Dr. John Gregory, a literary society, which subsisted for many years, and which had considerable effect in exciting and directing that spirit of philosophical research, which has since so particularly distinguished the north of Scotland. The meetings of this society were held weekly; and afforded the members, (besides the advantages to be derived from a mutual communication of their sentiments on the common objects of their pursuit,) an opportunity of subjecting their intended publications to the test of friendly criticism. By the members of this society a number of works was published, nearly about the same time, which attracted no little notice, and gave rise to much discussion in the philosophical world; particularly the writings of Reid, Gregory, Campbell, Beattie, and Gerard. Among these works the most original was that of our author, published in 1764, entitled, "An Inquiry into the Human Mind, on the Principles of Common Sense," 8vo.; intended to refute the philosophy of Locke and Hartley, by denying the connexions which they supposed to subsist between the several phenomena, powers, and operations of the mind, and accounting for the foundation of all human knowledge on a system of instinctive principles. As an analysis of this fundamental treatise of the author would necessarily extend to a much greater length than is compatible with our plan, we must content ourselves with presenting to our readers, at the end of this article, a specimen of his manner of writing and reasoning, in support of his opinions, taken from his concluding chapter. About the time when this "Inquiry" made its appearance, the author received from his mother-college the degree of Doctor of Divinity. From the university of Glasgow Dr. Reid received a still more substantial testimony of approbation, being invited by that learned body to the professorship of moral philosophy, vacant by the resignation of Mr. Smith in 1763. This preferment, on which he entered in 1764, was in many respects advantageous; affording

an income considerably greater than he enjoyed at Aberdeen; and enabling him to concentrate to his favourite objects of pursuit that attention which had been hitherto distracted by the miscellaneous nature of his academical engagements.

Dr. Reid entered on his functions at Glasgow, with an ardour not common at the period of life which he had now attained. His researches concerning the human mind, were extended and methodized in a course, which employed five hours every week, during six months of the year. The substance of these lectures was afterwards given to the world, in a more improved form, in the last of his publications. As a public teacher, he was distinguished by unwearied assiduity in inculcating principles which he conceived to be of essential importance to human happiness. In his elocution and mode of instruction, there was nothing peculiarly attractive. He seldom, if ever, indulged himself in the warmth of extempore discourse; nor was his manner of reading calculated to increase the effect of what he had committed to writing. Such, however, was the simplicity and perspicuity of his style; such the gravity and authority of his character; and such the general interest of his young hearers in the doctrines which he taught, that by the numerous audiences to which his instructions were addressed, he was heard uniformly with the most silent and respectful attention. In the year 1773 appeared, in the form of an appendix to the 3d vol. of Lord Kames's "Sketches of the History of Man," a brief account of Aristotle's logic, with remarks by Dr. Reid. In 1781, while his health and faculties were yet entire, he withdrew from his public labours. He had now arrived at a period of life, when the infirmities of age might be supposed to account sufficiently for his retreat; but when, in fact, neither the vigour of his mind nor of his body seemed to have suffered any injury from time. The works which he published not many years afterwards, afford a sufficient proof of the assiduity with which he had availed himself of his literary leisure: his "Essays on the Intellectual Powers of Man," appearing in 1785; and those "On the Active Powers" in 1788. These volumes complete the system of philosophy begun in his "Inquiry," and were the last of his publications. The interval between the dates of the first and last mentioned of his works amounts to no less than forty years, although he had attained to the age of 38 before he ventured to appear as an author.

Notwithstanding his advanced age, Dr. Reid continued to prosecute his studies with unabated ardour and activity. The more modern improvements in chemistry attracted his particular notice; and he applied himself, with his wonted diligence and success, to the study of its new theories and new nomenclature. He amused himself, also, at times, in preparing for a philosophical society of which he was a member, short essays on particular topics, which happened to interest his curiosity, and on which he thought he might derive useful hints from friendly discussion. One of these contained, "An Examination of PRIESTLEY's Opinions concerning Matter and Mind; Observations on the Utopia of Sir THOMAS MORE; and Physiological Reflections on Muscular Motion." This last essay appears to have been written in the 86th year of his age, and was read by the author to his associates, a few months before his death. While he was thus enjoying an old age, happy in some respects beyond the usual lot of humanity, his domestic comfort suffered a deep and incurable wound by the death of Mrs. Reid. He had had the misfortune, too, of surviving, for many years, a numerous family of promising children; four of whom died after they attained to maturity. One daughter only was left him when he lost his wife; and of her affectionate good offices he could not always avail himself, in consequence of the attentions which her husband's infirmities required. About four years after this event, he was prevailed on to pass a few weeks, during the summer of 1796, at Edinburgh. His faculties then appeared as vigorous as ever, excepting his memory, which was considerably impaired; and although his deafness prevented him from taking any share in general conversation, he was still able to enjoy the company of a friend. Nor had his temper suffered from the hand of time, either in point of gentleness or gaiety. He returned to Glasgow in his usual health and spirits, and continued, for some weeks, to devote, as formerly, a regular portion of his time to the exercise both of body and mind. His active and useful life was now, however, drawing to a conclusion. A violent disorder attacked him about the end of September; and on the first visit of his physician he expressed to him his hope, that he was "soon to get his dismissal." After a severe struggle, attended with repeated strokes of palsy, he died on the 7th of October following.

In point of bodily constitution, few men

have been more indebted to nature than Dr. Reid. His form was vigorous and athletic; and his muscular force, though he was somewhat under the middle size, uncommonly great: advantages to which his habits of temperance and exercise, and the unclouded serenity of his temper, did ample justice. His countenance was strongly expressive of deep and collected thought; but when brightened up by the face of a friend, what chiefly caught the attention was, a look of good will and of kindness. The most prominent features of his character were, intrepid and inflexible rectitude; a pure and devoted attachment to truth; and an entire command over all his passions. In private life, no man ever maintained, more eminently or more uniformly, the dignity of philosophy; combining with the most amiable modesty and gentleness, the noblest spirit of independence.

Dr. Reid, in the concluding chapter of his "Inquiry," designates the doctrine which he attacks by the term *new Philosophy*, to distinguish it from the systems which prevailed before the time of Des Cartes, and among other remarks relating to it, observes as follows: "That the natural issue of this system is scepticism with regard to every thing except the existence of our ideas, and of their necessary relations, which appear upon comparing them, is evident: for ideas being the only objects of thought, and having no existence but when we are conscious of them, it necessarily follows, that there is no object of our thought which can have a continued and permanent existence. Body and spirit, cause and effect, time and space, to which we were wont to ascribe an existence independent of our thought, are all turned out of existence by this short dilemma: either these things are ideas of sensation or reflection, or they are not; if they are ideas of sensation or reflection, they can have no existence but when we are conscious of them; if they are not ideas of sensation or reflection, they are words without any meaning.

"Neither DES CARTES nor LOCKE perceived this consequence of their system concerning ideas. Bishop BERKELEY was the first who discovered it. And what followed upon this discovery? Why, with regard to the material world, and with regard to space and time, he admits the consequence, that those things are mere ideas, and have no existence but in our minds: but with regard to the existence of spirits or minds, he does not admit the consequence; and if he had admitted it, he must have been an absolute sceptic. But how does he evade

this consequence with regard to the existence of spirits? The expedient which the good Bishop uses on this occasion is very remarkable, and shews his great aversion to scepticism. He maintains, that we have no ideas of spirits; and that we can think, and speak, and reason about them, and about their attributes, without having any ideas of them. If this is so, my Lord, what should hinder us from thinking and reasoning about bodies, and their qualities without having ideas of them? The Bishop either did not think of this question, or did not think fit to give any answer to it. However, we may observe, that in order to avoid scepticism, he fairly starts out of the Cartesian system, without giving any reason why he did so in this instance and in no other. This indeed is the only instance of a deviation from Cartesian principles which I have met with in the successors of DES CARTES; and it seems to have been only a sudden start, occasioned by the terror of scepticism; for in all other things BERKELEY's system is founded upon Cartesian principles.—We may observe, that the account given by the new system, of that furniture of the human understanding which is the gift of nature, and not the acquisition of our own reasoning faculty, is extremely lame and imperfect. The natural furniture of the human understanding is of two kinds: 1st, The *notions* or simple apprehensions which we have of things; and 2dly, The *judgments* or the belief which we have concerning them. As to our notions, the new system reduces them to two classes; *ideas of sensation*, and *ideas of reflection*: the first are conceived to be copies of our sensations, retained in the memory or imagination; the second, to be copies of the operations of our minds whereof we are conscious, in like manner retained in the memory or imagination: and we are taught, that these two comprehend all the materials about which the human understanding is, or can be employed. As to our judgment of things, or the belief which we have concerning them, the new system allows no part of it to be the gift of nature, but holds it to be the acquisition of reason, and to be got by comparing our ideas, and perceiving their agreements or disagreements. Now I take this account, both of our notions, and of our judgments or belief, to be extremely imperfect; and I shall briefly point out some of its capital defects.

“The division of our notions into ideas of sensation, and ideas of reflection, is contrary to all rules of logic; because the second

member of the division includes the first. For, can we form clear and just notions of our sensations any other way than by reflection? Surely we cannot. Sensation is an operation of the mind of which we are conscious; and we get the notion of sensation, by reflecting upon that which we are conscious of. In like manner, doubting and believing are operations of the mind whereof we are conscious; and we get the notion of them by reflecting upon what we are conscious of. The ideas of sensation, therefore, are ideas of reflection, as much as the ideas of doubting or believing, or any other ideas whatsoever. But to pass over the inaccuracy of this division, it is extremely incomplete. For, since sensation is an operation of the mind, as well as all the other things of which we form our notions by reflection; when it is asserted, that all our notions are either ideas of sensation or ideas of reflection, the plain English of this is, that mankind neither do nor can think of any thing but of the operations of their own minds. Nothing can be more contrary to truth, or more contrary to the experience of mankind. I know that LOCKE, while he maintained this doctrine, believed the notions which we have of body and its qualities, and the notions which we have of motion and of space, to be ideas of sensation. But why did he believe this? Because he believed those notions to be nothing else but images of our sensations. If therefore the notions of body and its qualities, of motion and space, be not images of our sensations, will it not follow, that those notions are not ideas of sensation? Most certainly.—It is indeed to be wished, that those who have written much about sensation, and about the other operations of the mind, had likewise thought and reflected much, and with great care, upon those operations: but is it not very strange, that they will not allow it to be possible for mankind to think of any thing else?

“The account which this system gives of our judgment and belief concerning things, is as far from the truth as the account it gives of our notions or simple apprehensions. It represents our senses as having no other office, but that of furnishing the mind with notions or simple apprehensions of things; and makes our judgment and belief concerning those things to be acquired by comparing our notions together, and perceiving their agreements and disagreements. We have shewn, on the contrary, that every operation of the senses, in its very nature, implies judgment or belief, as well as simple apprehension. Thus, when I

feel the pain of the gout in my toe, I have not only a notion of pain, but a belief of its existence, and a belief of some disorder in my toe which occasions it; and this belief is not produced by comparing ideas, and perceiving their agreements and disagreements; it is included in the very nature of the sensation. When I perceive a tree before me, my faculty of seeing gives me not only a notion or simple apprehension of the tree, but a belief of its existence, and of its figure, distance, and magnitude; and this judgment or belief is not got by comparing ideas, it is included in the very nature of the perception.—Such original and natural judgments are therefore a part of that furniture which nature hath given to the human understanding. They are the inspiration of the Almighty, no less than our notions or simple apprehensions. They serve to direct us in the common affairs of life, where our reasoning faculty would leave us in the dark. They are a part of our constitution, and all the discoveries of our reason are grounded upon them. They make up what is called the *Common Sense of Mankind*; and what is manifestly contrary to any of those first principles, is what we call *absurd*. The strength of them is *good sense*, which is often found in those who are not acute in reasoning. A remarkable deviation from them, arising from a disorder in the constitution, is what we call *Lunacy*; as when a man believes that he is made of glass. When a man suffers himself to be reasoned out of the principles of common sense, by metaphysical arguments, we may call this *metaphysical lunacy*; which differs from the other species of the distemper in this, that it is not continued, but intermittent: it is apt to seize the patient in solitary and speculative moments; but when he enters into society, common sense recovers her authority. A clear explication and enumeration of the principles of common sense, is one of the greatest *desiderata* in logic." *Stewart's Life of Reid. Encycl. Britan. Reid's "Inquiry." Priestley's Remarks on Reid.*—M.

REIFENSTEIN, JOHN FREDERIC, member of the Academy of St. Petersburg, and director of the Russian Institute at Rome for the education of young artists, was born in 1719, in Prussian Lithuania, where his father was an apothecary, but apparently in narrow circumstances, as the son received the rudiments of his education in the poor-house at Königsberg. In 1735 he entered at the University of that city, where he devoted his attention chiefly to jurisprudence, but applied at the same time to the

belles lettres; and in 1741 was admitted a member of the German society, established by professor Flotwel, which afforded him an opportunity of becoming acquainted with Gottsched, who was then on a visit to his native country, Prussia. At this time, he studied also drawing and painting; and made so much progress in these arts as to distinguish himself by his paintings in miniature. In 1744, after quitting the University, he accompanied a young nobleman to Berlin, where he remained a year; and then went to Cassel with letters of recommendation from Gottsched, in consequence of which he was promised the place of librarian, then held by Arkenholz. In 1758, on account of the war, by which the country was thrown into a state of confusion, he accompanied the court of Cassel to Bremen; and as he had not yet obtained any fixed situation, he engaged himself as travelling tutor to a young Count Lynar. From 1760 to 1762, he made a tour through France, Switzerland, and Italy; and at Rome became acquainted with the celebrated Winkelman, who treated him with so much friendship, that he determined to continue in that capital; but he first accompanied his pupil to Florence, and then returned to Rome, which he afterwards made the principal place of his residence. He now devoted himself entirely to the study of antiquities and the fine arts; and lived on the most intimate footing with Winkelman, who mentions him several times, in his letters, as his fellow labourer, in examining the antiquities of Rome and those found at Herculaneum. In 1768 he formed an acquaintance at Rome with Hackert, director of the Academy of Painting at Naples, and with many foreigners of distinction, to whom he served as a guide in viewing the various remains of ancient art in that city. Among these was the Russian General, Ivan Schouvalof, who became his patron, and soon after procured for him a small pension from the Academy of Painting at Petersburg, which was to be paid to him, on condition of his superintending the studies of the young pupils, sent by the Academy to Rome for their improvement. In consequence of the acquaintance which he had formed with foreigners from all parts of Europe, he received a great many commissions respecting productions of art, which involved him in an extensive correspondence; so that during the last 18 years of his life his time was fully occupied. His merit being now well established, he attracted the notice of many of the German princes, who conferred on him various marks

of their esteem; and particularly the Duke of Gotha, who gave him the title of counsellor of the court, and at the same time granted him a pension. Baron Grimm, who knew him when on his travels at Rome, recommended him strongly to the Empress of Russia, and that patroness of literature and the arts conferred on him similar marks of favour.

This Princess, who so much admired the celebrated paintings of Raphael in the loggie of the Vatican, that she had coloured prints of them hung up in her apartments, was desirous to obtain copies of them, executed at Rome, as large as the originals. The commission for this purpose was entrusted to Reifenstein, who readily undertook it; and having engaged several eminent artists, the work was completed in a satisfactory manner, under the inspection of an ingenious German painter, named Unterberger. When these copies, which were painted a tempera, and cost upwards of thirty-thousand scudi, arrived, the Empress caused a gallery perfectly similar to that in the Vatican to be constructed in the hermitage, adjacent to the winter palace, in which they were placed. As a reward for this service, Reifenstein got a considerable pension which he retained till the time of his death.

Besides studying the theory of the arts, Reifenstein turned his attention to the practical part, and with so great success, that he executed paintings in crayons, oil colours, and the encaustic manner, in a style far superior to that of common amateurs. He likewise modelled, both in wax and in clay. He said himself, that he only sported with the arts; but these attempts raised him, as an antiquarian, a connoisseur, and a judge, in matters of art, far above the greater part of those who devoted themselves to the same pursuits. But, besides his merit in other respects, his name deserves a place in the history of the arts on account of his inventions. Among these were his discovery of a method to make cameos similar to those of the ancients, mentioned by Pliny (lib. xxxv. c. 30.), by fusing together different coloured pieces of glass; and the improvements he made in the revived art of encaustic painting. In regard to the first, the great difficulty was, that, in fusing, the two colours became mixed. To prevent this, Reifenstein employed white enamel, which he combined with the fused glass; and this art has since been much practised, and highly esteemed by amateurs. Of no less importance to the arts were his attempts to revive the encaustic painting of the ancients. The attention of

artists, as is well known, was first directed to this subject, which is mentioned by Pliny and Vitruvius, by Count Caylus, who in 1752 read a dissertation upon it in the Academy of Inscriptions; and since that time much has been written, and various experiments have been made upon it. Reifenstein not only improved the art of painting in wax, by means of which large subjects and decorations can be applied to walls, and which is properly the encaustic of the ancients, but encouraged several artists to exercise themselves in this kind of painting. At Rome, in consequence of an order from the Empress of Russia, he caused a whole cabinet to be painted in this manner by different artists, and in the latter years of his life he inspired his friend Hackert, and through him, the King of Naples, with a taste for this ingenious art. The successful attempts which they made are described by Hackert, in a letter dated Naples, Feb. 28th, 1794. Reifenstein, who by his talents gained the respect and esteem of his cotemporaries, and by his exertions to extend and facilitate the arts will be entitled to the thanks of posterity, was universally allowed to be a man of the strictest integrity and goodness of heart. In the manner of conducting strangers to view the works of art, no one could excel him. While he went round with them, he endeavoured to convey information to each, in so familiar and imperceptible a manner, that no one who had the smallest relish for the arts could fail of being instructed in them, and of acquiring a taste for them. After a severe illness with which he was attacked at Rome, in 1791, he paid a visit, next year, to his friend Hackert at Naples, and remained with him seven months, during which time they both employed themselves with the art of encaustic painting. Under the influence of this mild climate, assisted by the kind attention of friendship, he recovered so far that, in the month of November 1792, he returned to Rome, in perfect health. Here he found Count Czernichef, whom, through sentiments of gratitude, he constantly accompanied; but fatigue and the dampness of the Roman winter had such a bad effect on his constitution, that he again became ill in the spring of 1793. He now resolved, as soon as his strength would permit, to return to his friend at Naples; but on the 6th of October he fell a sacrifice to his indisposition, which, increased by a recurrence of the gout, proved at length fatal. The last visit he received was from his celebrated friend Angelica Kaufmann; but she

had scarcely left his apartment when he expired. He was interred in the Protestant burying ground at Rome, near the pyramid of Caius Cestius; and his remains were accompanied to the grave by the Russian consul, the Prussian ambassador, and most of the professors of the Academy of St. Luca. Reifenstein translated from the French original Arkenholz's memoirs of Queen Christina, and designed the vignettes and medallions with which the work is ornamented. He was the author also of several dissertations or treatises on painting and the mixing of colours, which appeared, for the most part, in periodical publications. *Schlichtegroll's Necrology.* — J.

REINBECK, JOHN-GUSTAVUS, a celebrated German Lutheran divine and metaphysical writer in the 18th century, was born at Zell, in the year 1682. He was instructed in grammar-learning by his father, who was one of the ministers of his native place, and a very respectable scholar, particularly in Oriental literature. Well qualified for entering upon academical studies under such a master, John-Gustavus was sent to the University of Halle, in the year 1700. Here he recommended himself so powerfully to the professors by his application and improvement that, in the year 1702, he was admitted a member of the Oriental college. His academical exercises and disputations were pre-eminently distinguished by erudition, solidity, and perspicuity; and his acquaintance with theology was so profound, that he was nominated assessor of the conferences before he had completed the twenty-first year of his age. Soon afterwards, in 1703, on the recommendation of the faculty of divinity at Halle, he became assistant to M. Porst, pastor of the churches of Verder and Villeneuve. This situation he held till the year 1713, when he succeeded to the sole pastorship of both churches, upon the promotion of M. Porst to a superior benefice. The duties of his ministerial office, though now greatly increased, he discharged with the utmost punctuality and fidelity, as well as to the entire satisfaction of each of the flocks under his charge; while he devoted his leisure hours to the composition of productions which secured to him reputation in the republic of letters. In the year 1717, the King of Prussia rewarded his merits by making him first pastor, provost, and inspector of the church of St. Peter at Berlin, and inspector, at the same time, of the dependent churches and of the college of Cologn. Two years afterwards he was nominated counsellor of the

Consistory. In 1728, the degree of doctor of divinity was conferred on him by the faculty of theology at Königsberg. The last ecclesiastical honour which he received, was that of being appointed confessor to the Queen and Princess Royal in 1739. He died in 1742, about the age of sixty. His principal theological work is entitled, "Considerations on the divine Truths contained in the Confession of Augsburg," in 4 vols. 4to., 1731—1741, and intended to be enlarged, had the author's life been prolonged. It is a performance which was received with uncommon applause, and is held in high estimation by the moderate members of the Lutheran communion. It met, indeed, with opponents in the author's lifetime, to whom he ably replied; and with a degree of temper that reflected great credit on his heart. He was also the author of "Explanations of the Apocalypse," 1718; "Tractatus de Redemptione per *autem*," 1710, 8vo., of which a German translation by M. Keck was published in 1740; several volumes of "Sermons;" a collection, entitled, "A Voluntary Oblation, &c.," containing forty-eight tracts on different theological topics, which made their appearance between the years 1717 and 1730; some pieces in controversy with L. C. Sturm, on the words of our Lord at the last supper, in 1616 and 1617; two treatises "On the Nature of Marriage and against Concubinage," 1715, 4to., by way of answer to what was written by M. Thomasius in favour of the latter state; "An Examination of the Question, whether this is the best possible World?" 1736, annexed to one of his controversial treatises against M. Palm; "An Explanation of the philosophical Hypothesis contra pre-established Harmony," 1736; "Philosophical Reflections on the Rational Soul, and on its Immortality," 1739; "An Account of the Life and Doctrine of Gichtel," 1732, &c. *Moreri. Nouv. Dict. Hist.* — M.

REINECCIUS, REINIER, a learned German of Steinheim, in the diocese of Paderborn, was a disciple of Melancthon, and taught the belles-lettres in the Universities of Frankfurt and Helmstadt till his death in 1595. He made himself known by several works in history and genealogy, in which he was profoundly versed. He published "Syntagma de Familiis Monarchiarum trium priorum," fol., 1574; "Familiæ Regum Judæorum;" "Chronicon Hierosclymitanum;" "Historia Orientalis;" "Historia Julia," 3 vols. fol.; "Methodus Legendi Historiam;" and several other works of a similar class, very useful to students

of ancient history. *Thuani Hist. Saxii Onomast. Moreri.*—A.

REINEGGS, JACOB, M. D., director of the institute for young surgeons, and perpetual secretary to the College of Medicine at St. Petersburg, was born at Eisleben in Saxony, in the year 1744. The name of his family was ELICH, but this name, for what reason does not sufficiently appear, he laid aside, and assumed that of Reineggs. Of his early years very little is known. At the age of fourteen he began to learn surgery under a barber-surgeon, and in the course of a little time went to Leipsic, where he enjoyed the instruction of Dr. Rudiger, who treated him with great friendship, and to whom he became amanuensis. Under the direction of this able professor he applied with diligence and made considerable progress in medicine and chemistry, to the latter of which he was particularly attached, as he believed in the possibility of making gold. Confined circumstances obliged him to leave Leipsic and return to the house of his mother, but he soon after disappeared, and for five years, that is, from 1768 to 1773, his friends heard very little respecting him. It is however known that he went from Leipsic through the Tyrol to Venice, and that he remained some time in that city. In 1770 he was at Vienna, where pecuniary difficulties obliged him to engage with Count Kohary, a Hungarian nobleman, then director of the theatre, as an actor; but he attended the medical, clinical, botanical, and chemical lectures in the different schools, and particularly the Bürger Hospital, where an event occurred which laid the foundation of his future success. Having been so fortunate as to cure the coachman of a dowager princess Von Lichtenstein, who had some disorder in one of his hands, the Princess was so pleased, that she settled on him a pension of 600 florins for six years. Reineggs now quitted the theatre, and as he received his pension quarterly, he was enabled to keep better company, and to form more respectable connections. A residence in this capital however did not afford that gratification which his active and restless genius required. He had formed a resolution of visiting the East, the cradle of alchemy; and to prepare himself for the execution of that plan, he studied the Oriental languages, and associated with Armenians, Greeks, Turks, and other Eastern people. About this time he obtained a doctor's degree from the University of Tyrnau in Hungary, and got a place in the mines at Chemnitz. After remaining here about a year, he proceeded to Constantinople,

where he embarked for Smyrna, and then travelled to Bagdad with an intention of visiting Persia; but as this country was then in a state of great confusion, he proceeded to the ancient Nineveh, and thence to the sources of the Euphrates, in the cold, mountainous districts of Armenia the greater. He continued his route along the Araxes to Aderbigana, the Chan of which lay ill of a fever; and it being known that Reineggs was a physician, he was requested to visit him. His prescription for the Chan having restored him to health, he was loaded with presents and other marks of favour; and as an intimate friendship subsisted between the Chan and Prince Heraclius of Georgia, he was recommended to that celebrated man in such strong terms, that a formal embassy was sent to invite him to Teflis. At this time the Prince's eldest son was dangerously ill, and as Reineggs was so fortunate as to cure him, he received for this service a munificent reward. Becoming a great favourite, he obtained permission to make a tour through the mountainous parts of Georgia, and to examine its natural productions. During his stay in this country, a new field was opened to his industry, and he had an opportunity of rendering great service to a state still in its infancy, whose inhabitants were exceedingly desirous of improvement. As soon as he had acquired a sufficient knowledge of their language, he taught them the art of fusing metals, which are here very abundant, in the European manner; shewed them how to bore cannon, and established a foundery. At the request of the Prince he caused a powder-mill to be built, which supplied them with gunpowder, an article exceedingly scarce; and he introduced many other mechanical and economical improvements altogether unknown before in Georgia. That he might be still farther useful, he translated into the Persian, Sonnenfel's Principles of Political Economy, and from this manuscript the Prince made a Georgian version, which he caused to be printed in his new printing office established by Reineggs, and furnished at a great expence with types brought from Venice. As a reward for these eminent services, the Prince gave him a district of land with five hundred families on it, and granted him full permission to introduce Sonnenfel's principles throughout all Georgia. He quitted Teflis in the month of July 1781, and travelling to the Russian fortress of Mosdok, he waited upon general Fabrizian, who, as commander of the troops in that district, had his head quarters at Stawropol. The general conceiving that he was a man likely to be useful

in some negotiations which the court of Russia was carrying on with Prince Heraclius, sent him with letters of recommendation to St. Petersburg. The same year Reineggs was dispatched with a proper suite to Georgia, and, in the course of a little time, he accomplished the object of his mission, having induced Prince Heraclius to resign Georgia entirely into the hands of the Russians. The Empress entrusted the completion of this business to Prince Potemkin; and the act of submission by which Heraclius agreed that Georgia in future should form a part of the Russian empire, was signed at the fortress of Georgiefskaia on the 4th of August 1783. After this period Reineggs undertook a tour to the Caucasian mountains, which he explored under the protection of Prince Heraclius, and in quality of Russian ambassador, with a considerable suite. On his return to Russia, probably about 1784, he appeared publicly at Petersburg in the Persian dress, and excited much curiosity. For the services he had rendered to the state he obtained a considerable pension; and he died in the month of March 1793, in the 49th year of his age. Reineggs was of a middle size and not strong limbed; but he possessed a sound constitution, and was well fitted to undertake long and difficult journeys. He had a keen, penetrating eye, which announced much acuteness; and being of a cheerful disposition, he was an agreeable companion. To a kind of restless activity, he united insatiable curiosity, and an ardent desire for the attainment of knowledge. In his conversation he was reserved, and seldom spoke of his travels unless some particular circumstance required it. Under his direction the Medico-chirurgical Institute of St. Petersburg, of which he was director, acquired the highest degree of improvement, both in its establishment and internal economy. The choice of the professors, and of the subjects for the lectures to the pupils, was left entirely to his discretion. In uncommon cases of disease he often visited the patients himself; and important surgical operations were seldom performed without his being present.

From the papers which he left behind him, a description of the Caucasian districts was published by F. E. Schröder, under the following title: "Allgemeine Historisch topographische Beschreibung des Kaukasus," with a map and plates, *Hildesheim and St. Petersburg*, 1797, 2 vols. 8vo. Reineggs was the author also of the following: "A History of Georgia," inserted in the third volume of Pallas's *Nordische Beyträge*; "A short Account of Georgia and

Imiretta," in the political journal for 1783; a "Letter against the Supposition that the Goths formerly resided in the Crimea," in Busching's *Weekly Information* for 1787; "On the probable Origin of the Pheniceans as a People of Arabia," *ibid*, for 1783; "On Opium and its Effects among the People in the East," in Blumenbach's *Medical Bibliothek* for 1786. *His Life by J. D. Gerstenberg in the above mentioned Description of the Caucasian Districts. Nekrolog für Freunde deutscher Literatur von G. S. Rötger. — J.*

REINESIUS, THOMAS, a singularly learned physician, was born in 1587 at Gotha. He was tolerably versed in the Greek and Latin languages at the age of twelve; and being afterwards sent to Wittemberg, the professors wished him to apply to theology, but his inclination led him to medicine. He continued his studies at Jena, and then travelled through various parts of Germany and Italy, remaining some time at Padua, for the sake of the medical lectures delivered there. On his return through Basil he took the degree of M.D. in that University, and then passed some time at Altdorf, in the hope of procuring a professorship by the interest of his relation Caspar Hoffman. He married, and in 1617 settled in the practice of his profession at Hoff in Franconia. Thence, on the invitation of the Margrave of Bareith, he removed to that town, having the posts of the Margrave's physician and inspector of the public schools. In 1627 he accepted the place of public physician of the town of Altenburg, in which he resided several years, and obtained the dignity of burgomaster. The Elector of Saxony conferring upon him the rank of his counsellor, he finally removed to Leipzig, where he died in 1667 at the age of 80. Reinesius was a man of vast erudition, and may be reckoned almost at the head of learned physicians. "There is scarcely anything (says Saxius) in the Greek and Latin authors, especially the ancient medical writers, or in the monuments of antiquity, which he has left untouched in his epistles, observations, various readings, scholia, or disputations, either published or in manuscript." Haller speaks with admiration of his work entitled "*Variarum Lectionum, Lib. III.*," 4to., 1640, as a treasure of various and profound erudition, which no one who aspires to the character of a learned physician can be without. Of his numerous writings, besides the above, may be mentioned his "*Chymiatría h. e. Medicina nobili et necessaria sui Parte, Chymia, instructa et exornata*," 4to.; and his "*Epistolæ ad C. Hoff-*

mannum et C. A. Rupertum," 4to. He also drew up a supplement to Gruter's collection of inscriptions, under the title of "Syntagma Inscriptionum antiquarum," fol. A work published under his name, entitled, "Schola Jure-consultorum Medica" is supposititious. This learned man seems to have had no small share of the pride and irritability too often accompanying that character, which involved him in several angry controversies, and is said to have been the cause of his leaving Altenburg. He had a quarrel with his friend Casp. Barthius upon a ludicrous occasion. Barthius, paying a visit to Reinesius when burgomaster, was taken by the beadle of the latter for the common hangman, and refused admission to his master. *Moreri. Halleri Bibl. Med. & Anat. Saxii Onomast. Eloy.—A.*

REINHOLD, ERASMUS, an eminent German mathematician and astronomer in the 16th century, was born at Salfeldt in Thuringia, a province of Upper Saxony, in the year 1511. He was educated at the University of Wittemberg, where his genius chiefly inclined him to the study of the mathematics, which he cultivated with extraordinary success. Afterwards he became a professor of those sciences in the same University, and deservedly acquired very high reputation, not only by his lectures, but by the learned and useful writings which he communicated to the public. We are furnished with scarcely any other particulars concerning him, excepting what relates to the history and character of those writings, and the titles of the other works on which he was employed. In the year 1542, he published "Theoriæ Novæ Planetarum G. Purbachii, augmented and illustrated with diagrams and scholia," 8vo. This work was reprinted in 1580. Among other things worthy of notice in it, the author teaches, that the centre of the lunar epicycle describes an *oval figure* in each monthly period, and that the orbit of Mercury is also of the same oval figure. The next work which he committed to the press, was "Ptolemy's Almagest, the first Book, in Greek, with a Latin Version, and Scholia explaining the more obscure Passages," 1549, 8vo. This work contains the promise of an edition of "Theon's Commentaries," which are very useful for understanding Ptolemy's meaning; but Reinhold did not live to carry it into execution. In the year 1551, he published, "Prutenicæ Tabulæ Cælestium Motuum," 4to., which was reprinted in 1571, and again in 1585. In carrying on this work, on which he spent seven years, our author was encouraged

by the munificence of Albert, Duke of Prussia, whence the tables had their name. They were constructed by him from a comparison of the observations of Copernicus with those of Ptolemy and Hipparchus; and he has fully explained the uses of them in a great number of precepts and canons, forming a complete introduction to practical astronomy. In 1554, after the author's death, was published his "Primus Liber Tabularum Directionum; to which are added the Canon Fæcundus, or Table of Tangents, to every minute of the Quadrant; and new Tables of Climates, Parallels, and Shadows; with an Appendix containing the second Book of the Canon of Directions," 4to. This work supplies what was omitted by Regiomontanus in his "Table of Directions," &c. shewing the finding of the sines, and the construction of the tangents, the sines being found to every minute of the quadrant, to the radius 10,000,000; and producing the oblique ascensions from 60 degrees to the end of the quadrant. The author also teaches the use of these tables in the solution of spherical problems. Besides the articles already mentioned, Reinhold prepared editions of the following works, which are enumerated in the Emperor's Privilege, prefixed to the "Prutenic Tables:" "Ephemerides for several Years, computed from the new Tables;" "Tables of the rising and setting of several fixed Stars, for many different Climates and Times;" "The Illustration and Establishment of Chronology, by the Eclipses of the Luminaries, and the great Conjunctions of the Planets, and by the Appearance of Comets, &c.;" "The Ecclesiastical Calendar;" "The History of Years, or Astronomical Calendar;" "Isagoge Spherica, or, Elements of the Doctrine of the Primum Mobile;" "Hypotheses Orbium Cælestium, or, the Theory of Planets;" "Construction of a new Quadrant;" "The Doctrine of plane and spherical Triangles;" and "Commentaries" on the works of Copernicus, the fifteen books of Euclid, Ptolemy's geography, and the optics of Alhazen the Arabian. Reinhold also made astronomical observations; but with a wooden quadrant. These observations were seen by Tycho Brahe, when he passed through Wittemberg in the year 1575, who could not but express his surprize that so great a cultivator of astronomical science was not furnished with better instruments. Reinhold died in 1553, when only in the 42d year of his age, pronouncing this verse a little before he expired:

Vixi, et quem dederas cursum mihi, Christe, peregi.

He had a son of the same name, who was an eminent mathematician and physician at Salfeldt. He published a small work in the German language, "On Subterranean Geometry," 1575, 4to.; and a tract in the same language, "Concerning the new Star which appeared in Cassiopeia in the year 1572; accompanied with an astrological Prognostication," published in 1575. *Teissier's Eloges des Hommes Savans tirez de M. de Thou, &c. Moreri. Hutton's Math. Dict.* — M.

REISKE, JOHN JAMES, a very learned and industrious philologist, born in 1716 at Zorlis in Misnia, was the son of a tanner in that place. At the age of 12 he was sent to the orphan-school at Halle, where his progress gave great satisfaction to the tutors; but Reiske himself, in mature age, reflected with little approbation on the instruction he received at this seminary, since the want of pure classical models long rendered his Latin style obscure and inelegant. He entered at the University of Leipzig in 1733, where, being destined by his relations to the theological profession, he spent five years chiefly in the study of the rabbinical writings, and Arabic. He luckily was induced to renounce the first of these pursuits; but he became extremely addicted to the second; and his passion for Arabic books was so strong that he almost deprived himself of necessities to purchase them. The learned Wolf of Hamburg having, in 1736, sent him the "Hariri," he copied it with great eagerness, and in the following year printed the 26th "Narration," with Arabic scholia and a Latin version. The success of this essay caused him to take the resolution, contrary to the advice of his friends, of going to Holland for improvement in the Arabic language. He ransacked all the oriental treasures of the library at Leyden, whilst for his subsistence he was obliged to become a corrector of the press. In this employment he gave offence to many editors by his disposition for making additions and alterations in author's manuscripts. He passed his time in a state of indigence and discountenance that brought upon him hypochondriac affections, the effects of which never left him. During his stay at Leyden, he made use of the advantages the place afforded for the study of medicine, and on his return to Leipzig he was presented with a gratuitous degree of doctor of physic; but his manners and habits were altogether adverse to the obtaining of professional practice. Poverty was his perpetual companion, and his scanty resources were derived from correcting the press, translating, and performing other

tasks for booksellers. His condition soured his temper, and he made many enemies by the severity of his censures. In the meantime, many learned works in Oriental and Greek literature were occasionally proceeding from his pen, which made him well known to the learned world; and he was at length nominated rector of the college of St. Nicholas in Leipzig. Thus placed in happier circumstances as to fortune, he pursued his literary labours more according to his inclination, and fulfilled the duties of his office with exemplary diligence. At the age of 48, he married Ernestine Muller, a young woman of 25, who under his instructions acquired such a knowledge of the Greek and Latin, as well as of some modern languages, that she was of great use to her husband in his editorial employments. He died in 1774 at the age of 58. Of the most valuable works of Reiske are "Dissertatio de Principibus Muhamedanis qui aut ab Eruditione aut ab Amore Literarum inclinarunt," 4to., 1747; "Constantini Porphyrogeniti Lib. duo de Cærimoniis Aulæ Byzantinæ, Gr. & Lat. cum Comment." 2 tom., 1751—54; "Animadversiones in Sophoclem," 8vo., 1753; "Abulfedæ Annales Moslemici," 4to., 1754; "Anthologiæ Græcæ, a Constantino Cephalæ condit. Lib. iii. Gr. & Lat." 8vo. *Lips.* 1754, *Oxon.* 1766; "Animadversionum ad Græcos Auctores," 5 vols. 8vo., 1757—66; "Oratorum Græcorum," 8 vols. 8vo., 1770—73; "Plutarchi Opera omnia," 12 tom., 1774—81; "Maximi Tyrii Dissert." 8vo., 1774; "Apparatus Critici ad Demosthenem," 3 vols. 8vo., 1774—75. After his death were published his "Conjecturæ in Jobum et Proverbia Salomonis, cum Oratione de Studio Arabiæ Linguae," 8vo., 1776. *Saxii Onomast. Eloy Dict.* — A.

RELAND, ADRIAN, an eminent orientalist and polite scholar, was the son of a minister at Ryp, a village in North Holland, where he was born in 1676. He received his early education at Amsterdam, and made such a rapid progress in learning, that having gone through the usual classical course when he was eleven years of age, he employed the three following years in making himself acquainted with the Hebrew, Syriac, Chaldee, and Arabic languages, exercising himself also in Latin poetry at leisure hours. At the age of fourteen he was sent by his father to the University of Utrecht, and when seventeen, was admitted to the degree of doctor in philosophy, on which occasion he sustained a thesis "De Libertate philosophandi." After a residence of six years at Utrecht, he removed to Leyden, for the

further study of theology and natural philosophy; and he was soon after chosen by the Earl of Portland preceptor to his son. It was intended that he should accompany this young nobleman to England; but the father of Reland, who was in a declining state of health, could not consent to part with him to a foreign country. At the age of 24, the University of Harderwyk nominated him to the chair of philosophy; but he did not long remain in this situation; for the University of Utrecht, on the recommendation of King William, invited him to the professorship of the Oriental languages and Jewish antiquities. He gladly accepted an office so suitable to his favourite studies, and occupied it with high reputation, till his death by the small-pox in 1719, at the early age of 43. He died universally regretted, leaving a son and a daughter.

Few writers have met with more general applause than Reland, which he deserved by his amiable disposition, his profound and exact learning, his judgment and candour. His principal works, which are all valuable, are "Palæstina Monumentis veteribus illustrata," 2 vols. 4to.; "Dissertationes de Nummis veterum Hebræorum;" "Antiquitates sacræ veterum Hebræorum;" "Introductio ad Grammaticam Hebræam;" "De Spoliis Templi Hierosolymitani in Arcu Titiano Romæ conspicuis;" "De Religione Muhammedica;" "Dissertationum miscellanæarum, part iii." He also published several orations, and some Latin poems; and gave an edition of "Epictetus," and of the "Fasti Consulares" of his brother Peter Reland. *Moreri. Saxii Onom.* — A.

REMBERTUS, the disciple, friend, and fellow labourer of Ansgarius, styled the Apostle of the North, was a native of Thurholt in Flanders, in the monastery of which, as well as in that of Corbey, in Westphalia, he officiated as school-master. He was one of the first promoters of Christianity in Denmark; and about the year 860, became Bishop of Ribe. After the death of Ansgarius, in 865, he was made Archbishop of Hamburg, and died in 888. In conjunction with an anonymous friend, he wrote the life of Ansgarius, which is inserted in the first volume of Langebeck's *Scriptores Rerum Danicarum*, where the older editors are mentioned. In this work, Rembert relates various circumstances, not elsewhere to be found, in regard to the state of Denmark in the ninth century; but according to the prevailing taste of the times, intermixed with a great many fabulous relations, respecting the miracles of Ansgarius. Besides composing

this biography, he collected extracts from Gregorius Magnus, whose works no longer exist; a loss, in all probability, not much to be regretted. He wrote also many letters, as may be seen in Oudin's *Scriptores ecclesiasticæ*, one of which only has been preserved. It is addressed to some nuns in a convent near Paderborn, abounds with pious sentiments, and may be found in the second volume of Langebeck's collection. An account of Rembert's life and miracles is given in the same work. A Danish writer, speaking of Rembert's labours, says: "Here we have not so much the commencement of Danish literature, as the seeds of it. They were sown by the exertions of Ebbo, Willehad, Ansgarius, and Rembert; but remained for a long time, as it were, trodden down by the severe persecutions to which the Christians were exposed from Gormo the Old, and other kings; and retarded in their growth by the rudeness and barbarism which formed the principal features in the character of a people, who were fonder of roving about on the seas to murder and rob, and of feasting and drinking, than of reading or writing books. At length, however, the seed which had been scattered took root, sprung up in the eleventh century, and in the twelfth and thirteenth produced abundance of fruit." *Historisk-statistisk Skildring af Tilstanden i Danmark og Norge i ældre og nyere Tider ved Rasmus Nyerup, Professor i Litterairhistorien og Bibliothekar ved Kiøbenhavns Universitet.* — J.

REMBRANDT VAN RHYN, PAUL, a celebrated painter, was born in 1606 at a mill on the Rhine near Leyden. His father, whose name was Gerretsz, observing in him an extraordinary talent for the arts of design, placed him for three years in the school of a painter, named Van Zwanenburg. He afterwards passed six months with Lastman, a history painter, and as many with Pinas, from whom he is said to have imbibed that manner of strong contrasts of lights and shades which distinguishes his pictures. Nature, however, was his principal study; and on returning to his father's mill he made a great number of designs, among which was a small piece, which he was advised to carry to a connoisseur at the Hague. This person was so much struck with it, that he surprized the young artist by purchasing it at a hundred florins. His value now became known to himself and others; and in 1630 he settled at Amsterdam, where he at once came into full employment, both as a portrait and general painter. He opened a school, and had a number of pupils who paid him liberally; and

being sufficiently greedy of gain, it was his practice to touch up with a few of his own free strokes the copies they made of his designs, and sell them at high prices as if executed by himself. He likewise made numerous etchings in a very singular taste; consisting of what appeared random scratches, but so managed as to produce a wonderful effect. These he frequently altered, so as to multiply his original pieces, and thereby augment his profits. His first style of painting had much of the neat delicate finish of Mieris and other Dutch masters; but this he changed for a manner directly opposite, bold and forcible, with a vast body of colour, and masses of dark shades relieved by bright lights, the effect of which was coarseness and confusion at a near view, but at the proper distance nothing could be more mellow and harmonious. He was a perfect master of colouring, and all the magic of *chiaro-scuro*. Bred in no school but those of Holland, and despising the antique, he had no ideas of grace or dignity; but he copied nature as he saw it with wonderful exactness and fidelity, and set it off with an art entirely his own. He had a room hung round with old dresses, armour, turbans, and the like, which he used jocularly to call *his antiques*; and although he had a valuable collection of Italian prints and drawings, with copies of the remains of ancient art, it does not appear that he ever borrowed from them. The defects of his education appeared from his incorrectness in drawing naked figures; when he once boasted to Vandyke that he had never been in Italy, "I see it well!" replied the painter.

Rembrandt married a peasant's handsome daughter, who, as well as his maid servant, often served him for models. His manners were rude, conformably to his origin, and he could relish no company but that of persons like himself. Notwithstanding his great gains, want of economy and the extravagant purchase of pictures made him a bankrupt, and he secretly quitted Amsterdam to repair to the King of Sweden, who employed him a considerable time. At length he returned to Amsterdam, where he died in 1674.

"Rembrandt (says Mr. Fuseli) was a meteor in art. He was undoubtedly a genius of the first class in whatever is not immediately related to form or taste. In spite of the most portentous deformity, and without considering the spell of his *chiaro-scuro*, such were his powers of nature, such the grandeur, pathos, or simplicity of his composition, from the most elevated or extensive arrangement to the meanest

or most homely, that the most untutored and the best cultivated eye, plain common sense and the most refined sensibility, dwell on them equally enthralled. He possessed the full empire of light and shade, and of all the tints that float between them. He tinged his pencil with equal success in the cool of dawn, in the noontide-ray, in the vivid flash, in evanescent twilight, and rendered darkness visible." Rembrandt painted history, portrait, and landscape, and his works in all branches are highly valued. Many of his portraits are admirable, combining minute exactness with extraordinary force and animation. His etchings amount to 280, and are among the most prized rarities of collectors, who find exercise for all the fanciful curiosity of their pursuit in the variations which he purposely introduced into his designs, to enhance their capricious value. Many of his works have been engraved by other artists. *D'Argenville. Pilkington's Dict.*—A.

REMIGIO, FIORENTINO, an Italian man of letters of the 16th century, whose family's name was NANNINI, was a native of Florence. He entered into the Dominican order, and was called to Rome by Pope Pius V. to superintend an edition of the works of St. Thomas. He wrote a variety of works, among which were a commentary on the whole Scriptures, translations of Ammianus Marcellinus, Cornelius Nepos, and Fazello's history of Sicily, Reflections on Guicciardini's history, an edition of that of Villani with remarks, Italian poems, and a translation in verse of Ovid's Heroic epistles, much esteemed, of which an elegant edition was printed at Paris in 1762. He died at Florence in 1580 at the age of 62. *Tiraboschi. Moreri.*—A.

REMIGIUS, a saint in the Roman calendar, and an eminent Gallician prelate in the ninth century, appears to have been a native of Gaul, who was made grand almoner to the Emperor Lotharius. About the year 853, or 854, upon the death of Amolo, that monarch promoted him to the archiepiscopal see of Lyons. He was one of the most strenuous and able defenders of the doctrine of Godeschalch, or rather of St. Augustine, on the subjects of grace and predestination, among the contemporaries of that monk. In the year 855, he presided in a council at Valence, which confirmed that doctrine, and passed a sentence of condemnation on the canons against Godeschalch, which had been decreed by the council of Quiercy six years before. In 859, he presided in a synod at Langres, which confirmed the canons enacted at the

council of Valence, and condemned the propositions of John Scotus Erigena relating to predestination. With these canons, accompanied by the bishops who formed the synod, he proceeded to the council of Savonnières near Toul, where he obtained permission to read the canons, and afterwards made a motion for receiving and approving them. That motion, however, was warmly opposed by Hincmar, Archbishop of Rheims, who had leave to read the canons of the council of Quiercy, which he recommended to the reception of the present council. At length, after a considerable debate between both parties, a proposal of Remigius was accepted, that the decision of the controversy should be left to a future council. Remigius was afterwards present at various synods and councils; but we do not find that this controversy was discussed in any of them. He died, according to the most general account, in the year 875. He was the author of "Responsio Ecclesiæ Lugdunensis nomine facta adversus Hincmari, Rabani, et anonymi Episcopi Epistolas," written about the year 853; "Libellus de tenenda immobiliter S. Scripturæ Veritate, et S. S. Orthodoxorum Patrum Autoritate fideliter sectandi, &c.," probably written in 854; and "Absolutio cujusdam Quæstionis de generali per Adam Damnatione et speciali per Christum ex eadem Ereptione Electorum." These pieces are still extant, and may be found in the xvth vol. of the "Bibl. Patr." and the 1st vol. of Maguin's "Collect. Script. de Prædestinat. et Gratia." To Remigius, Archbishop Usher has attributed that "Commentary upon the Epistles of St. Paul," which is given with his name in the "Bibl. Patr." but ought rather to be ascribed to Haymo, as we have seen in his life. *Cave's Hist. Lit. Vol. II. sub. sec. Phot. Dupin. Moreri.*—M.

REMIGIUS OF AUXERRE, a learned French Benedictine monk in the ninth century, derived his surname from the abbey of St. Germain at Auxerre, where he embraced the religious profession. He distinguished himself by his proficiency in profane and sacred literature, at a dark and barbarous period, and was deservedly placed at the head of the schools belonging to his monastery. About the year 882 he was called to Rheims, by Foulques, the successor of Hincmar in that see, who gave him the direction of the literary seminary which he had founded in his metropolitan city. Here he taught the learning of which he was master, as well as divinity, with great reputation during several years; and he is said to have afterwards gone to Paris, where he

opened the first public school in that city, at least after the decline of learning which followed the ravages of the Normans. In Platina's life of Pope Formosus, the name of Remigius of Auxerre is the only one that occurs of a person eminent for learning under his pontificate. Remigius died about the year 900. He was the author of "Commentarius in omnes Davidis Psalmos," which was published at Cologne in 1536, and chiefly consists of the opinions and explications of St. Ambrose, St. Augustine, and Cassiodorus, reduced into one mass; "Enarratio in posteriores XI. minores Prophetas," published at Antwerp in 1545, with the "Commentaries" of Oecumenius upon the Acts of the Apostles and their Epistles, and those of Arethas upon the book of Revelation; and "Expositio Missæ," deduced from the sentiments and authority of the fathers. Some critics improperly reckon among his productions the "Commentary upon the Epistles of St. Paul," noticed in the preceding article. An account of his inedited works may be seen in our two last authorities. *Cave's Hist. Lit. Vol. I. sub. sec. Phot. Dupin. Moreri.*—M.

REMOND. See FLORIMOND.

RENAU D'ELISAGARAY, BERNARD, a distinguished engineer and naval architect, was born in 1652 in the province of Bearn. At an early age he obtained a recommendation to M. du Terron, intendant of Rochefort, who took him into his house, and caused him to be taught mathematics with a view to the naval service. He was of remarkably small stature, but well proportioned, quick, lively, and spirited. He did not read much, but meditated profoundly, and was capable of thinking upon abstruse subjects, as well in the midst of company, as in his closet. One of the first books that attracted his attention was Malebranche's "Recherche de la Verité," and it made an impression on him which was never effaced during the course of his life. It gave him a full conviction of the truths of religion, and preserved his morals from stain. M. du Terron made him known to M. de Seignelay, minister of the marine, who became his patron, and in 1679, placed him with the Count de Vermandois, admiral of France, as his instructor in naval affairs. When by the King's command conferences were held to determine upon a plan for bringing to perfection the construction of vessels, Renau was called upon for his opinion, and at length two systems alone were left for consideration, his, and that of the celebrated Du Quesne. To the great

honour of Renau, then young and scarcely known, his plan obtained the preference, by the judgment of Du Quesne himself, and he was sent to Brest and the other ports to put it in execution. By his instructions, ship-builders were rendered capable of constructing the largest vessel at 15 or 20 years of age; whereas formerly an experience of 20 or 30 years had been necessary for this purpose.

In 1680 the Algerines having declared war against France, Renau proposed the bombardment of Algiers, and as this could only be effected from the sea, he conceived the idea of bomb-vessels, which were as yet unknown. This was at first regarded as visionary; he was however suffered to make the trial, and he brought five of these vessels before the town, where, under the command of Du Quesne, the bombardment was executed with complete success. In 1684 he was employed at the bombardment of Genoa, and then acted for some time as an engineer under the Marshal de Bellefond in Catalonia. Thence he went to join Vauban who was fortifying the frontiers of Flanders and Germany, and he contracted an intimate friendship with that eminent man. He accompanied Vauban to the siege of Philipsburg in 1688, and conducted other sieges; yet in the midst of these active services he found leisure to attend to his studies, for in 1689 appeared his "*Theorie de la Manœuvre des Vaisseaux*." This ingenious work, published by express command of the King, produced a controversy relative to one of its fundamental propositions, which was contested by Huygens. In 1689 he endeavoured to prove that the navy of France might be rendered capable of making head against those of England and Holland united; and his arguments caused an order to change all the 50 and 60 gun vessels on the stocks into ships of a higher rate. At the same time he invented new naval evolutions, signals, and orders of battle. His services were rewarded with a captain's commission, a pension, and the office of inspector-general of the marine, with authority to teach the officers his newly invented practices. He went to Brest for the purpose of putting his commission in force, but met with a general opposition from the officers there, who sent a remonstrance to the court on the subject. On this account two of the most distinguished were put under arrest and broke, notwithstanding all his intercessions in their favour. He afterwards served under Vauban at the siege of Namur, from which he repaired to St. Malo after the

battle of La Hogue, to save the relics of the French fleet which had taken shelter there.

Having constructed a vessel of 54 guns at Brest upon his own plan, Renau put to sea to intercept two rich English East Indiamen, one of which he took after a desperate engagement. There were on board some packets of diamonds of great value, which though, according to naval custom, belonging to himself, he thought too rich a booty for his own share; and carried to the King. They were graciously accepted, and an annuity was settled upon him by way of acknowledgment. His behaviour to the English captain and a lady on board did as much honour to his generosity, as the former action to his disinterestedness. When Philip V. succeeded to the crown of Spain, he requested, from his grandfather Louis XIV., Renau, in order to employ him in fortifying his most important places. In the midst of disappointments of all kinds, he found means to render great services to the crown of Spain; and in 1704 he was employed in the siege of Gibraltar, which (says his French biographer) was about to surrender, when it was relieved by an English fleet. The conclusion of his services to that weak court was, that after advancing all his own money to forward his enterprizes, he returned to France with a single pistole in his pocket. He brought back, however, the title of Lieutenant-general of the armies of His Catholic Majesty. After his return, he resumed the dispute concerning the principle of his book on working vessels, in which Bernouilli succeeded Huygens as his antagonist, and in 1713 several letters passed between them, written with mutual politeness. Bernouilli soon after published a work of his own on the subject, in which his theory was more complicated and profound than that of Renau, who, in fact, was not a deep geometrician.

His high reputation as an engineer caused the grand-master of Malta to request that he might be sent to that island on an alarm of invasion. The King, who seems to have lost sight of him since his departure for Spain, consented, but the alarm proved false. Louis soon after died, and the Duke of Orleans succeeded to the regency. He was well acquainted with Renau, and showed his esteem by appointing him counsellor of the marine council, and grand-croix of St. Louis. When it was resolved to make some trials of Vauban's financial plan of a *taille proportionnelle*, Renau received a commission to put it in execution in the election of Niort. He laboured in this matter with the greatest assiduity and zeal for

the public good, but met with an opposition which counteracted all his efforts. Being seized with a dropsical complaint in 1719, he was induced by his great attachment to father Malebranche to employ his favourite remedy of copious draughts of river water, which, according to the opinion of his physicians, absolutely drowned him, and he died in the autumn of that year. His death was like that of a monk of La Trappe in ardent aspirations after another life. "What a difference (he cried) from one moment to the following! I am going to pass in an instant from the thickest darkness to perfect light." He had been chosen an honorary member of the Academy of Sciences in 1699, among the first after that class was constituted. *Fontenelle Eloges des Academ.*—A.

RENAUDOT, THEOPHRASTE, a physician and projector, was born in 1584 at Loudun. He studied physic at the University of Montpellier, where he took the degree of doctor in 1606. After spending some time in travel, he settled in Paris in 1612, where he obtained from the Queen-Regent the brevet of physician in ordinary to the King. This, it seems, was a mere title without salary, and only served as a cover for the vending of his chemical medicines, which were chiefly antimonials. Being, it is said, a great newsmonger, in which capacity he was accustomed to amuse his patients, he projected the establishment of a Gazette in France, similar to those which had been long known at Venice. Under the protection of Cardinal Richelieu he obtained, in 1631, from Louis XIII., a privilege for the publishing of his Gazette, which Louis XIV. confirmed to him and his heirs, and which was the origin of the "Gazette de France." Another of his projects was that of an office at his house for gratuitous consultations for the sick poor, to which he joined a kind of register-office, and he obtained letters patent for both. It is affirmed that he also lent money upon pledges. He employed his Gazette to advertise his plans; upon which, the faculty of Paris, which had hitherto left him unmolested (probably on account of his powerful protectors) began in 1640 a legal attack upon him as practising in the metropolis without authority. By his artifices the process was protracted to the fourth year, when an arret was obtained prohibiting him and his provincial associates from holding their consultations. He continued, however, to practise secretly, and at the same time carried on his Gazette, which was his best resource, till his death in 1653. Renaudot wrote nothing in his own profession,

but was the author of a "Continuation of the Mercure Francois" from 1635 to 1643; and "Lives of Henry de Bourbon Prince of Condé; of Marechal de Gassion; and of Cardinal Michael Mazarin, Brother to the Prime Minister." *Moreri. Eloy Dict.*—A.

RENAUDOT, EUSEBIUS (grandson of the preceding), a learned writer on the ecclesiastical history and antiquities of the Eastern church, was born at Paris, in 1646. After having been taught the classics at the Jesuits college, and gone through a course of philosophy at the College of Harcourt, where his public theses gained him great honour, he entered the congregation of the oratory when he was about the age of nineteen; but he continued only a few months in that society. He retained the ecclesiastical habit, however, that he might be able to devote himself to his studies with the less interruption, without having any intention of entering into holy orders, or taking any ecclesiastical degree. He was particularly attached to the study of the Oriental languages, of which he acquired a knowledge superior to that of most of his contemporaries; and he applied with success to the study of so many other tongues, that he is said to have become so far master of seventeen different languages, as to be able to speak the greater number of them with facility. One of his strongest motives for such an application of his time and talents was, that he might render his knowledge subservient to the interests of religion and of the Catholic church. From the same motive he was induced to spare no pains in acquiring information relative to the history, tenets, and institutions of the Eastern churches. As his father was first physician to the Dauphin, the Abbé Renaudot became well known at court, where his genius, his rare talents, and his politeness made him much esteemed and admired. Here he was noticed by M. Colbert, who entertained the design of establishing printing-presses for the Oriental languages at Paris, and consulted our Abbé upon the subject, as a person who might ably second his views, and contribute to render such an establishment useful to the state as well as to the church. To engage his assistance, he promised him the reversion of the post of keeper of the King's library; but the minister died before that place became vacant. Afterwards he had a similar promise from the Archbishop of Rheims, who adopted the design of M. Colbert; but for some reasons, which are not explained, he was a second time disappointed. However, though the Abbé Renaudot was not gratified

with any public reward, the King was pleased to employ him in various confidential concerns of great importance, relating to the affairs of Rome, England, Spain, &c. So much of his time was occupied by these engagements, during many years, and so many circumstances did he meet with to harrass or disgust his mind, that, though he did not wholly discontinue his enquiries concerning Eastern ecclesiastical subjects, he was prevented from composing any works relating to them, and even relinquished all thoughts of such an undertaking. In the year 1689, he was received into the French academy; and in 1692, into the Academy of Inscriptions and Belles Lettres.

Our author found a patron in Cardinal de Noailles, Archbishop of Paris, whom he accompanied to Rome in the year 1700, and into the conclave which elected Clement XI. to the Papal dignity. While he remained at that city, the collections of the Vatican furnished him with much new matter relating to the Oriental churches, and revived his intention of preparing for publication some pieces which might serve to illustrate their history and opinions. In this design he was encouraged by the new Pope, to whom he rendered himself so acceptable, that he persuaded him to stay at Rome seven or eight months after the departure of Cardinal de Noailles, in order to profit by his learned conversation. His Holiness was also desirous of bestowing upon him some valuable benefices; but he would only accept of the small Priory of Frossey in Bretagne. Our Abbé afterwards went to Florence, where he met with the most flattering reception from the Grand Duke, who assigned him apartments in his palace, loaded him with presents, and on his departure directed that he should be conveyed on board one of his own vessels to Marseilles. At Florence, likewise, he was made a member of the Academy de la Crusca. Soon after his return to France, we are told that some circumstances occurred, partly of a private and partly of a public nature, which again rendered him averse from publishing any work, till he was roused by an attack upon Father Nicole's "perpetuity of the Faith of the Catholic church respecting the Eucharist." This attack was made in 1707, by M. Aymon, in his "Authentic Monuments of the Religion of the Greeks;" and it engaged our author, during the following year, to give to the public his "Defence of the Perpetuity of the Faith against the Calumnies and Falsehoods, &c." 8vo. Afterwards he entered more fully into the subject which he defended, and displayed all

his erudition and ingenuity in endeavouring to shew the conformity between the doctrine of the Greeks, and all the Oriental Christians, with that of the Latin church. What he wrote upon the subject extended to two vols. 4to. which made their appearance in 1711 and 1713, by way of supplement to Father Nicole's work. During the Regency of the Duke of Orleans, he made frequent efforts to obtain that Prince's encouragement of the plan for establishing printing-presses for the Oriental tongues, and was always heard with attention and approbation; but he was not able to obtain the Regent's effectual support. The latter years of his life he spent in completing and editing the publications which are mentioned below; and he died in 1720, when about 74 years of age, greatly regretted by men of learning, to whom he was a communicative and most agreeable companion, and lamented by the poor, to whose relief he had dedicated a great proportion of his income. He had been presented to the Priory of St. Christopher of Châteaufort, as well as to that of Frossey. By his last will he left his valuable library, containing between eight and nine thousand volumes, to the benedictines of St. Germain-des-Prés. His works, besides those already mentioned, consist of "The Homilies of Genadius, Patriarch of Jerusalem, Meletius of Alexandria, Nectarius of Jerusalem, Meletius Syrigus, and of some others, on the Subject of the Eucharist, in Greek and Latin," 1709, 4to.; "Historia Patriarcharum Alexandrinorum, Jacobitarum," &c., 1713, 4to.; "Liturgiarum Orientalium Collectio," 1716, in 2 vols. 12mo., accompanied with very learned dissertations; "Ancient Accounts of India and of China, by two Mahometan Travellers in the 9th century, translated from the Arabic," 1718, 8vo.; a Latin version from the Arabic, of "The Life of St. Athanasius," inserted by Montfaucon in the 1st vol. of the works of that Father; several "Dissertations" inserted in the 1st and 2d vols. of the "Memoirs of the Academy of Inscriptions and Belles Lettres;" five "Letters" to M. Dacier on the Syriac and Arabic versions of Hippocrates, inserted in that author's translation of Hippocrates; and numerous pieces in manuscript. It is a circumstance which reflects no honour on his memory, that the unfavourable representations which he gave to the ministry, of Bayle's "Dictionary," were the means of preventing that work from being printed in France. *Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. & Crit.* — M.

RENÉE DE FRANCE, Duchess of Ferrara

born at Blois in 1510, was the daughter of Lewis XII. and Anne of Brittany. She was affianced at an early age to Charles of Austria, afterwards Emperor, and some years after was sought in marriage by Henry VIII. of England; but neither of these matches took place, and Francis I. gave her to Hercules II. of Este, Duke of Ferrara. She was a princess of great capacity, and of an insatiable thirst for knowledge; and her studies were not limited to history, the languages, and mathematics, but embraced also astrology and theology. The religious controversies of the time greatly interested her, and the result of her enquiries was conversion to the tenets of the reformers. Brantome supposes, not without probability, that resentment for the many ill offices done to her father by the Popes Julius and Leo might have disposed her to renounce the authority of the see of Rome. Calvin, who went from France in disguise to visit her, brought her over to his opinions, in which she was confirmed by her secretary Marot. Her court at Ferrara became the refuge of all who were suspected of heresy; and her conduct gave so much umbrage to the court of France, that Henry II. sent a doctor to the Duke with the following instructions: "If the Duchess persists in her errors, she must be separated from all conversation: her children must be taken from her, and all her domestics who are greatly suspected of heresy, and who are to be prosecuted: with regard to the Princess herself, the King refers to the prudence of her husband to proceed against her as he shall judge proper, avoiding, nevertheless, what might occasion too much scandal."

After the death of the Duke, in 1559, this Princess returned to France, and resided at her castle of Montargis. The Duke of Guise, in the religious wars, having summoned her to deliver up some partisans who had taken shelter with her, she replied, "that she would not deliver them, and that if he should attack the castle, she would be the first to place herself in the breach, to see if he would have the audacity to kill a king's daughter." She remonstrated strongly with Francis II. against the imprisonment of the Prince of Condé, but she afterwards broke with that prince, not approving the civil war in which he was engaged. She was at length obliged, much against her will, to send away 460 persons to whom she had compassionately given an asylum: she parted with them in tears, after providing for the expences of their journey. At the massacre of St. Bartholomew she was the means of saving the lives of a great number of Protestants.

Her own four children were successively taken from her, and brought into France, to be educated in the principles of the Catholic church. This estimable and distinguished Princess died in 1575 at Montargis, which place she had embellished with several fine buildings. *Moreri. Millot Elem. Nouv. Dict. Hist.*—A.

RENI, see GUIDO.

RESENIUS, JOHN PAUL, a Danish bishop and writer, was born at Resen, in 1561. He studied at the schools of Hobroe, Ribe, and Viborg, of the last of which he became sub-rector in 1583. Some time after, he travelled into foreign countries; took a degree as master of arts at Wittemberg, and returned to Denmark in 1591. He was afterwards appointed professor of logic and theology in the University of Copenhagen, and received orders to accompany Christian IV. who at that time proposed a visit to England to see his relation King James. In consequence of another royal mandate, he undertook to translate the whole of the Scriptures into Danish. The New Testament, which he first completed, was published in 2 vols. duodecimo, in 1605, and the Old Testament followed in 1607. This version of the Bible gave rise, in 1609, to a controversy between Resenius and Ivarus Stubœus, professor of Hebrew at Copenhagen; the result of which was, that Stubœus was displaced from his office. In 1614, Resenius was involved in a more troublesome and dangerous dispute with Oluf Coccius, the clergyman of Nicholas' church, Copenhagen. Having published a dissertation *De Deo triuno*, and three *De Uno mediatore*, in which he employed a great many dark and ambiguous expressions, Coccius attacked them in his sermons, and in a coarse and intemperate manner accused Resenius of Calvinism, and what he called various other errors. Bishop Winstруп interfered, and exhorted Coccius to refrain from these illiberal attacks; but as he disregarded the Bishop's admonition, he was suspended, and in 1614 deprived of his charge. This, however, did not put an end to the dispute; and a general assembly being summoned at Colding, in the King's presence, which was attended by the bishops and counsellors of the kingdom, Coccius was declared to have forfeited his life; but he afterwards received the King's pardon on condition of his quitting the kingdom within fourteen days. Resenius was absolved from all blame; but, in order that the simple and ignorant might not be misled, he was enjoined to explain his doctrine more clearly in a dissertation written both in

Latin and Danish. Bishop Winstrup having died, in the meantime, at Copenhagen, the King caused the episcopal chair to remain vacant till Resenius had published his defence, and then appointed him to the place. Resenius died in 1638, and bequeathed upwards of five thousand dollars to charitable purposes. He was the author of a great number of works, some of them are elementary, for the instruction of youth, but the greater part theological. *Forsog til et Lexicon over Danske, Norske og Islandske lærde mænd, af Jens Worm. — J.*

RESENIUS, PETER, counsellor of state in Denmark, was descended from a respectable family, his father, as well as his paternal and maternal grandfather, having been successively Bishops of Seland. He was born at Copenhagen in 1625, and in 1646 went to Leyden, where he applied to the study of jurisprudence and the belles lettres for four years; and then made a tour to France, Spain, and Italy. Having taken the degree of doctor of laws at Padua, he returned to Copenhagen, where he married in 1655, and two years after was appointed professor of moral philosophy. In 1680 he was ennobled, and in 1684 was nominated a counsellor of state. This learned man died in 1688, and bequeathed a thousand rix-dollars together with his valuable library, a catalogue of which was published, to the University of Copenhagen. He was the author of various works, among which were the following: "Edda Islandorum Snórronis Sturlæ, Islandice, Danice, et Latine," *Havn. 1665, 4to.*; "Philosophia antiquissima Norvego-Danica dicta *Voluspa*, quæ est pars Eddæ Sæmundi," *Ibid. 1665, 4to.*, and 1673, with an explanation or commentary by Gudmund Andreæ; "Ethica Odini, vocata *Havamaal*, una cum ejusdem appendice. *Runa-Capitulo*, Islandice et Latine," *Ibid. 1665, 4to.*; "Inscriptiones Havnienses," *Ibid. 1668, 4to.*; "Jus Aulicum Norvegiæ, vulgo *Hirdskraa*, item Jus Aulicum vetus Danorum, vulgo *Vitherlags Ret*, Islandice, Danice, et Latine," *Ibid. 1673, 4to.*; "Descriptio Samsøæ," *Ibid. 1675, fol.*; "Atlas Danicus, cum fig." *Ibid. 1677, fol.* This work consists merely of copper-plates, as the text was never printed. "Gudmundi Andreæ Lexicon Islandicum," *Ibid. 1683, 4to.*; "Nonnulla Antiqua Jura Civitatum Daniæ, scilicet Havniensis et Ripensis, Latine, Danice, et Germanice," *Ibid. 1683, 12mo.*; "Eric Krabbe's German Translation of the Jutland Laws of Waldemar II.," *Cop. 1684, 4to.*; "The Laws of Christian II.," *Ibid. 1684, 4to.* *Försök til et Biographiskt Lexicon öfver Lärde och namnkunnige Utländske män. Forsog*

til et Lexicon over Danske, Norske og Islandske lærde mænd, af Jens Worm. — J.

RETZ, JOHN-FRANCIS-PAUL DE GONDI, Cardinal de, a celebrated political character, born at Montmirel in 1614, was the son of Philip-Emanuel de Gondi, general of the gal- lies, descended from a Florentine family. His father obliged him against his inclination to embrace the ecclesiastical profession, and he was placed under the tuition of the famous Vincent de Paule. Several abbacies were conferred upon him at an early age; and in 1627 his uncle, the Archbishop of Paris, presented him to a canonry of Notre Dame. He passed through his course of study with distinction, and was made a doctor of the Sorbonne in 1643, in which year he was nominated coadjutor to the Archbishop of Paris. Nothing, however, could be less ecclesiastical than his character and conduct. He fought duels, and entered into every species of debauchery, and his most serious occupation was political intrigue. At the age of 23 he was the soul (says Voltaire) of a conspiracy against the life of Cardinal Richelieu. The ministry of Mazarin, however, was the period of his great party consequence, and he engaged deeply in all the factious cabals which produced the petty civil war of the Fronde. He imposed upon the people by a feigned devotional seriousness in performing his prelatical functions, and affected the utmost zeal for the privileges of the clergy and the good of the public. That vanity, ambition, and a restless turbulence of spirit, solely actuated him on this occasion, is evident from the general tenor of his life. He was among the most violent of the opposers of the court, and once took his seat in the parliament with a poniard in his pocket, the handle of which appearing, a man of pleasantry said, "There is our Archbishop's breviary." It was he, according to his own boast, who induced the Parisians to take up arms on the day of the barricades; and for a considerable time he was the Cataline of this sedition. At length he found that the interests of his ambition would be better served by making a secret accommodation with the court; and so much importance was ascribed to his influence, that he was purchased by a cardinalate, to which he was nominated by the King in 1651. Like other deserters, however, he lost his popularity, and thenceforth acted only a secondary part on the political stage. He governed the Duke of Orleans, who was opposed to the Prince of Condé; and continuing his cabals, Mazarin, who both hated and feared him, procured his

arrest at the Louvre. He was imprisoned in the castle of Vincennes, whence he was transferred to Nantes. From the latter prison he made his escape to Spain, and thence went to Rome, where he was received with distinction as the enemy of Mazarin. He was present at the election of Alexander VII.; but finding that pope cool to his interests, he left Italy, and passed some years in wandering through Holland, Flanders, and England. Wearied with a life of exile, he returned to France in 1661 after Mazarin's death, and made his peace with the court by the renunciation of his archbishopric (to which he had succeeded on the death of his uncle), obtaining the abbacy of St. Denis by way of recompence. He had hitherto lived with great magnificence, which had plunged him into debt, but he now honourably resolved to live upon 20,000 livres a year till he had satisfied his creditors. This he at length effected by payments amounting to 1,110,000 crowns, and lived to be in circumstances to give pensions to his indigent friends. In 1675 he sent back his cardinal's hat to Clement X. with the intention of absolutely retiring from the world, but the Pope refused to accept it. It has been asserted, indeed, that he did not quit the world till it had quitted him, and that disappointed ambition rather than devotion was the motive of his retreat. His conduct, however, in the latter part of life, obtained him the esteem of men of worth; and he died regretted at Paris in 1679, at the age of 66.

The character of the Cardinal de Retz has been drawn by several eminent writers, who agree in the principal features of the portrait. Daring, turbulent, false, intriguing, with designs rather romantic than great, and conducted rather with dexterity than ability, he seems to have been exactly fitted for the part he sustained of a political meteor in troublesome times among a frivolous and licentious people. Marmontel enquires whether de Retz would have been a greater man on a grander theatre? and inclines to the negative: "the tragi-comedy of the Fronde (says he) seems to have been made on purpose for this tragi-comic actor." He has been thought, however, a great master in party politics; and his own "Memoirs," which have been frequently printed, have been considered as highly instructive in the knowledge of mankind. "These Memoirs (says Voltaire) are written with an air of greatness, an impetuosity of genius, and an inequality, which are the image of his conduct. He composed them in his retreat with the impartiality of a philosopher, but

of one who has not always been a philosopher. He neither spares himself nor others. He gives portraits of all those who acted a considerable part in the intrigues of the Fronde, which are often very natural, but sometimes spoilt by a remnant of vanity, acrimony, and enthusiasm, and are too much loaded with antitheses. The style is incorrect, and sometimes awkward and embarrassed." Several other writings of the Cardinal de Retz have been published, relative to the affairs of the time and party. A piece which he composed at 17 was characteristic of his disposition: it was "The Conspiracy of the Count of Fiesco," partly translated from the Italian of Mascardi. *Siecle de Louis XIV. Moreri. Nouv. Dict. Hist.*—A.

REUBEN, the progenitor of one of the twelve Hebrew tribes, was the eldest son of Jacob by his wife Leah, and born in the year 1752 B. C. He had not long arrived at the age of manhood, before he conceived a criminal inclination for Billah, Rachael's maid, and his father's concubine, with whom he did not scruple to maintain a guilty intercourse, while his father was mourning for the loss of his beloved wife. The discovery of this incestuous commerce excited the bitterest grief in the heart of Jacob, on whom it made so deep an impression that he felt it to his dying day. When the other sons of this Patriarch had come to the wicked determination of murdering their brother Joseph, on his being sent by his father to Shechem for the purpose of enquiring after them and their flocks, Reuben diverted them from their design of imbruing their hands in his blood, by persuading them to throw him alive into a pit, where he might die a lingering death. His real intention, however, in suggesting such an apparently cruel measure was, that he might preserve the life of Joseph, by getting him privately out of the pit and sending him back to his father. The recollection of his good intention on this occasion enabled him to justify himself from having been a sharer in their guilt, when they were reproaching each other in Egypt for their inhumanity to Joseph, and speaking of the misfortune which befel them there as a punishment inflicted upon them by providence for that crime. At Jacob's solemn interview with his sons, when he bestowed upon them his last blessing, and predicted what should happen to their descendants in future times, Reuben was declared to have forfeited the privileges of primogeniture, at the moment when, yielding to his libidinous passions, he had been guilty of defiling his father's bed. "Unstable as

water," said the Patriarch, "thou shalt not excel," or have pre-eminence: and from the Jewish history it appears, that the tribe of Reuben was greatly inferior in point of numbers and consequence to many of the other tribes, and did not acquire distinction in the congregation of Israel. This tribe, together with that of Gad, and half of the tribe of Manasseh, was permitted to settle beyond Jordan, in the country conquered from the kings of the Amorites and of Bashan. The territory of the Reubenites extended from the north-east coasts of the Dead Sea along the Eastern banks of the Jordan; and was divided on the south from Midian, by the river Arnon; on the north, from the tribe of Gad, by another small river; and was bordered on the east, partly by the Moabites, and partly by the Ammonites; while the Jordan separated it on the west from Canaan, properly so called. *Genesis xxxix. xxxv. xxxvii. xlii. xlix. Joshua xiii. An. Univ. Hist. b. i. ch. vii. — M.*

REUCHLIN, JOHN, a celebrated German philosopher, hebraist, and assiduous contributor to the revival of learning in the 15th and early part of the 16th century, was descended from a respectable family, and born at Pforzheim, a town in Suabia, in the year 1454. That he might receive the advantages of a liberal education, he was removed from a good elementary school at his native place, to a seminary of a higher order at Baden, where he outstripped the rest of the scholars by his proficiency in grammar-learning, and was made class-fellow to the young Marquis of Baden. Sometime afterwards he accompanied the Marquis to Paris, at that time one of the most famous seats of learning in Europe, where he studied grammar under John a Lapide, rhetoric under Robert Gaguin, Greek under Harmonymus of Sparta, and Hebrew under Wesselus of Groningen. He also became thoroughly acquainted with the logic and philosophy of Aristotle, of which he continued for some time a warm admirer. He was thus occupied till he was about 20 years old, when he returned to his native country; and not long afterwards he went to Basil, where he was admitted master of philosophy, and taught the Greek language to numerous pupils, both old and young, with great reputation. Here he had the opportunity of prosecuting still further his Hebrew studies under Wesselus, who had been expelled from Paris for taxing some divines with holding erroneous notions. At the same time he drew up and published a grammar, a lexicon, vocabularies, and other

books, which, till they were superseded by more complete works, were found of great use in instructing youth. Having spent four years at Basil, he went to Orleans, for the purpose of studying jurisprudence; and he also taught the Greek language in that city, with the same applause as at Basil, receiving such generous presents from the nobility who attended his lectures, as fully defrayed all his expences. From Orleans he went to Poitiers, where he likewise taught Greek, and was admitted to the degree of doctor. Afterwards he returned to Germany, and went to the University of Tubingen; whence he was soon called to the court of Eberhard, Count of Wirtemberg. That Prince having determined to take a tour through Italy, among other attendants was advised to select Reuchlin, chiefly because, during his residence in France, he had corrected his German pronunciation of the Latin tongue, which appeared barbarous to the Italians. During the course of this tour, our author was very favourably received at the court of Lorenzo de Medici at Florence, where he became acquainted with Ficinus, Politian, Picus, and other platonists, and was induced to embrace their opinions. In these opinions he was further confirmed at Rome, by the learned Greeks resident there; one of whom, Hermolaus Barbarus, disliking the harshness of his German name, prevailed upon him to exchange it, after the common practice of the age, for that of CAPNIO, a Greek name, signifying like his vernacular one, *smoke*; by which he was afterwards chiefly known among foreigners.

Our author conducted himself with so much ability and address during this tour, that he secured the confidence and esteem of Count Eberhard; who, after his return to Germany, sent him in the character of his ambassador to the Emperor Frederic III. at Vienna. This employment he discharged to the entire satisfaction of his Prince; and his merits procured for him high consideration at the Imperial court. During his residence at Vienna, he made a further progress in his acquaintance with the Hebrew language, under the instructions of one of the Emperor's physicians, who was a Jew. Through the address of this physician it was contrived, that, among the other presents which, according to custom, he was to receive as ambassador, should be included a beautiful and very valuable ancient manuscript Hebrew Bible, as a special compliment paid to him by the Emperor on account of his eminent literary attainments. Frederic

dying in 1493, Reuchlin returned to the court of Wirtemberg, and was two years afterwards appointed Count Eberhard's deputy to the diet at Worms, in which that Prince was elevated to the ducal dignity. Scarcely had he enjoyed this honour three months, when he died, leaving his dominions to his nephew Ulric. That Prince's possession of them, however, was contested by another of Frederic's nephews, called Eberhard II. who made himself master of the duchy, and banished Reuchlin for his attachment to the interests of Prince Ulric. Our author now took refuge at Worms, where he wrote "An Epitome of the History of the four Empires," for the use of the Prince Palatine. He also wrote two Latin "Comedies," abounding in wit and pointed satire; one of which exposed a monk who had been the cause of his banishment, and the other ridiculed the sophistical mode of argumentation which was then followed in the schools and courts of law. The former of these he was advised at that time to suppress; but it was published afterwards, in the year 1507. In 1498, the Elector Palatine having been involved in a dispute with Pope Alexander VI. fixed upon our author as the person best qualified to defend his cause, and sent him for that purpose to Rome, in the capacity of his ambassador. On this occasion he pronounced an able and eloquent oration before the Pope and cardinals, concerning the rights of the Princes and the privileges of the churches in Germany, which was printed by Aldus. As the business of this embassy detained him more than a year at Rome, he embraced this opportunity to perfect himself in an acquaintance with the Hebrew language, with the aid of a learned Jew, chiefly that he might have access to the Jewish Cabbalistic writings, from which he hoped to cast new light upon the Pythagorean and Platonic doctrines. He also attended lectures on the Greek language, by the famous Argyropylus. Before he returned to Germany, a revolution had taken place at Wirtemberg; the usurper having been expelled, and Ulric reinstated in his rights. Upon this change, Reuchlin was recalled to the ducal court by the guardians whom the Emperor had appointed for Ulric; and soon afterwards he was nominated to the dignity of one of the triumvirs of the league of Suabia for the Emperor and the electors.

The honourable employment to which our author was appointed, did not prevent him from continuing his learned labours. He

wrote with great perspicuity in Latin, a "Hebrew Grammar," a "Dictionary," and a grammatical "Commentary upon the Seven Penitential Psalms." For these works the interests of sacred literature were under great obligations to him, as they invited many scholars to study the Hebrew tongue, and exhibited a specimen of rational scriptural illustration which was soon imitated by more general commentators. Afterwards he was sent ambassador to the Emperor Maximilian; and upon his return, finding the plague raging in Suabia, he retired with his family into a monastery of the Dominicans near Stutgard. Here he met with a kind reception, and complied with a request made to him by the visitor-general of the order, in drawing up a book "On the Art of Preaching," which was printed at Pforzheim. In his old age, Reuchlin encountered much trouble and danger from the resentment of the monks and Theologians of Cologne, occasioned by his opposition to their enthusiastic rage for the destruction of all Jewish books, the Bible excepted. This spirit had been excited in them by John Pfefferkorn, a Jewish convert, or pretended convert, who, to shew his zeal for Christianity, advised the inquisitor and professors of divinity, to burn all such books, accusing them of being full of blasphemies against Christ, magic, and other dangerous matter. Melchior Adam asserts, that he was not serious in bringing this accusation against them, but he contrived it for the purpose of extorting money from his brethren, who, he well knew, would submit to pay large ransoms sooner than give their books to destruction. Be that as it may, the Emperor Maximilian, on the application of the clergy of Cologne, was prevailed upon to issue an edict in conformity with their wishes, and Pfefferkorn himself was employed to collect the obnoxious books; many of which he is said to have sold back to the owners for considerable sums of money, and the rest he carried to Frankfort, to be publicly committed to the flames. In the mean time, Reuchlin protested strongly against the edict, and prevented Pfefferkorn from carrying it into execution at Stutgard. The Jews, likewise, who justly considered this proceeding as a grievous persecution, earnestly entreated the Emperor to suspend the execution of his order, till their books had passed under the examination of the learned. To this application the Emperor consented; and, as our author was universally acknowledged to excel in this kind of learning, he was appointed by the Elector of Mentz, under the

imperial authority, to pass judgment on these writings. Entrusted with a commission, the honest discharge of which must inevitably expose him to the obloquy of the bigotted and prejudiced, Reuchlin, perhaps, had not the courage to oppose the whole of Pfefferkorn's project, as an act of shameful injustice towards the Jews, and a disgrace to Christianity; but he determined to give such an opinion, as should in a great degree tend to defeat his design. He therefore declared it to be his judgment, that no other Jewish books should be destroyed, excepting those which might be found to be written expressly against Jesus Christ, lest, with treatises on liberal arts and sciences, and valuable comments on the Old Testament, the Hebrew language itself, so important to the church, should perish. Of this judgment the Emperor expressed his approbation, and commanded that the books which had been brought to Frankfort should be restored to their proper owners.

Greatly enraged against Reuchlin on account of the opinion which he had thus delivered, Pfefferkorn and his supporters attempted to refute and expose it, in a piece written in German, under the title of "A Manual Mirror;" to which our author published an answer, called "An Ocular Mirror." Out of this answer the monks and divines of Cologne extracted 44 propositions, which they asserted to be heretical, and cited him to appear before the Elector of Mentz, and the Inquisitor of that part of Germany, who was his declared enemy. Declining to plead before such a judge, he sent an able and well written "Apology" for himself, in Latin, to the Emperor, and also appealed to the court of Rome. By the Pope the cognizance of this affair was referred to the Bishop of Spire and the Elector Palatine, who nominated judges before whom both parties were summoned. The Cologne divines, however, would not acknowledge their jurisdiction; and even proceeded so far, while they were sitting, as formally to condemn and commit to the flames Reuchlin's "Ocular Mirror." In these circumstances, he found himself compelled to carry his cause to Rome, for the definitive sentence of the papal see. Here he had many zealous friends, and his agent carried with him strong recommendations from princes, prelates, and men of the greatest eminence in the learned world. These recommendations had no little weight in the court of a pontiff like Leo X., and our author was honourably acquitted of the heresy with which he was charged, to the

great mortification of his bigotted and malignant enemies. Amidst the troubles which he met with, he still prosecuted his various studies with unabated assiduity. He translated out of Greek into Latin, "The Life of Constantine the Great," written by Eusebius; and also the several "Questions" attributed to St. Athanasius. He wrote several profound treatises on philosophy, of which the principal are, a treatise "De Verbo Mirifico," or, the Wonderful Word, in the form of a dialogue between a philosopher, a Jew, and a Christian; and another treatise, "De Arte Cabbalistica," or, the Cabbalistic Art, by way of dialogue between a Pythagorean philosopher, a Mahometan, and a Jew. The system taught in these treatises is of the mystical kind, being compounded of Platonic, Pythagoric, and Cabbalistic doctrines. We have seen that the author triumphed over his enemies at Rome: but, though mortified, they continued to persecute him with calumnies and invectives, and were so successful in creating prejudices against him, that, in the latter part of his life, notwithstanding all his learning and celebrity, he was scarcely able, by teaching the Greek and Hebrew languages, to preserve himself from absolute want. He therefore found it necessary, on this account, as well as from a regard to his personal safety, to remove from Stutgard to Ingolstadt, where he was engaged to teach Greek and Hebrew by the Duke of Bavaria, with an annual salary of 200 crowns of gold. From this place he was afterwards driven by the plague; upon which he withdrew to Tübingen, and accepted an invitation from the magistrates to teach the Greek and Hebrew languages in that University. Scarcely, however, had he entered on the duties of his new post, when he was seized with the jaundice, which reduced him to so feeble a state, that he requested to be conveyed to his house at Stutgard, where he died in 1521, in the 68th year of his age.

The faculties of Reuchlin, which were naturally vigorous, were cultivated by him through life with the greatest industry, and his mind became richly stored with various erudition. With what reputation he acquitted himself in the different public stations which he occupied, has been sufficiently shewn in the preceding narrative. His private character was eminently distinguished by probity, modesty, benevolence, candour, and urbanity. For his assiduous and successful attempts towards the revival of learning, his name is deserving of being remembered with gratitude

by posterity; and also for the zeal in that cause which he discovered in his last will, by bequeathing to the college of Pforzheim his collection of books and manuscripts, which in that age must have been an invaluable treasure. His collection of "Letters from Illustrious Men," of which an edition was published at Zurich in 1558, is full of valuable information concerning the literary history of his time. With respect to the "Epistolæ Obscurorum Virorum," which have been very commonly attributed to him, they belong to Ulric of Hutten, as we have already observed in the life of Pfefferkorn. Dupin, after observing that he was one of the most learned men of that age, asserts that he was the first Christian who applied closely to the study of Jewish learning, and the Cabbalistical mysteries. In the former part of this statement he is not accurate, since the study of the books of the Jews was cultivated by Raymond Martin, a Spanish Dominican monk in the 13th century. (See his article.) Perhaps he justly asserts concerning Reuchlin, that there are few who have become more thoroughly acquainted with the Cabbalistical art than he was. He adds, that, notwithstanding his attachment to such crabbed studies, he had a wonderful genius for the belles-lettres; was intimately conversant with the Grecian philosophers and orators; was a perfect master of the Greek language, and spoke Latin with an inimitable purity and elegance; and that he was, in short, the only person of whom Germany at that time could boast, who deserved to be regarded as a competitor for fame with all the learned men in Italy; who was their equal in the delicacy of his style, while he greatly excelled them in erudition. From Cave and Dupin the reader may collect the titles at length of the greater number of his publications, as well as the places and dates of their different editions. *Melchior. Adam Vit. Germ. Phil. &c. Appendix ad Cave's Hist. Lit. Vol. II. sub sec. Synod. Dupin. Moreri. Enfield's Hist. Phil. Vol. II. b. viii. ch. iii. sect. 3.—M.*

REVES, JAMES DE, when latinized REVIUS, a learned Dutch Protestant divine and professor in the 17th century, was the son of a burgomaster of Deventer, in the province of Over-Issel, where he was born in 1586. This city falling soon afterwards into the hands of the Spaniards, his father settled with his family at Amsterdam. Here young De Reves was instructed in the Latin, Greek, and French languages, and then sent to the University of Leyden, where he studied philosophy and divi-

nity. From this seminary he withdrew, disgusted at the violence and intolerance which Gomar discovered in his controversy with Arminius on the subject of predestination; when he removed to the University of Franeker, in the province of Friesland, where he had for tutors in the Hebrew language, the two Drusius's, father and son. In 1610, he travelled into France for further improvement in the Protestant seminaries of that country; and he resided there two years, chiefly at Saumur, Rochelle, and Orleans. On his return to the United Provinces in 1612, he was appointed pastor of a church in the county of Zutphen; whence he was called two years afterwards to exercise the ministerial functions in his native city of Deventer. This charge he appears to have retained till the year 1641, when he was chosen principal and first professor of the theological college of the states of Holland and West-Friesland at Leyden. During the following year, he was admitted to the degree of doctor of divinity. He published several treatises against the philosophy of Des Cartes. He died at Leyden in 1658, about the age of 72. The works of which he was either the author or editor, consist of a collection of "Letters in French from illustrious and learned Men to Joseph Justus Scaliger," 1624, 8vo.; "Belgicarum Ecclesiarum Doctrina et Ordo; hoc est Confessio, Catechesis, Liturgia, Canones ecclesiastici, Græcæ et Latinæ," 1627, 8vo.; "Poems," in Dutch, 1630, 8vo.; "Laurentii Vallæ de Collatione Novi Testamenti, Lib. II. Notis J. Revii illustrati," 1630, 8vo.; "Historia Pontificum Romanorum contracta, et ad Annum 1632 perducta," 1632, 8vo.; "Historia Vitæ, Doctrinæ, ac rerum gestarum Davidis Georgii, Heræsiarchæ, conscripta ab ipsius genere Nicholao Blesdikio," 1642, 12mo.; "Examen Dissert. Nic. Vedelii de Episcopatu Constantini magni, seu de potestate magistratuum Reformationum circa res Ecclesiasticas," 1642, 12mo.; "Suarez repurgatus, sive Syllabus Disputationum Metaphysicarum Francisci Suarez, Societatis Jesu, cum notis J. Revii," &c., 1644, 4to.; "Libertas Christiana circa usum Capillitii defensa," &c., 1647, 12mo.; "Methodi Cartesianæ consideratio Theologica," 1648, 12mo.; "Statéra Philosophiæ Cartesianæ, quâ Principiorum ejus Falsitas, et Dogmatum Impuritas expenditur ac castigatur, &c.," 1650, 12mo.; several other pieces against the same philosopher, the titles of which are given in our authorities; "Joannis Pistorii Woerdenatis, ob evangelicæ Veritatis assertionem apud Hollandos primo omnium exusti-

martyrium, Descriptum a Gul. Gnaphæo, &c. é manusc. editum," 1650, 12mo.; and "Daventriæ illustratæ, sive Historiæ Urbis Daventriensis, Lib. VI.," 1651, 4to. De Reves also published an improved edition of "The Book of Psalms, in Dutch Verse, by Peter Dathænus," in 1640; and he was concerned in revising the Dutch version of the Old Testament, which was printed at Leyden in 1637, in folio. *Valerii Andreae Bibl. Belg. Moreri. Witte Diar. Biog.*—M.

REYHER, SAMUEL, an eminent German mathematician and jurist, who flourished in the 17th and early part of the 18th century, was born at Schleusingen, a town belonging to the county of Henneberg, in Saxony, in the year 1635. Till he had arrived at the age of 19, his education was undertaken by his father, who was successively rector of the colleges of Schleusingen, Lunenburg, and Gotha; and at that period of life he went to the University of Leipsic. Here he attended courses of lectures in philosophy, the mathematics, and civil law, under able professors; and afterwards he removed to the University of Leyden, where he studied the algebra of Vieta, under the celebrated James Golius, with whom he contracted an intimate friendship. He also paid his attention to the lectures which were delivered in this seminary on civil and military architecture. On his return to Leipsic he commenced teacher of the mathematical sciences, and acquired such reputation, that he was nominated preceptor to the young Prince of Gotha, the eldest son of Ernest, Duke of Saxe-Gotha. This trust he discharged so much to the satisfaction of the Duke, that he honoured him with the title of his counsellor. In 1665, Reyher received an invitation to fill the mathematical chair at the University of Kiel, in Danish Holstein; which he accepted, after having first paid a visit to Leyden, where he was admitted to the degree of doctor in civil law. In 1673, he was appointed professor extraordinary of civil law; in 1683, professor in ordinary of the institutes; and, in 1692, professor of the code of Justinian. He died at Kiel, in 1714, in the 80th year of his age. He translated the works of Euclid into the German language, illustrating the geometrical with algebraical demonstrations; and he published a learned work, entitled, "Mathesis Biblica," by which he acquired a very high reputation. He was also the author of a very curious "Dissertation concerning the Inscriptions on the Cross of Jesus Christ, and the Hour of his Crucifixion." The titles of his other

publications are, "De singularibus Obstagii Juribus;" "De Guartis;" "De Proportionibus;" "De Codice mericuto;" "Historia Juris;" "De Auro et Argento chymico;" "De Nummis quibusdam ex metallo chymico factis;" "De tribus Nummis Argenteis;" "De Dulcedine Maris;" "De Pneumatica, Aërometria, et Hydraulica;" "De Bacillis sexagenalibus;" "De Mathesi Regia;" "De Milite mathematico;" "De Arte muniendi nova;" and "De Epactis solaribus." *Moreri. Nouv. Dict. Hist.*—M.

REYNA, CASSIODORUS DE, the name of the first translator of the whole Old and New Testament into the Spanish language; on which account he is entitled to this brief notice, though we are not furnished with any particulars concerning his life. In his admonition to the reader, after assigning reasons why the Scriptures ought to be translated into vulgar tongues, he informs us that, without losing sight of the Hebrew text, he has made his version chiefly from the Latin translation of Pagninus, which he considered to be the best; and that he also derived assistance from a previous Spanish version of the Old Testament by some Jews, which had been printed at Ferrara. In the margin he has judiciously introduced short notes, explanatory of different passages, and more particularly of words which have different significations. The place where this version was printed is not mentioned in the title-page, though from typographical marks it may be ascertained that it was at Basil; and as the author was most probably a Protestant, he thought proper to conceal his name, that it might not prove injurious to the reception of his work among the Spanish Catholics, and has only added his initials R. C. to a Latin preface, recommending it to the kings, princes, nobles, &c. of Europe, and particularly of the Roman empire. It bears the date of the year 1569, and is entitled, "La Biblia, Que Es, Los Sacros Libros Del Vieio y Nuevo Testamento. Transladada en Espagnol," in 4to. The first impression of this version is now become exceedingly rare. *Simon's Crit. Hist. Old Test. b. ii. ch. xxiii. Moreri.*—M.

REYNEAU, CHARLES-RENÉ, an eminent French mathematician, who flourished in the 18th century, was born at Brissac in the province of Anjou, in the year 1656. At the age of twenty, he took up his residence in the house belonging to the congregation of the oratory at Paris, without any intention of entering into the community, but solely on account

of the advantages which that celebrated order afforded for improvement in literature and science. A change, however, soon took place in his mind, and he became a member of the house. When he had made the requisite proficiency in his studies, he was selected by his superiors to teach philosophy, at first at Toulon, and afterwards at Pezenas. This employment rendering it necessary that he should have some acquaintance with geometry, he contracted a strong attachment to that science, which he cultivated to a great extent. Induced by the fame of his skill in the mathematics, the municipality of Angers, having founded a mathematical professorship in that city, offered it to Father Reyneau, who acceded to their wishes, and took possession of the chair in 1683. This post he retained for twenty-two years with extraordinary reputation; and during that period, in 1694, the Academy of Angers elected him a member of their society. In pursuing the studies connected with his professorship, Father Reyneau, not contented with making himself master of every thing worth knowing, which the modern analysis, so fruitful in sublime speculations and ingenious discoveries, had already produced, undertook to reduce into one body, for the use of his scholars, the principal theories scattered throughout the writings of Newton, Des Cartes, Leibnitz, Bernouilli, the Leipsic Acts, the Memoirs of the Paris Academy of Sciences, and other works: treasures which, by being so widely dispersed, proved much less useful than they otherwise might have been. The fruit of this undertaking was his work, entitled, "The Analysis demonstrated," &c., which he published at Paris in the year 1708, in 2 vols. 4to. He gave the work this title, because it contains demonstrations of several methods of analysis which had not been demonstrated by the authors of them, or, at least, not with sufficient perspicuity and exactness. For it often happens that, in matters of this nature, a person has a clear conception of what he is not able to demonstrate. Some persons, also, have been so mistakingly fond of glory as to make a secret of their demonstrations, in order to perplex those whom it would have become them much better to instruct. By supplying what was left undone by persons of both these descriptions, Father Reyneau rendered a very important service to mathematical students; and his work was so well approved, that it soon became a maxim, at least in France, that to follow him was the best, if not the only way, to make any extraordinary progress in the mathematics. This was giving him the honour

of being the first master, the Euclid of the sublime geometry. This work was reprinted in 1738, in 2 vols. 4to., with remarks by M. Varrignon.

Having, by this performance, given useful lessons to those who understood something of geometry, our author thought proper to draw up some for such as were entirely unacquainted with that science. This was in some measure to descend from the high rank to which he had attained as a scientific writer; but his earnest desire of being useful, rendered his new task easy and agreeable to him. In the year 1714, he published the first volume of the result of his labours, under the title of "The Science of Calculation," &c., in 4to. He also prepared the materials for a second vol. of the same work, which did not make its appearance till after his death. From the public this volume met with a most favourable reception; and the censor royal, in his approbation of it, pronounced a just sentence on its merits when he said, that "though several books had already appeared upon the same subject, such a treatise as that before him was still wanting, as in it every thing was handled in a manner sufficiently extensive, and at the same time with all possible exactness and perspicuity." In fact, though most branches of the mathematics had been well treated of before that period, there were yet no good elements, even of practical geometry. Those who knew no more than what precisely such a book ought to contain, knew too little to complete a good one; and those who knew more, probably thought themselves above the task; whereas Reyneau possessed at once all the learning and modesty necessary to the undertaking and execution of such a work. When, in the year 1716, the Royal Academy of Sciences at Paris admitted new members, under the title of free associates, Father Reyneau was of that number, and he frequently assisted at the sittings of that body. The last years of his life, however, were attended with too much sickness, to admit of his application to any subject which demanded much mental exertion. He died in 1728, at the age of 72, not more regretted on account of his learning, than of his many virtues, which all conspired in an eminent degree to make that learning agreeable to those about him, and useful to the world. His life, says Fontenelle, was the most simple and uniform imaginable, being almost wholly consecrated to study and devotion. He carefully kept aloof from the affairs, and much more from the intrigues, of the world, and scarcely received any visitors, excepting persons from

whose conversation he could derive improvement. At the same time, the first men in France deemed it an honour and a happiness to count him among their friends. In this number were the chancellor of that kingdom, and Father Mallebranche, of whom Reyneau was a zealous and faithful disciple. Among the manuscripts which he left behind him, was found a little piece, entitled, "Logic, or the Art of Reasoning justly," which was published in 1745, in 12mo. *Histoire de l'Academie des Sciences pour l'an. 1728. Moreri. Hutton's Math. Dict.—M.*

REYNOLDS, SIR JOSHUA, the most celebrated painter of the English school, was born at Plympton, in Devonshire, in 1723. He was the tenth child of the Rev. Samuel Reynolds, master of the grammar-school of that town. He manifested his early inclination for the art of drawing by copying the prints in his father's books; and one of these being The Jesuit's Perspective, he made himself master of it while a mere boy. These indications of a natural genius induced his father to place him, about the age of 17, with Hudson, then the most eminent portrait painter in London. The arts were at that time at so low an ebb in England, that the first professional man was but an ordinary artist, whose chief excellence lay in taking a likeness. Young Reynolds passed a few years with Hudson, in which he acquired the mechanical rudiments of painting; but upon a trifling disagreement, he quitted his master and returned into Devonshire. Though he passed three years in a kind of dissipation without any determinate plan, yet it was an advantage for him to have escaped a tame imitation of inferiority, and to have been left to the tuition of his own genius; and some of his performances at this period would not have discredited his maturer years. From 1746 to 1749 he pursued the practice of painting with assiduity in Devonshire and London, and acquired friends and patrons. Among the latter was Captain (afterwards Lord) Keppel, whose invitation to accompany him on a cruise in the Mediterranean he accepted in the summer of 1749. At the close of that year he landed at Leghorn and proceeded to Rome, and in that capital and other parts of Italy he spent nearly three years. Little is known of his course of study during his abode in this seat of the fine arts; but upon the whole it appears that he did not greatly attach himself to copying the works of famous masters, but rather endeavoured to catch their conceptions from

profound meditation upon their works, and upon the principles of the art as deducible from them.

Soon after his return to London, he painted a whole length of Capt. Keppel which was universally admired, and at once placed him at the head of the English artists in that branch. In fact, he formed an era in portrait-painting, by rejecting the stiff, unvaried, and unmeaning attitudes of former artists, and giving to his figures air and action suited to their characters, and partaking of the invention and dignity of history. Although from want of early practice he never attained to facility and perfect correctness in drawing the naked figure, yet no one has excelled him in the ease and elegance of his forms, and the beauty and adaptation of his fancy-draperies. A constant endeavour after improvement and perfection was one of his characteristics, which adhered to him during his whole professional career. It led him to numberless experiments in his art, especially relative to colouring; and this branch was equally his excellence and his defect. Combining in a high degree the qualities of richness, brilliancy, force, and freshness, in his happiest exertions, the restless spirit of alteration often led him to modes, which, probably from want of due knowledge in the chemistry and mechanism of colours, frequently failed, and left his pictures in a faded state, that became at length a kind of mark of his productions. Of his attempts in this part of his art he has himself said, "I tried every effect of colour; and by leaving out every colour in its turn, shewed every colour that I could do without it. As I alternately left out every colour, I tried every new colour, and often, as is well known, failed." Whether or not this was the proper method to attain the excellence he sought after, artists may determine; but certainly his employers, who paid high prices for his portraits, had some cause to complain that his experiments were made at their expence. Had he been a less honourable character in private life, it might have been surmised that rapidity of execution and temporary effect were as much his objects as the perfection of art.

In England no painter can rise to eminence without adopting a certain style of living, which is to be supported only by the emolument derived from portrait. Reynolds was equally ambitious of the fame of a great artist, and of the advantages in society which opulence confers; and he was indefatigable in the pur-

suit of those objects. He rose to a rank which scarcely any other native artist has attained; for he was not only universally regarded as at the head of his profession, but he kept a splendid table, frequented by the first company in the kingdom with respect to talents, learning, and distinction. He had a well chosen collection of pictures, formed by a liberal expenditure of his earliest gains, as studies for his own improvements. To the formation of that national school of art which has distinguished the reign of George III. he was eminently instrumental. On the institution of the Royal Academy of Painting, Sculpture, and Architecture, in 1769, he was unanimously elected president, on which occasion the King conferred upon him the honour of knighthood. Although it was no prescribed part of his duty to read lectures, yet his zeal for the advancement of the fine arts in this kingdom induced him to deliver annual or biennial discourses before the Academy, in which he successively treated on the most important topics relative to the principles and practice of painting. Of these he pronounced fifteen from 1769 to 1790, which were published in two sets.

The life of Sir Joshua passed in the uninterrupted exercise of his profession, with little variety of incident. In 1781 and 1783 he made tours into Holland and Flanders for the purpose of viewing the principal works of art in those countries, of which he drew up a critical account. He possessed a villa on Richmond Hill at which he occasionally spent some days, and he sometimes visited at the seats of noblemen and gentlemen of his acquaintance; but he always returned with pleasure to the business and the society of London. He was a distinguished member of that club which united the names of Johnson, Garrick, Burke, and several others in the first rank of literary eminence, and no man seems to have been more universally beloved and respected by his associates. He is the favourite character in Goldsmith's witty poem of *Retaliation*; and Johnson said of him, in a sentence very characteristic of both, "Reynolds is the most invulnerable man I know, and one whom, if I should quarrel with him, I should find the most difficulty how to abuse." With Burke he had a peculiar intimacy, and he afforded that great but needy man some liberal pecuniary assistance in his necessities. In 1784, on the death of Ramsay, he succeeded to the further professional honour of being nominated principal painter in ordinary to His Majesty. He continued to follow his employment, notwithstanding a tem-

porary paralytic seizure, till 1789, when in painting a portrait he found his sight greatly affected, and within some months he was totally deprived of the use of his left eye. He took this as a warning to lay aside the pencil, but he retained his usual equal spirits, till in 1791 he became apprehensive of a disorder in the other eye. A deafness to which he had been long subject obstructed another inlet to gratification, and it is no wonder that his spirits sunk under his prospects. He was not, however, subjected to a long trial; for in Feb. 1792 he was carried off by a disease of the liver, which had been making an unsuspected progress. He died, unmarried, in his 60th year, and was interred in St. Paul's cathedral, with an attendance of nobility and other persons of distinction, to which nothing equal has, perhaps, been seen at the obsequies of a private person. He left a large property, the bulk of which went to a niece married to the Earl of Inchiquin.

Sir Joshua Reynolds ranks in the class of portrait painters, though there was scarcely a year in which his pencil did not produce some work of the historical kind, and among these were several which excited general admiration. His *Ugolino*, and his death of Cardinal Beaufort, yield to no performances of English artists in grandeur of composition and force of expression. His powers of invention were, however, inadequate to the higher flights of historic painting; but they were inexhaustible in portrait, to which he gave a greater and more delightful variety than had probably ever before been produced. His character as a colourist has been already mentioned; and it may be added, that he perfectly understood the management of lights and shades in pieces of single or few figures, and showed great skill in composition. If he was not a thorough master of drawing, he yet gave much grace to the turn of his figures, and dignity to the airs of his heads. His works in general are highly pleasing and full of charms; but he did not reach that grand style which in his writings he almost exclusively holds up to the admiration of the student in painting. The engravings from his portraits and other works are very numerous, and have contributed much to the perfection of that branch of art in England. As a writer he obtained much credit by his "*Discourses*," which are very elegant and agreeable compositions, replete with just criticism and useful observation, but, for want of an accurate consideration of the subject, are often vague, and sometimes inconsistent. The

reputed share of Mr. Burke in the writing is noticed in the article of that eminent orator. Reynolds also added notes to Mason's Translation of "Dufresnoy's Art of Painting;" and he gave three papers on painting to Johnson's "Idler." His "Journey to Flanders and Holland" consists only of short notes on the pictures he saw, concluded by an elaborate character of Rubens as an artist.

The literary "Works of Sir Joshua Reynolds" were edited by Mr. Malone, in 2 vols. 4to., 1797, with an account of the author prefixed. *Malone's Life of Reynolds. Pilkington's Dict.* — A.

RHAZES or RASIS, a celebrated Arabian physician, whose proper name was ABUBEKER MOHAMMED BEN ZACHARIA, was born about A.D. 860, at the town of Rai in Persian Irak. He was a man of profound study and various acquirements, being acquainted with philosophy, music, astronomy, alchemy or chemistry, and medicine, which last science he first studied at his native place. At the age of 30 he went to Bagdad for further improvement, and there acquired a reputation which caused him to be selected out of a hundred physicians for the care of the great hospital of that capital. He had afterwards the same employment at Jondisabour and at Rai; and was besides entrusted with the health of several princes, especially of Almansor Lord of Chorasán, with whom he maintained a frequent correspondence. He arrived at advanced age, and having lost his sight in his 80th year, died not long after. From his extensive practice he bore the title of the Experimentator. Rhazes was a very copious writer in his own tongue, the Arabic, and a large body of his works has been made known to the Western world by translations. Of these the principal is his compilation, entitled, "Elchavi, or the Continent," being a collection of every thing relative to the cure of diseases from Galen to his own times, as delivered both by Greek and Arabian authors. It is an ill-digested farrago, in which, however, some valuable observations may be found not to be met with elsewhere: various editions of it in Latin have been given, from 1486 to 1542. Another considerable work of Rhazes is his "Ten Books addressed to Almansor," relating to medicine and surgery in general, and chiefly compilation from the Greeks. Of these, the ninth book, treating on all internal diseases except fevers, was long a classical work in the medical schools. These books are much better methodized than the

"Continent," but contain little of the author's own. More worthy of modern notice are his piece "De affectionibus Juncturarum;" his "Libri VI. Aphorismorum," of which the third contains incidents of his own practice; and especially his book "De Pestilentia." This last work relates to the small-pox, and is a curious and valuable record of the Arabian practice in this Oriental disease. It has been several times translated: the best edition is in Arabic and Latin by J. Channing, *Lond.* 1766. The theory of Rhazes in this disease is that of fermentation, and the practice is of the cooling kind, with free evacuations. It is in the works of this physician that the first mention of chemical remedies is to be found. *Freind's Hist. of Physick. Halleri Bibl. Med. Eloy Dict.* — A.

RHENANUS, see BEATUS.

RHENFERD, JAMES, a celebrated German Oriental scholar in the 17th and early part of the 18th century, was the son of a minister at Mulheim, a small town belonging to the dutchy of Berg, in Westphalia, where he was born in the year 1654. He went through a course of academical studies at the college of Meurs, a city in the dutchy of Cleves, and afterwards travelled for improvement into foreign countries. In 1678, when he was twenty-four years of age, he accepted an invitation to become rector of the Latin college in the city of Franeker; but upon the condition that, while he held that post, he should be at liberty to deliver lectures on the Oriental languages. He also became an adept in the study of the Cabala, and maintained public theses, in which he endeavoured to prove its utility in illustrating several obscure passages in the Apocalypse. In 1680, he resigned his rectorship and removed to Amsterdam, where some of the most wealthy families in that city employed him in the capacity of tutor, and he enjoyed at the same time a favourable opportunity for conversing with learned Jews, and improving his knowledge of Rabbinical learning. In the year 1683, a vacancy having taken place in the professorship of the Oriental languages and sacred philosophy at the University of Franeker, by the removal of the famous Vitringa to the theological chair, M. Rhenferd received an invitation to fill it; which he accepted, as it was a station peculiarly suited to his wishes, by affording him full scope for the pursuit of his favourite studies. He acquitted himself in this department with great reputation, and was the means of attracting to the University a great number of scholars from distant parts. Of the credit which their seminary derived from

his labours, the curators were duly sensible, and generously recompensed them. M. Rhenferd held this post nearly thirty years, during which he had the honour of being thrice chosen rector of the University. He died in 1712, when he was in the 59th year of his age. His learning was general and extensive; but he chiefly excelled in an acquaintance with the Hebrew, including the Rabbinical, the Chaldee, Syriac, Arabic, and Persian languages. He was also a proficient in the Greek tongue. It was his delight to treat on singular subjects, and such as had not been discussed by any preceding writer. Some of his productions, therefore, though distinguished by ingenuity and profound research, may be supposed calculated rather to gratify the curious enquirer, than for real utility. The following are the titles of the pieces which he published: "De decem Otiosis Synagogæ, Diss. II.," 1686, 4to.; "Specimen Animadversionum Clar. Vir. in decem Viros Otiosos," 1688, 4to., in defence of the preceding; "Dispositio Scholastica argumentorum, quibus probatur Mortem corporalem non esse pœnam Peccati," 1693, 4to., without a name, but avowed by the author in another treatise which he published in 1702, under the title of "Momentum Controversiæ de Morte Corporali ponderatum et examinatum," &c., 4to.; "Theses de Sæculo futuro," 1693, 4to., in which he contests the opinion of those who understand by it the reign of the Messiah; "Philological Exercitationes on the Heresies attributed to the Jews," 1694, 4to.; "Diss. de Setheanis," 1695, 4to., concerning the notion of those who regard Seth as the father of the faithful; "De Antiquitate Characteris hodierni Judaici," 1696, 4to., in which he endeavours to establish the claim of the present Hebrew characters to the highest antiquity, and to prove that the Samaritan characters were borrowed from the Hebrews; "Comparatio Expiationis aniversalis Pontificis maximi in Vet. Test. cum unica atque æterna Expiatione Christi Domini," of the same date, accompanying a new edition of the treatise from the Talmud, entitled, *Joma*, treating of the sacrifices and other services on the day of expiation, which had been published by Robert Sheringham, and was become very rare; "Investigatio Præfectorum et Ministrorum Synagogæ," 1700, 4to.; "Dissertationum Theologico-philologicarum de Stylo Novi Testamenti Syntagma, quo continentur Olearii, Bæcleri, Pfochenii, Cocceii, &c., de hoc genere Libelli," &c., 1701, 4to.; "Arabarcha, seu, Ethnarcha Judæorum,"

1702, 4to.; "De Statuis et Aris, falsis verisque Dei et Hominum Internunciis," in illustration of Exod. xx. 23, 24., 1705, 4to.; "Observationum selectarum ad Loca Hebræa Nov. Test. partes sive Disput. Tres," 1705, 4to., &c. In 1706, he commenced the publication of a work, entitled, "Rudimenta Grammaticæ Harmonicæ Linguarum Orientalium, Hebrææ, Chaldaicæ, Syriacæ, et Arabicæ," which he did not live to finish. *Moreri. Nouv. Dict. Hist.* — M.

RHETICUS, GEORGE JOACHIM, an excellent German astronomer and mathematician in the 16th century, and a native of Feldkirk, the chief town of one of the Western counties of the Tyrolese, whence he derived his surname, was born in the year 1514. Discovering early an inclination towards the study of the mathematics, he was initiated in the elements of that science at Zurich; whence he removed to the University of Wittemberg, where he cultivated his favourite pursuits with great diligence and success. In this seminary, he took the degree of master of philosophy in 1535; and two years afterwards, he was made joint professor of the mathematics and astronomy with the famous Reinhold. While he was daily rising into reputation by his lectures, he was informed of the hypothesis of Copernicus concerning the revolution of the heavenly bodies; which appeared to him to be so reasonable, that he determined to resign his professorship, and study the doctrine under the instructions of its author. Accordingly, in 1539, he left Wittemberg and went into Prussia, where he became a disciple of that great man; being induced to take this step by the ardour of his zeal for astronomical pursuits. To the system of Copernicus he soon became an entire convert; and he afterwards assisted his master for some years in his astronomical labours. In vain did he for a long time urge Copernicus, in common with the other friends of that astronomer, to favour the world with his grand work "De Revolutionibus Orbium Cælestium." That he might illustrate the doctrine which it contained, Rheticus addressed to Schoner his "Narratio de Libris Revolutionum Copernici," which was published in 1540, in 4to. At length, the persuasions of his friends having prevailed upon Copernicus (see his article) to permit the appearance of his work, the care of editing it was confided to Rheticus, who caused it to be printed at Nuremberg in 1543, in folio. To subsequent editions the "Narratio" of Rheticus was generally added. While our author continued in Prussia, in order to render astronomical

calculations more accurate, he began his very elaborate "Canon Doctrinæ Triangulorum," or, Canon of Sines, Tangents, and Secants, to fifteen places of figures, and to every ten seconds of the quadrant: a design which he did not live quite to complete. The canon of sines, however, to the same radius, for every ten seconds, and for every single second in the first and last degree of the quadrant, computed by him, was published at Francfort in 1613, folio, by Pitiscus, who himself added a few of the first sines computed to twenty-two places of figures. But the larger work, or, Canon of Sines, Tangents, and Secants to every ten seconds, was perfected and published after his death, in 1596, by his disciple Valentine Otho, mathematician to the Elector Prince Palatine Frederic IV. Of this work an account and an analysis may be seen in Dr. Hutton's historical Introduction to his "Logarithms," p. 9. Upon the death of Copernicus, who lived only a few hours after he received a copy of his printed work, Rheticus returned to Wittemberg, and was again admitted to his post of mathematical and astronomical professor. About the same time, upon the recommendation of Melancthon he went to Nuremberg, where he found certain manuscripts of Werner and Regiomontanus. All the information which we have concerning the remainder of his life, is confined to a very few particulars. We are told that for some time he taught the mathematics at Leipsic; and that he afterwards left Saxony a second time, and went into Poland. In the year 1576, upon the invitation of a Hungarian nobleman, he went to Cassavia in Hungary; where, in consequence of sleeping in a room recently plaistered, he caught a disorder on his lungs, which proved fatal to him in the 63d year of his age. He composed and published, "Ephemerides," according to the doctrine of Copernicus, till the year 1551; "Orationes de Astronomia, Geometria, et Physica;" "Borussiarum Encomium;" and he also projected, and partly executed, though they were never published, various other works, astronomical, astrological, geographical, chemical, &c. Of the latter he made particular mention in a letter to Peter Ramus, in the year 1568, which Adrian Romanus inserted in the preface to the first part of his "Idea of Mathematics;" *Melchior. Adam. Vit. Germ. Phil. &c. Eloges des Savans tirez de l'Histoire de M. de Thou. Moreri. Hutton's Math. Dict.* — M.

RHODIGINUS, CÆLIUS, a learned Italian, whose proper name was LODOVICO CELIO

VOL. VIII.

RICHIERI, was born at Rovigo about 1450. He studied at Ferrara and Padua, and then travelled into France, in which country he resided a considerable time. On returning to Italy, he filled the office of a public professor in his native place from 1491 to 1497, and again obtained the same appointment in 1503. But the intestine divisions of Rovigo caused him to be banished from it in 1505, and he opened a school of belles-lettres at Vicenza, till, in 1508, he was invited to Ferrara by Duke Alfonso I. The wars obliged him to quit that situation, and he taught at Reggio in 1512, and afterwards kept a private school at Padua. Francis I., in 1515, nominated him to the chair of Greek and Latin eloquence in Milan, as successor to Demetrius Chalcondylas. In 1521, he returned to Padua; and two years after had the satisfaction of being re-admitted to the council of his native city, and deputed from it to Venice to congratulate the new doge. He died in 1525, of chagrin (it is said) on account of the defeat and capture of Francis at the battle of Pavia. The principal work of this learned man is his "Antiquæ Lectiones," of which he published 16 books, and 14 more were added after his death. Editions of the whole in folio were printed at Basil in 1566, and at Frankfort 1666. It is a miscellany of profound erudition, "in which (says Ger. Vossius) abstruse words in Greek and Latin are explained, obscure passages in the best authors are elucidated, and corrupt ones are rectified, recondite histories and antient rites are narrated, and many arcana of the deepest philosophy, especially of the Platonic school, are brought to light; whence I am often moved with wonder, and indeed with indignation, in observing that the precious labours of such a man are so little in the hands of the youth of the present time." Julius Cæsar Scaliger, who was a pupil of Rhodiginus, also speaks of him with great esteem, and calls him "The Varro of the age." *Vossii Hist. Lat. Tiraboschi.* — A.

RHODIUS, AMBROSE, a German mathematical professor and physician of some note in the 17th century, was born at Kemberg, a town near Wittemberg in Saxony, in the year 1577. Having laid a good foundation of classical learning, at the age of eighteen he was sent with an exhibition from the Elector of Saxony to the University of Wittemberg; where he was for some time wholly occupied with the study of the mathematical sciences, and afterwards added to it that of medicine. Of the proficiency which he made in the former, an honourable testimony was given by Melchior Justell, mathematical

professor in the University, who, when Tycho Brahé, then residing at Prague, requested that he would send him a student qualified to assist in his astronomical observations, fixed upon Rhodius, and advised him not to lose so favourable an opportunity of improving under such a master. This advice Rhodius willingly followed, and, after being admitted to the degree of master of philosophy, went to Prague. Here his services gave perfect satisfaction to Brahé, and also introduced him to the acquaintance and warm esteem of his friend, the famous Kepler. How long he continued at Prague we are not informed; but we learn that, upon quitting that city, he returned to Wittemberg, and commenced private lecturer in the mathematics. His merits soon recommended him to the favour of the Elector, who appointed him professor extraordinary of the mathematical sciences in the University, with a regular stipend. In the year 1609, a vacancy taking place in the chair of professor in ordinary of the same sciences, he was nominated to that post. During the next year, he went through the requisite public exercises, and took the degree of doctor in the medical line. He entitled himself to the lasting gratitude of the citizens of Wittemberg, by his exertions as a civil engineer, in supplying the city with wholesome water, at a considerable expence. After being twice honoured with the office of rector of the University, and six times with that of dean of the College of Philosophy, he died of a stroke of apoplexy in 1633, at the age of fifty-six. He was the author of "Euclides illustratus et explicatus;" "Optica;" "Tactatus de Crepusculis;" "De Cometa, qui An. 1618 conspectus est;" "De Matheseos Necessitate in Republica;" "De vera Mundi conditi Epocha, et genuino natali Abrahami, Anno," &c. The editors of Moreri's Dictionary have confounded our author with another physician of the same name, who practised at Christiana in Norway, and was appointed professor of natural philosophy and the mathematics in the college at that city. He rendered himself obnoxious to the government by the part which he took in politics, and was committed to prison, where he is thought to have died about the year 1633, leaving behind him some writings not of sufficient moment to be enumerated. *Freheri Theat. Vir. Erud. Clar. Witte Diar. Biog. Moreri.*—M.

RHODIUS, JOHN, a learned physician and antiquary, was born at Copenhagen about 1587. After completing his studies in his own country, he went to Padua in 1614, for

the purpose of receiving the instruction afforded by that celebrated school. His residence there proved so agreeable to him, that he resolved to fix his abode in Padua; and, in order to be perfectly at leisure for his literary and scientific pursuits, he refused to enter into a matrimonial engagement that was proposed to him, or to accept the chair of botany and the superintendence of the botanical garden. When he revisited his native city in 1640 he in like manner declined a professorship that was offered him; and he returned to Padua, where he died, in 1659, at the age of 72. The fruits of a life spent in study were some learned works relative to medicine and medical antiquities. The first appear chiefly to have been observations collected from the Paduan professors. Of these are "Observationum Medicinalium Centuriæ tres," *Patav.* 8vo., 1657; "Mantissa Anatomica ad T. Bartholinum," *Hafn.* 8vo., 1661; and "Observationes posteriores" in *Act. Hafn.* V. iv. His critical and antiquarian writings are "De Acia Dissertatio ad Cornelii Celsi mentem," *Patav.* 1639; afterwards printed at Copenhagen with the author's "Oratio de ponderibus et mensuris, et Vita Celsi;" "Analecta et Notæ in Lud. Septalii Animadversiones et Cautiones medicas," 1652; "Notæ et Lexicon in Scribonium Largum de Compositione Medicamentorum," a work full of erudition, and highly useful for the understanding of the ancient medical writers. *Halleri Bibl. Med. and Anatom. Eloy Dict.*—A.

RHODOMAN, LAURENCE, a learned German, was born in 1546 at Sassowerf, in Upper Saxony. He studied at the College of Ilfeld under Michael Neander, and acquired such a knowledge of classical literature, that he became an able instructor both in public and private. He taught in several seminaries of learning, and was professor of Greek at Jena for seven years, and of history at Wittemberg for four years. In the last situation he died, in 1605, at the age of 60. Rhodoman was singularly versed in the Greek language, in which he composed a great number of verses, which, in Scaliger's opinion, are good, and much superior to his Latin poetry,—probably because their merit is not so easily estimated. His chief service to literature was by his Latin versions of Diodorus Siculus, and Quintus Calaber. He also wrote a "History of Martin Luther" in Greek verse; "Troica seu Historiæ Troganæ Epitome," Gr. and Lat. verse; "Historiæ Ecclesiæ ejusque Politicæ," Gr. verse with a Lat. translation; "Historiæ sacræ Gr. Lat.

Lib. ix.;" and several other pieces in the two languages. *Bayle. Baillet. Moreri.*—A.

RHYZELIUS, ANDREW, a learned Swedish bishop, was born in West Gothland in 1677, and studied at Upsal. In 1711 he obtained the chair of theology at Abo; but being unable to remain there, on account of the invasion of Finland by the Russians, he proceeded to Upsal, where he was ordained, and appointed under pastor of the congregation of St. Nicholas at Stockholm. In 1713 he was nominated by Charles XII. to be one of his chaplains; and he afterwards accompanied that monarch to Norway. In 1720 he was made Dean of Linköping by Queen Ulric Eleonora, an office which he held for twenty-two years; and, in 1743, on the death of Dr. Eric Benzelius the younger, he was raised to the episcopal bench. He attended the diet in 1743, 1746, and 1747, as the spokesman of the clergy, during the illness of the Archbishop, as well as after his death; and he might have been his successor, had he not declined that promotion in consequence of his age and infirmities. This learned man, who possessed a considerable talent for Latin poetry, and distinguished himself by various works on history and other subjects, died in the year 1761. His principal works are, "*Brontologia, theologico-historica*," in Swedish, *Holmia*, 1721, 4to.; "*Svio-Gothica munita, or an Historical Description of the Towns, Fortresses, Castles, and Royal Palaces in the Kingdoms of Sweden and Gothland*," *Stock.* 1744, 8vo.; "*Monasteriologia Svio-Gothica, or a Description of Monasteries*," *Lindkiop.* 1740, 8vo.; "*Mnemonica Historiæ Svio-Gothicæ Epitome*," *Ibid.* 1735 and 1751, 8vo.; "*Episcoposcopia Svio-Gothica, or a Chronicle of the Swedish Bishops*," *Ibid.* 1752, 4to. Besides several sermons and various Greek and Latin poems. *Gezelii Biographiska Lexicon.*—J.

RIBERA, FRANCIS DE, a learned Spanish Jesuit in the 16th century, was born at Villacastin, a town within the territory of Segovia, in the year 1537. He pursued his academical studies at the University of Salamanca, and acquired a high reputation for his intimate acquaintance, not only with the Latin, but also with the Greek and Hebrew languages, at the same time that he was considered to be one of the most excellent divines of his time. Having been ordained priest, he retired to his native place, that he might prosecute his theological studies in uninterrupted privacy, while he should occasionally officiate as a preacher in the neighbouring country churches. Soon after

he had taken this step, he was persuaded to unite himself with the disciples of Loyola, and became a member of their society in 1570, when he was 33 years old. From this time he was employed by his superiors in interpreting the Scriptures, and filling the chair of professor of divinity in their seminary at Salamanca till his death, which happened in the year 1591, at the early age of 54. He was the author of the following works, most of which were published after his death, and are spoken of in high terms of praise by his Catholic biographers: "*Commentarii in xii. Prophetas minores, sensum eorundem Prophetarum historicum et moralem, sæpe etiam Allegoricum complectentes*," 1590, 4to.; "*Commentarii Historici selecti in xii. Prophetas minores*," 1598, 8vo.; "*In sacrum Jesu Christi Evangelium secundum Joannem*," 1623, 4to.; "*In Epistolam ad Hebræos*," 1600, 4to.; "*In sacram B. Joannis Apostoli et Evangelistæ Apocalypsin*," "*De Templo, et iis quæ ad Templum pertinent*," Lib. v., 1592, 8vo.; and "*The Life of St. Theresa, Foundress of the reformed Order of the barefooted Carmelites*," 1620, 4to., in the Spanish language. *Sotvelli Bibl. Script. Soc. Jesu. Antonii Bibl. Script. Hispan. Moreri.*—M.

RIBERA, JOSEPH, called LO SPAGNOLETTO, an eminent painter, was born at Xativa, in Valencia, about 1589. There is some doubt concerning the place in which he spent his early years; for while the Spanish writers affirm that he was a pupil of Francisco de Ribalta in Valencia, the Italians say that his father, being an officer in Castel-nuovo at Naples, sent him to the school of Caravaggio. There seems no doubt, however, that he was a disciple of the latter, and that from him he went to Rome, where he acquired the appellation of LO SPAGNOLETTO, the Little Spaniard. He there studied with great application the works of Raphael, the Carracci, and other masters, in the midst of extreme penury, and occasionally employed in mean tasks for his subsistence. As he was one day painting some outside ornaments of a house, a cardinal passing through the street stopped to admire his work, and seeing the artist young, ragged, and half-starved, took compassion on him, and gave him a home in his palace. The ease and affluence of his new situation rendered him indolent and voluptuous: but perceiving these faults to gain ground upon him, he had the strength of mind to tear himself from temptation, by silently withdrawing from the house of his protector, and returning to labour and indigence. He then went to Parma and Modena to view the works

of Correggio, from which he derived a softer manner than that of the school of Caravaggio. To the latter, however, he returned, as the best calculated to attract popular admiration, when he revisited Naples, in which capital he first worked for a dealer in pictures. This man, who was rich, struck with the talents of Ribera, gave him his daughter in marriage; and from this period he rose to distinction in his profession. His picture of St. Bartholomew flead was so much admired by the viceroy, that he nominated Ribera his own painter, and gave him a considerable pension and apartments in his palace. His fame extended to Rome, where the Pope created him a knight of the order of Christ, and the academy of St. Luke elected him one of its members.

The genius of Spagnoletto delighted in subjects of severity and even of horror. Hermits, anchorets, and fathers of the church, were clothed by his pencil with all the awful dignity of age united with sanctity and austerity. His historic pieces generally represent martyrdoms, executions, tortures, and scenes of suffering, which the force and truth of his painting render too painful to the feelings to allow a calm admiration of their excellence as works of art. They were, however, well suited to the ferocity of Naples and the gloomy devotion of Spain, to which last country many of them were sent by the viceroy, where they enrich the royal collections. Few of this master's works were painted for churches, and they are mostly easel pieces, which are dispersed in the cabinets throughout Europe.

Ribera, in his prosperous state, was fond of figure and splendour, worked only six hours a day, then visited, and in the evenings opened his house to company. When Don John of Austria visited Naples in 1648, he engaged that prince to come to his parties, boasting to him of the beauty of his daughters. The natural result was an intrigue with one of them, whom the prince carried off, and placed in a convent. The painter was so much affected by this disgrace, and by the reproaches of his wife, that (according to D'Argenville) one day in 1649 leaving his house near Posilippo for the purpose of going to Naples, he was never more heard of. Other accounts, however, mention him as dying at Naples in 1656. He left a manuscript tract on the principles of painting, said to have been an excellent composition. He etched 26 pieces of his own designs, and several engravings from his works have been made by other artists. *D'Argenville. Cumberland's Painters in Spain. Pilkington.*—A.

RICARD, DOMINIC, born at Toulouse in 1741, entered into the congregation of the Christian doctrine, and became a distinguished professor in it. When he quitted that society he took up his residence at Paris, where he employed himself in instructing youth, and in literary pursuits. He was particularly addicted to the study of the Greek language, and engaged in the great task of translating the whole works of Plutarch. From 1783 to 1795 he published his version of that philosopher's "Moral Works," in 17 vols. 12mo.; of the "Lives" he only gave to the public 4 vols. 12mo. They are executed in a very reputable manner, both as to style and sense. He also published a poem entitled "La Sphere," in eight cantos, 8vo., 1796, which contains a system of astronomy and geography, enriched with notes, and notices of Greek, Latin, and French poems, that treat on astronomical subjects. It is a work more fertile in instruction than poetical beauties. This estimable person, who was distinguished by modest merit, and the practice of all the social virtues, died in 1803. *Nouv. Dict. Hist.*—A.

RICAUT, or RYCAUT, SIR PAUL, a historical writer, was the youngest son of Sir Peter Ricaut, Knight, who was probably a merchant in London. The time and place of the birth and education of Paul are unknown, but he appears to have travelled during several years, in Europe, Asia, and Africa. When the Earl of Winchelsea, in 1661, was sent ambassador extraordinary to the Ottoman Porte, he took Ricaut with him as his secretary, who remained eight years in that post. In 1663, he published the treaty or capitulation concluded between Charles II. and the Turkish Sultan, in which was the favourable article, that English ships should be exempted from search for foreign goods. After this commission was expired, he was appointed English consul at Smyrna, which office he filled about eleven years, to the entire satisfaction of the Turkey-company, and with the regard of all the Europeans in that city. Upon his return, he employed himself in literary occupations, till, in 1685, he accompanied the Earl of Clarendon, Lord Lieutenant of Ireland, as his secretary for Leinster and Connaught. He was also nominated by James II. one of his privy-council for Ireland, and Judge of the Admiralty Court, and received the honour of knighthood. Soon after the Revolution, he was sent by King William as his resident to the Hanse-Towns, in which post he continued ten years. He returned to England

in 1700, and died in that year, worn out with age and long services. From his employment by Kings and parties so different in politics, it may be inferred that he was a man who prudently confined himself to his proper business, and made himself useful to all by his talents and industry. He was well acquainted with the learned languages, with the Turkish and modern Greek, the Italian, Spanish, and French.

The first publication of Ricaut's, was a work composed in Turkey, entitled, "The present State of the Ottoman Empire," 1670, fol., and 1675, 8vo.; this contains much valuable information respecting the civil and military state of that country, though not without mistakes. One error, which has been noted, is his assertion that the Mahometan women have no expectation of paradise. During his residence at Smyrna, he drew up, by command of Charles II., "The present State of the Greek and Armenian Churches," 1678. After his return to England, he composed his principal work, which was a continuation of "Knolles's General History of the Turks;" this he brought down from 1623 to 1677, in one vol. fol., printed 1680; and from 1679 to 1699 in another vol. fol., 1700. This performance displays the knowledge of Turkish affairs that might be expected from his long residence in the East, but is inferior in historic merit to the work of Knolles. He further gave a continuation of "Platina's Lives of the Popes," from 1471 to his own time, which was annexed to an English translation of Platina, published in 1685; and he translated from the Spanish, "The Royal Commentaries of Peru, by Garcilasso de la Vega." A work called "The Spanish Critick," also passes under his name; and a paper of his, relative to the gregarious mice of Norway, is printed in the Transactions of the Royal Society, of which he was a member. *Biogr. Brit. Granger.*—A.

RICCATI, VINCENT, a learned Italian Jesuit, who flourished in the 18th century, was born at Castel-Franco, in the territory of Treviso, about the year 1707. His genius inclining him chiefly to the study of the mathematical sciences, he cultivated them with so much success, that his superiors selected him as a proper person to teach them to others. Accordingly, he was placed in the mathematical chair in their college at Bologna, which he filled with reputation till the suppression of the order in 1773. This event he did not long survive: for, having retired to his native

place, he died of a colic in 1775, when he was about 68 years of age. He was the author of several mathematical works, the most valuable of which is, "A Treatise on the Integral Calculus," in 3 vols. 4to. He did not confine his labours, however, to the abstract or pure mathematics, but also paid particular attention to the study of hydraulics: a branch of science of the greatest importance in all the northern Italian states, where the numerous rivers expose the country to continual inundations. In this line he appears to have rendered considerable services to the Venetian territories, since the republic, in 1774, directed that a gold medal, of the value of forty livres, should be struck in his honour. *Nouv. Dict. Hist.*—M.

RICCI, BARTOLOMMEO, a learned Italian, was born in 1490, at Lugo, in Romagna. He studied under Amaseo in Bologna, and for further improvement visited Padua and Venice, in which last city he received instructions in Greek from Musuro. He passed some years in the house of Giovanni Cornaro as preceptor to his son, who was afterwards a cardinal. Returning to his native place, he married in 1534, and for some time kept a school at Ravenna. Through the recommendation of Calcagnini he was invited, in 1539, to the court of Duke Hercules II. of Ferrara, to undertake the education of the Princes Alfonso and Luigi. He there acquired the affection of his pupils, and the esteem of the learned, though his high conceit of his own merits, and his critical severity, involved him in some warm controversies. It is said even, that an attempt was made to poison him; he however reached the age of 79, and died in 1569. The principal works of Ricci are Orations and Epistles, the Latin style of which has been much applauded as a happy imitation of that of Cicero: it is, however, unequal, and betrays a want of good taste. His three books "De Imitatione" contain many valuable precepts and observations, but his censures are occasionally exorbitant, as when he condemns all the poems of Ovid to the flames. The most laborious of his works is entitled "Apparatus Latinæ Locutionis," being a Latin lexicon in two parts, the first containing the verbs, and the second the nouns with which they are joined. It was printed at Venice in 1533, but had little success, probably on account of its plan. Ricci also wrote a comedy in Italian prose, entitled "Le Balie," which is well spoken of; and some Italian poems which have appeared in collections. *Tiraboschi.*—A.

RICCI, MATTHEW, an eminent Jesuit mis-

sionary, was born of a good family at Macerata in 1552. He was sent to study the law at Rome, where, at the age of 19, he entered into the society of Jesuits. He had not completed his theological studies, when he followed to the East Indies his preceptor Father Valignan. During his abode at Goa he applied assiduously to the language of China, to which country he was destined. He was furnished with another branch of knowledge necessary in that mission, that of mathematics, which he had acquired at Rome under the celebrated Clavius. In 1583 he arrived at Caoquin, in the province of Canton, where he settled with some brethren. To ingratiate himself with the Chinese, he made a map of the world, in which, whilst he corrected their prejudices with respect to the relative dimensions of their country, he complied with them by altering the meridian so as to place it in the centre. With a similar spirit of compliance, he drew up a Chinese catechism, containing only the precepts of morality and natural religion; judging, perhaps rightly, that to present to them the mysteries of the Catholic faith without previous preparation would only serve to inspire them with repugnance. His policy, however, did not prevent him from undergoing some persecutions in consequence of Chinese suspicion; and it was not till 1600 that he was able to gain access to the Emperor at Peking, employing the pretext of bringing him a present of curiosities from Europe. He was well received, and permitted to settle in that capital, where his mathematical skill rendered him acceptable to the court and men of letters. He purchased a house there, and built a church; and the progress, such as it was, which Christianity made in the metropolis of China, was greatly owing to his exertions. He died there in 1610, leaving curious memoirs on China, of which Father Trigault made use in his work "*De Christiana expeditione apud Sinas.*" In the "*Lettres Edifiantes*" is a dialogue by Ricci between a lettered Chinese and an European, on the necessity of a first cause. Father Orleans, in a life of this missionary, speaks of him as an apostle, a saint, another Xavier. He seems, indeed, to have possessed all the indefatigable zeal of his profession, joined to the peculiar policy of his order. *Moreri. Nouv. Dict. Hist.* — A.

RICCI, SEBASTIAN, an eminent painter, was born in 1659 at Belluno, in the Venetian territory. He was placed at an early age with a painter at Venice, and afterwards visited Bologna and other cities for improvement.

His reputation procured for him the patronage of Rannuccio II., Duke of Parma, who maintained him liberally at Rome, where he completed his studies. By the exercise of his art at Milan and Venice he rendered himself so advantageously known, that he was invited by the court of Vienna for the purpose of decorating the palace of Schœnbrunn. The Duke of Tuscany next drew him to Florence; and he was afterwards induced (by the persuasion of his nephew Marco, says Mr. Walpole; others say, by invitation of the Queen,) to visit England, where he continued ten years, much employed by the court and nobility. Among his works in this country are the chapel at Chelsea-college, and the stair-case at Montague-house. He then returned to Venice, where he passed the remainder of his days, executing a great number of pictures which were bespoken from different countries. He acquired wealth and distinction, and was regarded as an honour to his profession. In his latter years he was afflicted with the stone, and submitted to the operation of lithotomy, shortly after which he died, in 1734, at the age of 75. This master was grand in his ideas, fertile in invention, and ready in execution: his compositions are well studied, and his colouring is agreeable, though somewhat too dark. The great number of works he undertook obliged him to consult his imagination rather than nature, so that he is deficient in correctness. Many of his principal performances are in the churches of Venice. Several of his Scripture-pieces have been engraved. *D'Argenville. Pilkington. Walpole's Anecd.* — A.

RICCI, MICHAEL-ANGELO, an Italian cardinal, and able mathematician in the 17th century, was descended from a noble family originally from Bergamo, and born at Rome in the year 1619. In the course of his studies he conceived a powerful inclination for the mathematics, which was confirmed by Torricelli, during the temporary residence of that philosopher at Rome. Under his directions Ricci's genius was carefully cultivated, and his progress reflected great honour both on the tutor and pupil. Had not his attention been afterwards called off from scientific pursuits, by what he actually produced he gave reason for believing that he might have become one of the greatest geometers in Europe. After Torricelli left Rome, he maintained a regular correspondence with Ricci, who proved and illustrated in a happy manner several of his new theorems. In the year 1666, Ricci published a little work, entitled, "*Exercitatio*

Geometrica," &c., in which he determined, in a purely geometrical manner, the tangents, and the *maxima* and *minima* of curves, chiefly compared with conic sections of the first order. This piece was reprinted by the Royal Society of London, as a treatise of the greatest utility; and it was warmly applauded by some of the most distinguished mathematicians of the age. The author announced his intention of pursuing his enquiries on the subject of these curves, and of other essential points in geometry; but, having been induced to enter into the church, he relinquished his mathematical pursuits, and wholly devoted his attention to the assiduous study of divinity, and the duties of his new profession. He filled several ecclesiastical stations, and among others, those of secretary to the congregation of indulgences and of relics, and of consultor of the holy office. In the year 1681, Pope Innocent XI. raised him to the purple: an honour which he sincerely wished to decline, but was compelled to accept by the Pontiff's absolute command. He possessed it, however, only for a short period, as he died in 1682, at the age of 64, highly respected for his learning, his virtue, and unaffected modesty. As the smallest remains of a person of his eminent talents must be interesting to curiosity, it may be proper to add, that one of his "Dissertations" is preserved in "Cardinal Brancaccio's Works;" another in Charles Dati's "Epistola ad Philalethos;" and one of his "Letters" in the first vol. of the collection entitled, "Lettere memorabili." *Landi's Hist. de Lit. de l'Italie, Vol. V. liv. xiii. art. ii. § 63. Bayle. Moreri.* — M.

RICCIOLI, JOHN-BAPTIST, a learned Italian Jesuit, and an eminent philosopher, astronomer, and mathematician in the 17th century, was born at Ferrara, a city belonging to the papal jurisdiction, in the year 1598. At the age of 16 he commenced his noviciate in the society of Jesus; and as he was distinguished by uncommon talents, together with indefatigable application, he made a rapid and astonishing progress in all the branches of literature and science. When he had completed his course of academical studies, he was selected to teach successively rhetoric, polite learning, philosophy, and scholastic divinity, in the Jesuit's colleges at Parma and Bologna. While he discharged the duties of these appointments with great success and reputation, he devoted his leisure hours to the study of geography, hydrography, chronology, experimental philosophy, and astronomy. These were the sub-

jects best adapted to his genius and inclination; and at length, his superiors permitted him to quit all other employments, that he might apply himself wholly to these sciences. In experimental philosophy he had an excellent associate in Father Francis Grimaldi, a member of the same society, who united with him in making curious experiments on the fall of bodies, which confirmed the law of acceleration, invented by Galileo, and fixed by Balliani. During the dispute which took place in his time, respecting the correctness of the Gregorian reformation of the calendar, he enlisted himself among the advocates for the reform, and published some little pieces on the subject at Bologna, under the name of Michael Manfredi. His principal attention, however, was occupied on productions of greater magnitude. He projected a grand work which was to be divided into three parts, containing a complete system of philosophical, mathematical, and astronomical knowledge. The first of these parts was given by him to the public in 1651, in 2 large and closely printed vols. folio, under the title of "*Almagestum Novum, Astronomiam veteram Novamque Complectens*," &c. In imitation of the "*Almagest*" of Ptolemy, it presents us with a collection of the discoveries and improvements in astronomical science, from the earliest ages of antiquity to the author's own time, so ably digested, that Gassendi pronounced it to be "*Promptuarium et Thesaurum ingentem Astronomiæ*," and Montucla calls it "*A Treasure of Erudition and Astronomical Science*." This part is divided into ten books, treating of the sphere of the world, the elementary sphere, the sun, the moon, eclipses, the fixed stars, the planets, comets and new stars, the several systems of the world, and general problems relating to astronomy. From a table of contents which is prefixed to this part, it appears that the second part was to be divided into five books, treating of trigonometry, or the doctrine of plane and spherical triangles, astronomical instruments, the optical part of astronomy, geography, and chronology; and the third part into ten books, comprehending observations of the sun, of the moon, of eclipses, of the fixed stars, and planets, with precepts and tables of the primary and secondary motions, and other astronomical tables. But if these parts were completed by the author, they do not appear to have been ever published. In the year 1661, he presented to the world his "*Geographiæ et Hydrographiæ Reformatae, Libri XII.*" in folio; and, in 1665, his "*As-*

tronomiæ Reformatæ Tomi duo," folio, 2 vols. in one. In the last-mentioned work, he compares together all the best observations of astronomers, and, after examining what is most certain in them, proceeds upon that foundation to reform the principles of astronomy. The last work which he published made its appearance in 1669, under the title of "*Chronologia Reformatæ, et ad certas Conclusiones Redacta*," folio, 2 vols. in one. Father Riccioli died in 1671, when about 73 years of age. *Landi's Hist. de la Lit. De l'Italie Vol. V. liv. xiii. art. ii. § 56. Moreri. Dict. Bibl. Hist. et Crit. Martin's Biog. Phil. Hutton's Math. Dict.—M.*

RICCOBONI, LOUIS, a comic actor and writer, born at Modena in 1674, devoted himself to the theatre under the name of **LELIO**. In 1716 he came to France with his family, and distinguished himself as the best actor at the theatre Italien. Religious motives induced him to quit the stage in 1729, and he died in 1753, much esteemed for the decency of his manners, and his amiable disposition. He was the author of a number of comedies composed for the theatre to which he belonged, and which, though drawn from characters in low life, and tainted with the fashionable false wit of play on words, had a temporary success, and contain real comic humour. One of them, entitled "*Les Caquets*," was revived a few years since. He also wrote "*Pensees sur la Declamation*;" "*Discours sur la Reformation du Theatre*;" "*Observations sur la Comedie et sur le genie de Moliere*;" "*Reflexions Historiques et Critiques sur les Theatres de l'Europe*;" and "*Histoire du Theatre Italien*;" works which display good sense and information. *Nouv. Dict. Hist.—A.*

RICCOBONI, MARIE LABORAS DE MEZIERES, second wife of the preceding, was born at Paris in 1714. After her marriage she became an actress on the Italian theatre, which she quitted with her husband. She contributed by the purity of her taste to the improvement of his comedies, and made herself extensively known by several novels written with much elegance of style and refinement of sentiment. Some of the principal of these are "*Lettres de Miladi Catesby*;" "*Lettres de la Countesse de Sancerre*;" "*Lettres de Sophie de Valiere*;" "*Ernestine*;" "*Lettres de Milord Rivers*." She also translated Fielding's *Amelia*, and she appears to have had a predilection for England, in which the scene of several of her novels is laid. She was in habits of intimate correspondence with Garrick.

The works of Mad. Riccoboni were printed collectively in 10 vols. 12mo., *Neuchatel*, and 9 vols. 12mo., *Paris*. They rank among the most elegant and ingenious of the class, and display much knowledge of the tender affections, and great decency joined to vivacity. Several of her novels have been translated into English. This estimable woman died in 1792, reduced by the troubles of the time to a state approaching to want. *Nouv. Dict. Hist.—A.*

RICHARD I., King of England, surnamed **CŒUR DE LION**, son of Henry II. by Eleanor of Guienne, was born in 1157. As his father's second son, he was invested in the duchy of Guienne and county of Poitou. In 1173 he was influenced by his mother to unite with his brothers Henry and Geoffrey, and many other confederates, in a rebellion against his father, which was quelled by that wise and active prince, and the sons were obliged humbly to sue for forgiveness, which was kindly granted. Richard was then sent to Poitou, where he was employed in reducing some revolted barons. He there displayed the martial character for which he was afterwards so famous, but with it a fierce and haughty spirit. Refusing to obey his father's order of paying homage for his duchy of Aquitaine to his elder brother Henry, a war broke out between them in France in 1183, which their father with difficulty terminated. Soon after, Prince Henry died, and Richard becoming heir apparent to the crown, was required to resign Aquitaine to his youngest brother John. This demand he refused, and new wars succeeded, till Richard was unwillingly brought to submit. His discontent was shewn by forming a close connection with Philip Augustus, King of France; and in 1189 he openly joined that King against his father, and did homage to him for his French possessions. A war ensued, in which the unhappy Henry was pursued from place to place by his undutiful son, whilst he was abandoned by his youngest son, John. Worn out with age and affliction, Henry died in July 1189 at Chinon, and Richard succeeded to the throne. He visited his father's corpse on the day after his decease, and expressing great remorse for his treatment of so kind a parent, charged himself with being his murderer.

Having settled his affairs in France, he sailed to England, and was crowned at Westminster. He prudently gave his confidence to the faithful ministers of his father, and discountenanced all those who had been the abettors of his own rebellion. He set at liberty his

mother, Queen Eleanor, who had long been in a state of confinement, and he endeavoured to conciliate the affection of his brother John by ample grants both in England and France. Richard, while Prince, had taken the cross along with his father, on the intelligence of the great successes of Sultan Saladin in Palestine; and it was his ruling passion, when possessed of the crown, to fulfil his obligation, and give scope to his martial ardour in the fields of the East. For this purpose he bent all his attention to the collecting of money for the enterprize. He found a large sum in the royal treasury at Winchester, to which he added whatever he could raise by the alienation of property belonging to the crown, the sale of offices, and various kinds of extortion. He even, for a small sum, remitted to the crown of Scotland that vassalage which his father's arms had imposed, and restored the important fortresses of Berwick and Roxburgh. Philip of France, who had also taken the cross, with the same purpose of performing his vow in person, had an interview with Richard in 1190, at which mutual conditions were agreed upon respecting their co-operation in the expedition, and the peace of their kingdoms during their absence. Richard also bound by oath his brother John and his natural brother Geoffrey not to return to England for three years, but afterwards released them from their obligation. A great number of the English of warm spirits and military rank took the cross with their sovereign; and as a prelude to their pious enterprize, they exercised their zeal in a horrible massacre and pillage of the Jews in several of the principal towns, closed by a bonfire of the bonds which were evidences of their debts to this injured people.

At midsummer 1190 Richard and Philip mustered their united forces amounting to 100,000 of their bravest subjects, in the plains of Vezelay on the borders of Burgundy. Richard then proceeded for embarkation to Marseilles, and in September the two Kings met at Messina, where they spent the winter. It was not to be expected that concord should long continue in the society of two high-spirited and ambitious monarchs, between whom various causes of jealousy and rivalry subsisted. Dissentions arose which were near breaking out into open hostilities; but a sense of the mischiefs their disagreement would produce with respect to their intended expedition led them to enter into a new treaty, by which all differences were for the present adjusted. Richard had long been under en-

gagements to espouse Adelais or Alice sister to Philip; but an attachment he had formed to Berengaria daughter of Sanchez King of Navarre, together with the alleged misconduct of the French Princess, induced him to break his contract, and it appears that Philip acquiesced in the change. Eleanor having arrived at Messina with Berengaria, Richard, without staying to celebrate his nuptials, set sail in April 1191 with his fleet, which was soon after dispersed by a storm. The King put into Crete, but three of his ships, with his bride and his sister the Queen of Sicily on board, were stranded on the coast of Cyprus. Isaac, the Prince of that island, basely imprisoned the crews, and refused to deliver up the two Princesses; in revenge for which insult, Richard landed his army, defeated the Cypriots in two battles, and reduced Isaac to the surrender of himself, his only daughter, and his sovereignty. In this island he consummated his marriage with Berengaria, and then embarked with her and the beautiful Cypriot Princess for Palestine.

At this period the siege of Acre or Acon, which had been commenced by the crusaders two years before, was still carrying on by the relics of the Emperor Frederic's army, with the other Christian adventurers who had at different times joined the banners of the cross, whilst it was obstinately defended by a numerous Saracen garrison, supported by Saladin at the head of a powerful host in the field. The arrival of the two Kings infused new vigour into the besiegers, and feats of arms were emulously performed under the walls by Philip and Richard, especially by the latter, who far surpassed his rival in military enterprize. The place was brought to a surrender in July 1191, but this success was followed by those bickerings which almost always take place between confederates. There were two competitors for the titular kingdom of Jerusalem, Lusignan widower of the late Queen Sibylla, and Conrad husband of her younger sister; and while Philip at the head of one party in the Christian army declared for Conrad, Richard with another espoused the claim of Lusignan. Philip, however, did not much longer remain in the East; but, disgusted with a scene of action in which he appeared only a secondary character, and intent upon schemes of advantage at home during the absence of his rival, he returned to France, leaving 10,000 men with Richard. The English King marched from Acre with the intent of reducing the other towns on the sea-coast, whilst Saladin attended his motions, and gave him frequent assaults which produced

deeds of extraordinary valour on both sides. At length a general engagement was brought on, in which, after both wings of the Christian army had been defeated, Richard in the centre, by the most heroic exertions of bravery, and consummate military skill, restored the day, and gained a complete victory. It was followed by the possession of Joppa, Ascalon, and other places which Saladin had deserted; and Richard even advanced within sight of Jerusalem; but the greater part of the auxiliaries refused to concur in the siege of that capital, and he was obliged reluctantly to return to Ascalon. There, finding difficulties accumulate round him, while the factions and discontents of the Christian army precluded all hope of further success, and his health was suffering from the climate, he concluded a truce with Saladin, on the conditions that Acre, Joppa, and the other sea-ports of Palestine should remain in the hands of the Christians, and that they should enjoy full liberty of performing pilgrimages to the holy city.

While Richard was indulging his darling passion for military glory in the East, his kingdom had been suffering under all the evils of civil contention and misgovernment. Longchamp, Bishop of Ely and chief-justiciary, to whom he had delegated almost the whole royal authority, exercised his power in the most arbitrary manner, and by his insolence and tyranny incurred universal odium. Representations of his enormities had been made to Richard, who had nominated a council to controul him, but such was the terror that he inspired, that the persons appointed were afraid to produce their commissions. At length his forcible imprisonment of Geoffrey Archbishop of York, the King's natural brother, caused such a resistance to his authority, that he found it expedient to quit the kingdom, and the Archbishop of Rouen acted as justiciary in his stead. About this time the King of France returned to his own country, having on his journey visited Rome; and on the ground of many injuries which he pretended to have received from Richard, urged the Pope to absolve him from the oath he had taken not to engage in hostilities against his associate in the crusade during his absence. The pontiff refusing this unjust request, Philip began to work upon the base spirit of John, promising him all his brother's dominions on the continent, if he would join in a war against him. He also would have invaded Normandy, had not his barons refused to concur in an enterprize so contrary to good faith. Richard, informed of these machinations, began

to prepare for his return to England, and previously terminated the contest for the crown of Jerusalem, by concurring in the election which the majority of the princes and nobles made of Conrad, and bestowing his conquered kingdom of Cyprus upon the disappointed competitor, Lusignan. At this juncture, Conrad was murdered in the streets of Tyre by two emissaries of the Prince of the Assassines, commonly called the Old Man of the Mountain; and although the deed was clearly traced to this source, Philip was base enough to calumniate Richard as the author of it.

The King of England embarked at Acre in October 1192, and sailed for the Adriatic, but his voyage was tedious and unprosperous, and he was finally wrecked near Aquileia. Thence, taking the disguise of a pilgrim, he pursued his way through Germany, and being discovered by the profusion of his expences near Vienna, he was arrested by the orders of Leopold Duke of Austria, and thrown into prison. Leopold had served under Richard at Acre, but having received an affront from him, he gladly seized this opportunity of gratifying his revenge and avarice. The Emperor Henry VI., who had also a quarrel with Richard on account of his having contracted an alliance with Tancred the usurper of the Sicilian crown, hearing of his captivity, demanded him from Leopold, who yielded him upon the stipulation of a proportion of his ransom. When intelligence of this event reached England, Queen Eleanor wrote repeatedly to Pope Celestine, warmly representing the scandal and injustice of selling and imprisoning the most illustrious champion of Christendom, whose heroic exertions for the common cause were celebrated throughout Europe and Asia; and claiming for him the protection of the holy see. Her application was little regarded; and whilst Richard was lying in a loathsome dungeon, loaded with irons, his insidious foe Philip used every endeavour to perpetuate his captivity, that he might have full leisure for invading his dominions. He entered into a treaty with the treacherous John, who took up arms against the government in England, while Philip was making himself master of great part of Normandy. John's temporary successes were soon terminated by the vigour of the justiciary, and he was compelled to quit the kingdom; and Philip, who had been obliged by the Earl of Leicester to raise the siege of Rouen, and was moreover threatened by the Pope with an interdict, consented to a truce. Richard, in the meantime, supported his mis-

fortunes and indignities with undaunted courage. The Emperor, in order to justify his treatment of him, produced him before the diet at Worms, under a charge of several heinous offences; but the accusations were refuted by the royal captive with so much spirit and eloquence, that the assembly was convinced of his innocence, and loudly exclaimed against his detention. At length a treaty for his liberation was concluded, the principal condition of which was the payment of a ransom of 150,000 marks. The sum was collected in England, and Eleanor with the Archbishop of York set out for Germany to conclude the business. Philip and John, in the meantime, had made great offers to the Emperor for protracting Richard's confinement, which had so much weight with that Prince, one of the most sordid of mankind, that after his captive was set free, persons were dispatched in order to arrest him again. Fortunately he had already embarked at the mouth of the Scheld, whence he returned safe to his kingdom in March 1194, to the great joy of his subjects. The authentic account of Richard's captivity will not permit the belief of a pleasing tale current in romantic story, relating the discovery of his concealed prison in a solitary castle, by his favourite minstrel Blondel; since it is evident that the obtaining of a large ransom was the first object of his mercenary captors, who, therefore, could never practice the policy of keeping his confinement a secret.

When Philip was acquainted with Richard's deliverance, he wrote to John to "take care of himself, for the devil was broke loose;" and indeed the first storm fell upon that unworthy Prince, whose castle of Nottingham was taken, and who was declared to have forfeited all his property in England upon his non-appearance within 40 days. Richard was re-crowned at Westminster, in presence of William King of Scotland, who had honourably refrained from any hostile act during the disordered state of the kingdom; and he then began to raise money for the purpose of enabling himself to contend with his inveterate foe Philip. He landed in France in May 1194, where he was met by his brother John, who threw himself at his feet with tears, and by the mediation of their mother intreated forgiveness. "I forgive him, (said Richard) and hope I shall as easily forget his injuries as he will my pardon." In the ensuing war between the two Kings, Richard gained some advantages, but a truce soon suspended their further hostilities. The Duke of Austria, about this

time, having received an accidental hurt which proved mortal, expressed great remorse for his base treatment of Richard, and ordered his hostages for the portion of the ransom still due, to be dismissed. The Emperor likewise offered to remit the remainder of his debt, provided Richard would join him in an offensive alliance against the King of France; which was readily agreed to, and war between the two Monarchs was renewed. After some actions of little consequence, it was terminated by a peace in 1196; but in the following year the war was renewed. One of its incidents was the capture in battle by Richard of the warlike Bishop of Beauvais, a near relation of Philip's. Richard threw him into prison; and when the Pope sent to claim him, as his son in his episcopal capacity, the King returned to His Holiness the Bishop's suit of armour stained with blood, adding, in a happy application of the words of Jacob's sons to their father, relative to Joseph, "This have we found; know now whether it be thy son's coat or no." Much cruelty was practised on both sides in this petty war, which was again suspended by a truce. England, during this period of foreign contention, had been a scene of much calamity, partly through disturbances occasioned by the exactions of a needy and rapacious government, and partly through unpropitious seasons productive of famine and pestilence. A lasting accommodation with France, as preparatory to another expedition to the Holy Land, was in agitation, when the reign and life of Richard were brought to a close by means of a circumstance operating upon his cupidity. A considerable treasure had been discovered in the land of the Viscount of Limoges, part of which he had sent to the King of England as his feudal sovereign. Richard demanded the whole, and with a body of hired Brabançons invested the castle of Chalus in which the treasure was said to be concealed. An offer of surrender from the garrison was haughtily rejected by the King, who said that since they had given him the trouble to come and besiege the place in person, he would take it and hang them all. As he was reconnoitering the place in company with Marcadeé captain of his Brabançons, a bolt from a cross-bow, shot by one Bertram de Gourdon, struck him in the shoulder. The assault was, however, given, the castle forced, and all the garrison hanged, as he had threatened, with the exception of Gourdon, who was reserved for a more cruel death. Richard's wound, through the unskillfulness of his surgeon, became dangerous; and the King

was apprized that it was likely to prove mortal. He commanded Gourdon to be brought into his presence, and asked him what had induced him to attempt his life. The man boldly replied, "You killed my father and brother with your own hand, and designed to put me to an ignominious death. I am in your power, and you may inflict upon me what torments you please; but in the midst of them I shall rejoice in having freed the world from such a pest." The prospect of death had inspired the King with sentiments of moderation and justice, and he ordered Gourdon to be set at liberty, and a sum of money to be given him. The savage Marcadeé, however, disobeyed the injunction, and caused the unhappy man to be flayed alive. Richard died of his wound on the 6th day of April 1199, in the 42d year of his age, and tenth of his reign, leaving no issue.

The character of this King was strongly marked. The bravest among the brave, he reached the summit of that renown which is obtained by martial exploits; nor was he destitute of some of the laudable qualities which usually attend the warrior; he was frank, liberal, and, when his feelings were properly addressed, displayed a generous disposition. At the same time he was haughty, violent, unjust, rapacious, and sanguinary. His talents were considerable both in the field and the cabinet; he was shrewd in observation, eloquent, and greatly addicted to poetry: some of his compositions are preserved among those of the Troubadours. His military successes shed a lustre upon his country, which was dearly purchased by the calamities they occasioned. *Hume. Henry. — A.*

RICHARD II., King of England, son of Edward the Black Prince, and grandson of Edward III., was born in 1366. On the death of his grandfather in 1377, he succeeded to the throne in his 11th year, with the general satisfaction of the nation, which idolized the memory of his heroic father, and hoped from him virtues corresponding to the beauty of his person. The chief authority of the state at this time was in the hands of the young King's three uncles, John of Gaunt Duke of Lancaster, Edmund Earl of Cambridge, afterwards Duke of York, and Thomas of Woodstock, afterwards Duke of Gloucester. No express regency had been appointed by the deceased King; but in consequence of a petition of the house of commons, a council of nine distinguished persons was nominated to conduct the administration of government. The earlier years of the King's minority passed in wars

with France and Scotland, the most important consequence of which was a formidable insurrection at home, produced by the taxes necessary for the public service. In 1381, the indecent conduct of a gatherer of the poll tax at Deptford having provoked one Walter, a tyler, to break his skull with his hammer, a flame was instantly kindled which spread over the county of Kent, and thence through the neighbouring counties, till a body of 100,000 men was collected on Blackheath. Their object was not only to abolish an oppressive tax, but to free the country from the personal servitude to which the lower classes were then in great measure subjected; and in fine, notions of natural equality were propagated among the insurgents, which struck at all differences of rank in society, and aimed at a general leveling of property. On approaching London, they sent a message to the King desiring a conference with him, and his council advised him to give them a meeting on the bank of the Thames; but as he drew near in his barge, they raised a savage clamour which intimidated his attendants, and he returned without satisfying their expectation. In the rage of disappointment, they burst into London, burnt the Savoy, the palace of the Duke of Lancaster, committed many murders and other excesses, and spread universal consternation. On the following day, after putting to death the chancellor, treasurer, and other persons of note, they proceeded to meet the King at Mile-end, where it was thought proper to appease them by granting ample charters of freedom, and a general pardon for all past offences. Upon these concessions a great number of the insurgents dispersed to their homes; but the principal leader, Wat Tyler, at the head of the Kentish men, remained in London; and on the next day, as the King was riding with a small train in Smithfield, they met him, to the number of 20,000. Here, as Wat Tyler was addressing young Richard with great insolence, and making the most extravagant demands, Walworth, lord-mayor of London, drew his sword and felled him to the ground. Whilst the rioters stood astonished with the fall of their leader, the King, with a presence of mind remarkable in a youth of 15, rode up to them alone, and exclaiming that he would be their leader, drew them off almost involuntarily into the neighbouring fields. It was not long before a strong body of armed men, collected by the lord-mayor and other loyalists, made its appearance, which so much intimidated the insurgents, that they fell on their knees and implored

mercy. This was humanely granted by the King, on condition of their immediate dispersion, and they were dismissed with the same charters of freedom that had been granted to the others. In the meantime the flame of sedition had spread to other parts of the kingdom, especially Norfolk and Suffolk, where many enormities were perpetrated; but the insurrections were suppressed by the force on the spot. When all was quiet, Richard took the field with an army of 40,000 men collected by a general summons issued to the retainers of the crown; and after revoking all the charters of manumission as extorted and illegal, he sent commissions to the several counties for trial of the rioters, a great number of whom were executed. Thus, according to the common result of popular insurrections, the violences committed were a plea for annulling just and reasonable concessions, and the condition of the people was so much the worse by all the punishment inflicted on them.

The promise of conduct and prudence, which the behaviour of the young King in this emergency gave, was ill answered in the riper periods of his reign. A neglected education and dissolute associates plunged him into the vicious indulgencies so common to youthful royalty; whilst a weak understanding, and pliable temper, exposed him to all the abuses of favouritism. In his sixteenth year he espoused Anne, daughter of the late Emperor Charles IV. Soon after, he was induced to perform an unpopular act in taking the great seal from Scroop, who had refused to set it to certain extravagant grants of land made to courtiers. A war with France and Scotland, and the ambitious projects of the Duke of Lancaster, disquieted some succeeding years, and the ministers entertained a design of bringing this powerful uncle of the King to a trial for high-treason, but the danger of a civil war brought about a temporary reconciliation. The truce with the two hostile kingdoms having expired, Richard in 1385 marched with a great army into Scotland, and ravaged the country unopposed to Edinburgh and Perth, both which towns he burnt. In the meantime a Scotch army was making a destructive inroad into England. Mutual devastation was the only thing effected by these expeditions. Richard's principal favourites were Michael de la Pole, Earl of Suffolk and Chancellor, and Robert de Vere, Earl of Oxford, and his profusion of grants and honours to them was unbounded. The latter was created Duke of Ireland, with the entire sovereignty for life of that island.

The Duke of Lancaster being absent prosecuting his claim to the crown of Castille, the King's younger uncle, the Duke of Gloucester, a man of popular manners and dangerous ambition, became a leader of the opposition to the administration of the King's favourites, and associated some of the great lords and the house of commons in his designs. By his influence, an impeachment was sent up to the lords against the chancellor; and though the King withdrew with his court to Eltham, he was intimidated into a dismissal of his minister, who was afterwards stripped of his estates and committed to custody. The parliament proceeded so far as to divest the King of all his authority, by obliging him to sign a commission appointing a council of regency of 14 persons, to whom the sovereign power was transferred for a year. It was natural that a measure which reduced him, now in the 21st year of his age, to total insignificance, should be extremely galling to him. With the Duke of Ireland, and others of his confidants, he held frequent consultations relative to the means of emancipating himself; and in 1387, making a progress to the north, he summoned a council of his friends at Nottingham, in which questions were proposed to the judges concerning the legality of the commission which he had been compelled to sign. They unanimously declared it to be a violation of the royal prerogative, and pronounced all who promoted and acted under it guilty of a capital offence. The Duke of Gloucester and his party, having obtained intelligence of this transaction, were greatly alarmed, and secretly made preparations to maintain their cause by force of arms. As soon, therefore, as the King was returned to London, they appeared at the head of a large army in Haringay park near Highgate, and sent a message to Richard, requiring him to deliver up five persons whom they denounced as traitors. As there was no power capable of opposing them, the accused persons took to flight, and the King was obliged to promise that they should stand their trial. The Duke of Ireland, however, collected a body of men attached to the royal cause, with which he advanced towards London, but he was met and defeated in Oxfordshire. The victorious party now committed to custody all whom they suspected, and at the ensuing parliament, the five principals in the King's council were impeached and condemned. Two who had been secured were executed; and the same severity was afterwards exercised against others of the King's friends. The judges, who had given their opinion, were all found guilty of

high treason, and were sent to Ireland to be imprisoned for life. It is probable that by the rigour of their proceedings and the abuse of their power, the party rendered themselves unpopular; for when, in 1389, Richard entered the council, and in a resolute tone observed that he was of full age to take the government into his own hands, no opposition was attempted to his claim; and he proceeded to turn out the Duke of Gloucester and all who had been put in office under his influence, and to appoint others in their room. This act of authority he rendered palatable to the nation by publishing a general amnesty, and remitting the grants of money made by the last parliament.

Several years of internal tranquillity ensued, distinguished by no remarkable events. The return of the Duke of Lancaster formed a counterbalance to the influence of the Duke of Gloucester, and Richard prudently kept on the best terms with him. The war with France continued, but was conducted with little vigour, and truces were renewed soon after their expiration. In 1394 Richard visited Ireland at the head of an army, in order to settle the affairs of that island; and having received the submission of the principal chieftains, and holden a parliament at Dublin, he returned to England in the following spring. His uncle the Duke of York had acted as Regent in his absence. Richard was now become a widower; and for the purpose of promoting a peace with France, and strengthening himself by a powerful alliance, he made proposals of marriage to Isabella, a daughter of Charles VI., who was only between 7 and 8 years of age. These were accepted, as a truce of 25 years was concluded between the two nations. Although no acts of notorious misgovernment had been committed by the King for a considerable period, yet his private character and mode of life tended to disgrace him in the eyes of his subjects. He was indolent and averse to business, and spent all his time in conviviality and amusement, admitting jesters and persons of mean station and light behaviour to his intimacy, and laying aside all the proper dignity of his rank. He was still governed by favourites, who were the real distributors of every grace from the crown, so that the King himself was reduced to a cypher. The turbulent Duke of Gloucester was intent upon making advantage of his nephew's foibles, and inflamed the public discontents by his open censures of all the measures of the court, especially the French match and the long truce. The most criminal designs were also imputed to him; and Richard was

urged by his confidants to prevent their effects by apprehending the Duke, and his two accomplices, the Earls of Arundel and Warwick. This was put in execution in 1397, and the Duke was sent over in custody to Calais, while the Earls were committed to prison. A parliament was then summoned, before which the culprits were impeached of high treason. Care had been taken to render that assembly subservient to the court, and the Earl of Arundel, after a short trial, was found guilty, condemned and executed. The parliament had previously declared that all the pardons granted to those who had been concerned in the former commission of regency were invalid. The Earl of Warwick was also convicted, and condemned to perpetual banishment; and the Archbishop of Canterbury, Lord Arundel's brother, was likewise banished. As to the Duke of Gloucester, an answer to the warrant issued for bringing him from Calais was returned by the governor, that he had died of an apoplexy. Suspicions of his being murdered immediately arose, and it was afterwards proved that he had been suffocated. It had been thought by a weak and unprincipled administration safer to take off a potent adversary by a crime, than to bring him to open justice. Although all the proceedings of this parliament were highly favourable to the royal authority, yet much ill-will prevailed in the nation on account of its severities, and factions broke out among the nobles which showed how little, under a weak reign, a temporary unanimity can be relied upon.

A quarrel between the Dukes of Hereford and Norfolk, arising from a charge, brought by the former against the latter, of slanderous words spoken concerning the King, was the occasional cause of the revolution that terminated the reign. The two noblemen gave each other the lie, and a mutual defiance to single combat was the consequence, for which the King at first gave his permission. But when the lists were prepared before the royal court at Coventry, the King interposed, and by a sentence, the justice of which it is not easy to discover, they were both banished; Norfolk for life, and Hereford for ten years, afterwards shortened to six. It was agreed that both the Dukes might receive by their attornies any inheritance that should fall to them during their absence. In 1399, John of Gaunt Duke of Lancaster died, and his son the Duke of Hereford became heir to his vast estates. Instead, however, of admitting him to possession according to the terms of agreement, Richard's

cupidity induced him, with the assistance of the committee of parliament, to seize all this property as lapsed to the crown, and the attorney who had claimed it for the Duke was even condemned as a traitor. Whilst the nation was full of discontent on account of this act of tyranny, Richard was so imprudent as to embark for Ireland to revenge the death of his cousin, the Earl of March, who had been killed in a skirmish with the natives. Henry of Bolingbroke, as the Duke of Hereford was called, invited by his numerous partizans to make use of this opportunity, came over from France and landed in Yorkshire; and being joined by the Earls of Northumberland and Westmorland, and several other men of rank, proceeded southwards at the head of 60,000 men, giving out that his sole intention was to recover his duchy of Lancaster. The Duke of York, who had been left Regent of the kingdom, instead of opposing Henry, joined him; and when Richard, upon this intelligence, landed from Ireland at Milford-haven, he found himself so much deserted, that he withdrew to North Wales, designing to escape thence to France. He was, however, decoyed to a conference with Henry, and on the road was seized by an armed force, and conducted to Flint castle. Thence he was led by his rival (as he now manifested himself to be) to London, and as they entered the capital together, their different reception strongly marked the different affections of the public towards them. The loudest acclamations and plaudits welcomed Bolingbroke; but for Richard,

No man cried, God save him!
No joyful tongue gave him his welcome home,
But dust was thrown upon his sacred head.

SHAKESP.

His deposition was now resolved upon, to be preceded by a forced resignation of the crown. Thirty-five articles of accusation were drawn up against him, of which many were exaggerated, false, or frivolous, but some contained real instances of tyranny and misgovernment, though, perhaps, in the eye of the law, not sufficient to justify a deposition. The only person who spoke in his favour was the Bishop of Carlisle, who made a well-reasoned and eloquent speech against the present proceedings, which had no other effect than to cause his own arrest; and King Richard was solemnly deposed, Sept. 30th, 1399. Henry then stood forth and claimed the crown, which was immediately awarded to him. He declared his intention to spare the life of the unhappy Prince whom

he had dethroned, and committed him for safe custody to the castle of Pomfret; but the usual fate of deposed kings awaited him. Of the manner of his death no certain account has been given. It was a popular notion that his keeper and guards killed him with their halberds; but it appears more probable that he was starved to death; for his body, when exposed to view, exhibited no marks of violence. He died in the 34th year of his age and 23d of his reign, leaving no issue. *Hume. Henry.—A.*

RICHARD III., King of England, born in 1450, was the youngest son of Richard Duke of York. On the accession of his brother Edward IV., he was created Duke of Gloucester. During the vicissitudes in the early part of Edward's reign, he adhered closely to him, and served him with great courage and fidelity. He partook of the ferocious character of his family, and is said to have had a hand in the slaughter of Edward Prince of Wales after the battle of Tewksbury, and to have been the author, if not the perpetrator, of the murder of Henry VI. in the Tower; but this bloody disposition was in him united with deep policy and dissimulation. He married, about 1473, Ann the widow of the Prince of Wales before-mentioned, who was daughter and Countess of the great Nevile Earl of Warwick. His elder brother Clarence had married the other daughter, and a violent dissension took place between them on account of the division of the property. Richard, who found Clarence an obstacle to his views of aggrandizement, combined with the adversaries of that unfortunate prince in the accusations which proved his destruction. When, in 1482, Edward had made a treaty with the Duke of Albany, brother of the King of Scotland, the Duke of Gloucester was sent with an army into that country, attended by Albany; and after taking Berwick, penetrated as far as Edinburgh, and compelled the Scots to conclude a peace, in which they resigned to England the town and castle of Berwick.

On the death of Edward in 1483, the Duke of Gloucester was appointed protector of the kingdom. He immediately caused his nephew, the young Edward V., to be proclaimed King, and took an oath of fealty to him. There were at this time two great factions in the nation, one composed of the Queen's relations, headed by her brother Earl Rivers, her son the Marquis of Dorset, and Lord Richard Grey; the other consisting of the ancient nobility, of whom the leaders were the Duke of Buckingham and Lord Hastings. Both of these courted the Duke of Gloucester, who pretended friend-

ship to each apart, whilst he was pursuing the schemes of his dark ambition. His first object was to get rid of those who were connected with the young King by blood; and after spending an evening, accompanied by Buckingham, in conviviality with Rivers, Grey, and Sir Thomas Vaughan, he caused them the next morning to be arrested and committed to Pomfret castle, at the same time dismissing all the King's attendants and servants. On the intelligence of this event, the Queen-mother took sanctuary at Westminster with the Duke of York, her other son by Edward, and her daughters. As it was necessary for the Protector's purpose to get both his nephews into his hands, he persuaded two prelates to urge the Queen to give up the Duke of York, upon the most solemn assurances of his safety. With the concurrence of Buckingham and Hastings, he sent an emissary to put to death without trial the prisoners at Pomfret; and on the very day of their execution, at a council held in the Tower, he caused a cry of treason to be raised, on which a party of armed men entered, who seized the Archbishop of York, the Bishop of Ely, Lord Stanley, and Lord Hastings, of whom the three first were committed to custody, while Hastings was led to immediate death. Though an inveterate enemy to the Queen's party, this nobleman was known to be inviolably attached to the young King and his brother. After this bold and bloody commencement, the consummation of the Protector's scheme of ambition could not be distant. The next step was to establish the illegitimacy of Edward's children, and this was attempted by setting up a pre-contract and a private marriage of that King to Lady Eleanor Talbot, daughter to the Earl of Shrewsbury, and widow of a Lord Butler. And as this, if proved, could not set aside Clarence's children, an attack was made upon the honour of the Protector's own mother, who was affirmed to have given other fathers to Edward and Clarence, and to have been true to her husband only in the birth of Richard. These pleas were dwelt upon in a sermon preached at Paul's cross by Dr. Shaw, brother to the Lord Mayor. The Duke of Buckingham afterwards, in a speech before the corporation and citizens of London, enlarged upon the title and virtues of the Protector, and then put the question to his audience, whether they chose the Duke of Gloucester for King? On their silence, he repeated the question with more importunity; and at length a few prepared voices cried "God save King Richard!" This was accepted as the public voice, and Buckingham with the Lord

Mayor repaired to the Protector with a tender of the crown. He first affected alarm and suspicion, and then pretended loyalty to his nephew and unwillingness to take such a burden upon himself. The farce concluded with his acceptance of the offer, and Richard was proclaimed King on June 27th, 1483. The mock election was secured by bodies of armed men brought to the metropolis by himself and Buckingham.

The deposed young King and his brother were never more heard of, and it was affirmed and commonly believed that they were smothered in the Tower by order of their uncle. If there are circumstances in the narrative which seem improbable or inconsistent, there can, however, be no reason to doubt that their lives were in some manner sacrificed to the security of the usurper, who was not of a character to scruple so useful a crime. The perpetual disappearance of a youth who had been acknowledged as King, is a fact that requires no comment; and if his younger brother miraculously escaped, and was the Perkin Warbeck of the next reign, (an opinion highly improbable) the criminal purpose of Richard remains the same.

The new reign commenced with rewards to those who had been instrumental in the change, and with endeavours to obtain popularity. Richard made a progress with a splendid retinue through several of the provincial towns, and at York was a second time crowned, on which occasion he created his only son Prince of Wales. Abhorrence of his tyranny, however, was the general sentiment of the nation, and designs were soon formed to hurl him from the throne which he had usurped. In looking out for a successor to the crown after the death of the two princes in the Tower was believed, men's eyes were turned towards Henry Earl of Richmond, maternally descended from the Somerset branch of the house of Lancaster, and now a refugee in Brittany. Richard's first danger, however, rose from the disaffection of his great accomplice in villainy, the Duke of Buckingham, who, either thinking himself inadequately rewarded, or fearing he might become a sacrifice to Richard's jealousy, entered into a conspiracy against him with several malcontents in the south and west of England. Richard obtained intelligence of the plot, and raised forces to quell it; on which account the conspirators hastened their measures, and in different places set up the standard of revolt on the same day in October 1483. A very unusual flood having prevented Buckingham, who was in Wales, from crossing

the Severn to join his associates, he was suddenly deserted by his followers, and obliged to take refuge at the house of an old servant. He was here basely delivered up, and being conducted to Salisbury, was executed without trial. The other insurgents dispersed, and consulted their safety by flight. At the same time the Earl of Richmond, who had sailed with a fleet from St. Malo's to join his friends in England, having encountered a violent storm, arrived on the coast with a single ship, and returned without venturing to land.

This failure appeared to seat Richard more firmly on his throne, and he prudently improved the advantage by calling a parliament, in which several popular and wholesome laws were passed, the progeny of Edward IV. were bastardized, and the crown was settled on himself and his posterity. He also negotiated at the court of Brittany for the delivery of Richmond into his hands, but the Earl escaped his danger by a flight into the dominions of the French King. The death of his son, the Prince of Wales, was a severe stroke to him in the midst of his prosperity. It was, not long after, followed by that of his wife, which the odium attached to his character attributed to poison, but no evidence whatever was given of such a crime. In order to prevent the projected marriage between Elizabeth, the eldest daughter of his brother Edward, and the Earl of Richmond, Richard determined to marry her himself, and the Queen-mother, in her forlorn situation, was induced to give her consent. As this union would have been extremely detrimental to the Earl's interest, he hastened his preparations for another expedition to England, and in August 1485 he landed with a small army at Milford-haven. Richard, not knowing in what quarter to expect him, had been thrown into great perplexity, which was aggravated by his suspicions of the fidelity of the nobles who attended his summons. Among these was especially Lord Stanley, who had married Margaret, the Earl of Richmond's mother. When, however, Richard was informed of the advance of his rival, he took the field, and met him with an army of near 15,000 men at Bosworth in Leicestershire. Richmond had with him only 6000, but he had received secret assurances of aid from Stanley, who commanded a separate body of 7000 men. The battle was fought on August 23d, and in the midst of it Stanley, by falling upon the flank of the Royal army, secured the victory to Richmond. Richard, finding his situation desperate, rushed against his com-

petitor, slew his standard-bearer, and was on the point of encountering Richmond himself, when he sunk under the number of assailants. His troops were totally defeated, with the death of his principal leaders. The body of Richard was found in the field, stript naked, and carried across a horse to Leicester, where it was interred in the Grey Friars church-yard. Thus fell this hated Prince in his 35th year, after possessing two years and two months the elevation which it had cost him so many crimes and so much anxiety to obtain and keep. It is allowed that he had courage, eloquence, capacity, and talents which might have adorned a lawful throne, but they were stained by cruelty, dissimulation, and treachery, and perverted by unprincipled ambition. In person he has been represented as of small stature, deformed, and of a forbidding aspect; but it is probable that detestation of his character has aggravated his bodily defects. His memory lives in popular tradition as that of the most odious tyrant that ever filled the English throne. *Hume. Henry.—A.*

RICHARD OF ST. VICTOR, a celebrated divine and Scripture commentator in the 12th century, was a native of Scotland, who went to pursue his studies at the University of Paris. Here he entered among the canons-regular of St. Augustine, at the abbey of St. Victor, and became a pupil of the famous Hugh, who, like him, derived his surname from the same house. Under this master he assiduously studied the several branches of science, as far as they were then known, particularly theological and biblical literature; and he acquired great reputation by his proficiency, as well as the friendship of the most eminent men in that seat of learning. According to Cave, his fame as a writer commenced about the year 1150. In 1164 he was elected prior of his monastery; where he died in the year 1173, equally respected for his virtues as for his learned attainments. Concerning his merits as a writer Dupin observes, that "he shews a great deal of subtlety in his theological treatises, and argues methodically, with an exactness becoming an able logician. His critical pieces are very accurate, for the time in which he lived. His style, however, is not very elevated; on which account his pious treatises, though abounding in excellent matter, are greatly deficient in weight and energy." His works consist of critical observations and remarks on some of the historical parts of the Old Testament, relating to the tabernacle, and the temple of Solomon; allegorical and moral "Commentaries" on several of the Psalms, the Song of

Songs, and the Apocalypse; questions on certain difficult passages of St. Paul's epistles, and other parts of the Bible, part of which is printed among the works of Hugh of St. Victor; and numerous critical, doctrinal, and practical treatises, which are particularized in the two first of our authorities. The whole of them have been frequently printed in a collective form; and the best edition is said to be that of Rouen, in 1650, in 2 vols. folio. *Cave's Hist. Lit. Vol. II. sub sec. Wald. Dupin. Moreri.*—M.

RICHARD, JOHN, a French advocate and theological writer in the 17th and the early part of the 18th century, was born at Verdun in Lorraine, about the year 1638. The first part of his education he received at Pont-à-Mousson, and was then sent to Paris, where he studied at the same time both law and divinity. Afterwards he was admitted an advocate at Orleans; but more for the sake of possessing the rank and privileges connected with that title, than from any design to practice at the bar, or the least ambition to distinguish himself as a pleader. For his inclination led him to devote his time and talents to an employment, very seldom assumed by persons of the legal profession, that of composing and publishing sermons. By his numerous productions of this description he acquired some celebrity; and his discourses are said to be strongly recommended by their solidity, though they are deficient in the warmth and pathos requisite for popular sermons. They consist of "Moral Discourses," in 5 vols. 12mo., published at different periods from the year 1681; to which succeeded five other volumes of "Moral Discourses," in the form of Homilies; 2 vols. of "Discourses on the Mysteries of our Lord, and the Festivals of the Virgin," 1697, 12mo.; and "Historical Eulogies of the Saints," 1695, in 4 vols. 12mo., to which several other volumes were afterwards added. In the year 1700, the author began to publish a compilation, rather adapted to encourage a spirit of idleness than of research in the younger clergy, under the title of "A Moral Dictionary, or, Universal Pulpit-Science," which, in 1715, was extended to 6 vols. 8vo. It consists of striking sentiments and reasonings, on a great variety of subjects, selected from the works of French, Spanish, Italian, German, and other divines, arranged in alphabetical order. For an account of M. Richard's labours in editing the productions of M. Fromentieres, Bishop of Aire, of M. Joli, Bishop of Agen, and of the Abbé Boileau, we refer our readers to *Moreri. Nouv. Dict. Hist.*—M.

RICHARDSON, JONATHAN, a painter and a writer, was born about 1665. He was apprenticed to a scrivener in London; but when he became free on the death of his master, after six years' service, he pursued his natural inclination for the arts of design, and entered as a pupil with Riley the portrait painter, whose niece he afterwards married. He acquired as much professional skill as a late and defective education, and the want of genius, could promise, being reckoned one of the best English painters of a head that had hitherto appeared; but there his excellence ended, for he drew nothing well below it, and was void of imagination, dignity, and grace. From the state of the art at that period, however, he was able to rise to the summit of his profession after the death of Kneller and Dahl. He would not have been entitled to biographical commemoration as an artist, had he not displayed considerable judgment and feeling in his writings. He published in 1719 two discourses in an 8vo. volume, entitled "An Essay on the whole Art of Criticism as it relates to Painting;" and "An Argument in Behalf of the Science of a Connoisseur." He had a son, who received an advantage which the father wanted, that of a classical education, and who travelled into Italy. They jointly published, in 1722, "An Account of some of the Statues, Bas-reliefs, Drawings and Pictures in Italy, &c., with Remarks by Mr. Richardson Senior and Junior," which is a valuable performance. The style of the elder, who was a formal man, is stiff and full of singularities and quaintnesses which excited some ridicule; but it is strongly expressive, and his observations are instructive and judicious. The father and son, who were united in cordial affection, published together in 1734 "Explanatory Notes and Remarks on Milton's Paradise Lost, with the Life of the Author, and a Discourse on the Poem," 8vo. Of the notes, Bishop Newton says, "There are strange inequalities in them, some extravagancies, and many excellences; there is often better sense than grammar or English; and he sometimes hits the true meaning of the author surprisingly, and explains it properly." Richardson also attempted poetry, and a volume of his poems was published in 1776, with notes by his son. They are chiefly on moral and religious topics, and have little poetical merit; "Yet (says Mr. Walpole) such a picture of a good mind, serene in conscious innocence, is scarcely to be found. It is impossible not to love the author, or not to wish to be as sincerely and intentionally virtuous."

Richardson quitted business some years before his death, and although he had suffered a paralytic stroke in one arm, he was capable of enjoying life till his sudden decease in 1745, at the age of 80. His son, who practised painting occasionally, and was also a worthy character, died in 1771. When his drawings were sold, there were hundreds of portraits in chalk by the father of both himself and his son, and it appeared that after his retirement he was accustomed every day to draw his own or his son's portrait, and to write a short poem. *Walpole's Anecd. of Painting. Newton's Milton.*—A.

RICHARDSON, SAMUEL, a very distinguished novelist, was born in 1689 in Derbyshire, to which county his father had retired from the business of a joiner which he had carried on in London. An early gravity and sedateness of disposition caused him to be destined by his father for the church; but on account of pecuniary losses, he found it impossible to give his son the requisite education; and the learning of a common school was all that he ever obtained. A fondness for such reading as he could command, however, characterized him from childhood, together with a faculty of inventing stories for the entertainment of his companions. He also, when a mere boy, displayed the more uncommon qualities at that age, of a love for letter-writing, and a taste for female society. To those who take pleasure in tracing the early indications of talents and propensities which are the groundwork of future celebrity, it will be a precious anecdote that Richardson, at the age of 13, was the confidant of three young women in their love secrets, and was employed by them to give utterance to their tender sentiments in draughts of letters to their lovers; and that such was his fidelity and discretion, that not one of them suspected him to be the secretary of the others. When it became necessary to chuse for him a calling, that of a printer was fixed upon, as congenial with his literary turn, and in 1706 he was bound apprentice to Mr. Wilde of Stationers' Hall. Here he passed seven years with a master who, as he says, "grudged every hour to him that tended not to his profit;" and as he was extremely conscientious in performing all the duties to which he was bound, he stole from the hours allowed to rest and recreation his times for mental improvement. One exercise that, doubtless, proved a valuable preparation for the mode of writing which afterwards gave him so much celebrity was a copious correspondence with a gentleman

of large fortune and in a station much superior to his own, who excelled in the epistolary style. After the expiration of his apprenticeship, he passed five or six years as compositor, corrector, and foreman in a printing office, and at length set up for himself, first in a court in Fleet-street, and then in Salisbury-court. His habits of diligence and accuracy, and his honourable dealing, soon gained him employers and friends; and the superiority of his attainments to those of mere printers by trade, caused him to be applied to by booksellers for making indexes, and writing prefaces and dedications. When he began to thrive in the world, he thought of marrying; and his first choice was the daughter of his former master, with whom he lived very happily, till her death in 1731. The immediate occasion of his becoming a novel-writer was an application made to him by two booksellers, his particular friends, to write for them a volume of letters in a common style, on subjects that might serve as models for the use of those who had not the talent of inditing for themselves. He extended the idea to the conveying of instruction in thinking and acting upon important occasions; and in composing some letters for the salutary purpose of teaching girls going out to service how to avoid the snares that might be laid against their chastity, a story which he had heard many years before of a real occurrence in some part of England, came into his mind, and became the parent of "Pamela." It was probably his old predilection for letter-writing, and acquired facility in it, that suggested to him the novelty (as it appears to have been) of telling the whole story by means of letters; a mode which he practised in his two other works of the kind, and which has since been frequently imitated. He began to write Pamela in the close of 1719, and within two months, in the midst of other engagements, finished the two volumes of which the work first consisted—such was the fluency of his pen and his invention! When published in 1740, it was received with extraordinary applause by readers of all ranks. The novelty of the plan, the simplicity of the language, the natural and pathetic incidents of the story, and the sentiments of piety and virtue that it was the author's great object to inculcate, rendered it universally interesting, and gave it a place among works of edification as well as of amusement. It was at the same time recommended from the pulpit, and made a topic of conversation at polite assemblies. Literary taste was not in that age so far refined as to in-

spire disgust with vulgarisms and improprieties of style; nor was the art of criticism so far advanced as to scrutinize with accuracy the pretensions of a new mode of writing. *Pamela* is now almost consigned to oblivion, though it has perhaps suffered more from comparison with the author's maturer performances, than from its own defects, or the changes of fashion.

Pamela brought Richardson into notice; but "*Clarissa*," of which the first two volumes appeared in 1748, placed him in the first rank of novellists. A tale so varied by character, so minutely developing the movements of the human heart, so pathetic in its circumstances, and presenting so sublime and perfect an image of female purity, had never before been given to the public. The interest it excited during its progressive appearance, especially among female readers, was incredible: the fate of no real personage could have agitated more bosoms than that of the fictitious heroine. Its protracted length of eight full volumes, whilst it undoubtedly is apt to become wearisome, yet affords such scope for an intimate acquaintance with all the characters, and so realizes them and their concerns to the reader, that the sense of tediousness is lost in sympathetic emotion. The admirers of this work were not confined to the author's countrymen. When made known on the continent by translations, it was regarded as a first-rate production of genius, and raised the name of Richardson to the level of the most applauded writers of the age. Perhaps, indeed, its most enthusiastic admirers have been found in countries where the delicacies of moral painting and the refinements of sentiment have borne their highest value. Rousseau, whose great excellence lay in a similar walk, speaking, in a letter to D'Alembert, of this work, asserts that "nothing was ever written equal or approaching to it in any language." Inferior praise would be superfluous.

The "*History of Sir Charles Grandison*," his concluding performance, appeared in 1753. As in *Clarissa* he had represented the female character in its perfection, he now aimed to give the world an example of a perfect man, uniting the fine gentleman and the Christian. This arduous task he undertook in seven volumes, more copious in character and incident than *Clarissa*, but written in the same minute circumstantial manner. It was a proof of the author's popularity and high reputation, that the reading world was immediately divided into parties respecting the comparative merit of

Clarissa and *Grandison*; it seems, however, that the interest excited by the latter was not equal to that by the former; which may be accounted for partly from the less pathetic nature of the tale, and partly from a kind of satiety with the writer's mode of composition. Yet *Grandison* is a work of more compass, invention, and entertainment; and the part of *Clementina* has, perhaps, no equal in delicate delineation. This was likewise translated into foreign languages, and received with great applause. With respect to all Richardson's works, it may be remarked that the matter receives no advantage from the style, which is of a low order, inelegant, gossiping, and verbose. It was, indeed, hardly possible that one who wrote so much and so rapidly should be choice in his expressions, nor had his education qualified him for the rank of a fine writer.

Whilst he was thus advancing in the career of literary fame, he was by no means inattentive to that improvement of his fortune which his assiduity and integrity in his profession so well merited. He had been for some time a printer of newspapers, but his first great public employment was that of printing the Journals of the House of Commons, in 26 vols. folio, which he obtained through the friendship of the Speaker Onslow. In 1754, he rose to be master of the Stationers' Company, and, in 1760, he purchased a moiety of the patent of law-printer to His Majesty. As he grew rich, he indulged himself with a country residence, first at North-end, Hammersmith, and then at Parson's-green. No man ever enjoyed prosperity more rationally or honourably. His heart and hand were always open to do good: his charities were large, his manner of living was generous and hospitable. After the death of his first wife, in 1731, he took for a second the sister of Mr. Leake, a bookseller at Bath, a valuable woman, with whom he lived in the same harmony that had marked his first conjugal union, and who survived him. He had many children, but had the misfortune to lose all his sons; and four daughters alone grew up to solace his declining years. When his writings had rendered him, as it were, the patron of the female sex, he had many amiable young friends of that sex, who were frequent visitors at his house, and who formed a circle of affectionate admirers, in which it was his delight to read his works in the progress of composition, and attend to the remarks of his auditors. And if, on these occasions, he indulged in a little vanity of applause, it was surely a pardonable foible in

its association with so much kindness and solid worth. Several of these visitors were women of excellent understandings and various accomplishments, and the circle was beyond comparison more respectable than that in which Swift passed his trifling and misanthropical old age. Richardson was rather silent and reserved in mixed company, and probably never got over the bashfulness incident to a man of feeling who has risen to notice beyond what his original rank in society could claim. He had also an independent soul, and did not value the acquaintance of his superiors enough to court it. His courtesy (of which no man had a greater share) was bestowed on his equals; and it is an amiable picture that one of his correspondents draws of him, when he says, "I think I see you sitting at your door like an old patriarch, and inviting all who pass by to come in." Nor did he limit his benevolence to the common exercise of hospitality; he was the substantial, valuable friend in difficulty, distress, and sickness. In temperance both of mind and body, piety, and the faithful discharge of every moral duty, he was most exemplary. This estimable person was afflicted with a train of nervous disorders in his latter years, which at length terminated in an apoplectic seizure, that carried him off in July 1761, at the age of 72. He was interred according to his own directions, by the side of his first wife, in the church of St. Bride.

The writings of Richardson, exclusive of his three novels, were of no great consequence. They are chiefly "Familiar Letters," alluded to in the account of his life; an edition of "Æsop's Fables, with Reflections;" his "Case," on the piracy of his *Grandison* by the Dublin booksellers; and some fugitive pieces in different periodical publications, of which one is No. 97. of the *Rambler*, describing the progress of a virtuous courtship. His "Correspondence," selected from the original manuscripts, was published in 6 volumes, in 1804, with a biographical account of the author by Mrs. Barbauld, from which the subject of the preceding narrative has been extracted.—A.

RICHELET, CÆSAR-PETER, a French writer, was born in 1631, at Cheminon in Champagne. He went when young to Dijon, where for some years he superintended the education of the son of the Marquis de Courtivron. About 1660 he went to Paris, where he was admitted an advocate, and began to plead at the bar. He became connected with D'Ablancourt and Patru, and acquired repu-

tation from the particular attention he paid to the French language. In 1665, he was admitted to an academy of men of letters which the Abbé D'Aubignac had established at his own house. It appears that he was for some time placed about the Dauphin, with no particular office, but as one who might contribute to inspire that Prince with the love of literature. He afterwards took up his abode in different parts of France, the enemies he made by his satirical disposition obliging him frequently to shift his residence. He died at Paris in 1698, at the age of 67. The principal work of Richelet is his "*Dictionnaire François*," of which the first edition was published at Geneva in 1680, 4to., and several have since been printed with successive augmentations. The last is that of the Abbé Goujet, *Lyons*, 1759, 3 vols. fol. Richelet's Dictionary has been popular, though his orthography was much censured, as well as the satirical strokes and the obscenities which he had interspersed in the work, but which have been expunged in the later editions. He also published, "*Dictionnaire des Rimes*," several times reprinted; "*Les plus Belles-Lettres des meilleurs Auteurs François*;" of this collection the best edition is that of Bruzen de la Martinière, 1737, 2 vols. 12mo.; a "Translation of Garcilasso de la Vega's History of Florida;" and some other works of no great reputation. *Moreri. Nouv. Dict. Hist.*—A.

RICHELIEU, ARMAND DU PLESSIS, a famous prime-minister of France, born at Paris in 1585, was the son of Francis du Plessis Richelieu, grand provost of France and captain of the guards to Henry IV. He was brought up to the church, and after studying at the Sorbonne, went to Rome, and at the early age of 22 was consecrated Bishop of Luçon. Though he had obtained some distinction by his proficiency in scholastic theology, the ecclesiastical profession neither suited his morals nor his ambition, and his great object was to make his way at court. He concealed under polite and insinuating manners, a firm and determined disposition, and a spirit of intrigue well suited to a female regency and a reign of favourites. The Queen-mother, Mary of Medicis, in 1616 nominated him her grand-almoner and secretary of state. On the fall of the Marshal D'Ancre, his protector, and the disgrace of the Queen-mother, Richelieu retired from court, and affected to employ himself in writing books of devotion, whilst he was upon the watch to recover his credit. This point he at length gained by affecting an

accommodation between the Queen and her son Lewis XIII., and the new favourite De Lugnes rewarded his services by procuring for him a cardinal's hat in 1622. After the death of Lugnes, the court and kingdom fell into disorder through the intrigues of the great, and the contentions of different parties, while all agreed in their defiance of the laws, and encroachments upon the supreme authority. A minister of equal talents and resolution was wanted to remedy these evils, and he existed in Richelieu. He had entirely gained the confidence of the Queen-mother, who recovered influence enough to introduce him into the council, notwithstanding the opposition of the other ministers who feared him, and the repugnance of the King, who suspected his ambition, and was shocked with his licentious manners. Like Sextus V., he affected an unwillingness to accept that station which had been the object of his warmest wishes, and for some time he conducted himself with great modesty and reserve; but it was not long after his return to the ministry, which was in 1624, that he found means to subvert all his rivals, and to possess himself of the whole authority of the crown.

The government in his hands soon assumed a tone of vigour and decision. He concluded the treaty of marriage between the Prince of Wales and Henrietta the French King's sister, in spite of the efforts of Rome and Spain, and equally disconcerted those courts by sending an army into the Valteline, and preventing its projected union with the Milanese. He next turned his arms against the French Calvinists, who, rendered disaffected by the frequent breaches of the treaties made with them, were become a kind of independent republic within the kingdom itself, under ambitious leaders. Having first secured the friendship of Holland by pecuniary aid, he obtained the assistance of its fleet and that of the English against their brother Protestants of Rochelle, and expelled them from the Isle of Rhé. In order to prepare for the great schemes he had formed respecting foreign politics, it was necessary to begin by strengthening the royal authority at home, and for this purpose the humiliation of the turbulent and factious grandees was an essential measure. This he effected by a course of despotic severity which has fixed upon his administration the stigma of tyranny, though his vigour was in many instances justified by the criminality of its subjects; and it is acknowledged that the French monarchy dates from him its strength and independence. One of the principal

enemies he had to contend with was Gaston Duke of Orleans, the King's brother, a feeble but restless character, perpetually engaged in intrigues against the government, and as constantly, when his plots were discovered, giving up his partizans to make his peace. In consequence of a conspiracy entered into by this Prince to assassinate the minister, and effect great changes at court, Richelieu arrested several of his confidants, and brought some of them to the scaffold. The danger he had incurred formed a pretext for giving him a body guard; and by his pretended wishes to quit his station, he augmented his influence over his weak master. In 1627 war broke out with England, chiefly in consequence of the insolent vanity of the Duke of Buckingham; and the Rochellers, with whom an accommodation had been made, were induced to favour the English. Richelieu thereupon resolved to reduce to submission a town which had long been the seat of an independent power, often leagued with the enemies of the kingdom; and after the Duke of Buckingham had been obliged with disgrace to quit the Isle of Rhé, Rochelle was invested on all sides. Richelieu in person took the command of the siege, and in order to prevent the arrival of succours by sea, he caused to be constructed a vast dyke in the ocean, by which all communication from abroad was cut off. This circumstance has given occasion to the Cardinal's flatterers to compare him with Alexander before Tyre, and the work has been represented as one of the prodigies of his genius; but it was really that of the genius of the engineer Metezeau, and Richelieu only deserves the praise of adopting a bold design, and finding resources for putting it in execution. At length, after a noble resistance of eleven months, Rochelle submitted to famine; and the Protestants having lost their great bulwark, and all their other strong places, were rendered incapable of again acting as an armed party. It is to the credit of the policy and moderation of Richelieu that they were still allowed the free exercise of their religion.

In 1629 Richelieu received the patent of prime minister, and was nominated lieutenant-general of the army employed in the war in Italy, with powers so extensive, that the royal authority was reduced to a shadow. The King, who submitted to his minister without loving him, was easily indisposed against him during an illness, by the Queen-mother, whose former attachment for the Cardinal was turned into inveterate hatred; and a promise was extorted from him for Richelieu's dismissal. After his re-

covery, however, he attempted to reconcile his mother and the minister, but without effect, and the disgrace of the latter was fully expected by the whole court. But another interview restored all the ascendancy of the servant over the master, who assured him of his support against all his enemies. The Queen-mother's creatures were left to his vengeance, which he exercised with great severity. One of his victims was the Marshal de Marillac, who, after a process of two years, was condemned for peculation and illicit profits, and brought to the scaffold. Both Queens, and the King's brother, were made to feel the resentment of the Cardinal, and all that was great in the nation trembled before him. His foreign politics had chiefly in view the humiliation of the house of Austria; and by his treaty, in 1631, with Gustavus Adolphus, he enabled that great King to pursue those plans which brought the empire to the brink of ruin. Gaston, Duke of Orleans, in his retreat with the Duke of Lorraine, whose sister he had married for his second wife, plotted to excite a civil war for the expulsion of Richelieu and his own return to consequence. His intrigues were discovered, and all his partizans were declared guilty of treason. The Duke of Lorraine was compelled to abandon him, and incurred the loss of some of his strongest places. Gaston entered France with a small body of troops, accompanied by the brave Duke of Montmorenci, but was defeated at Castelnaudari. Montmorenci was taken prisoner, and expiated his crime on the scaffold. (See his article.) Resentment against the Duke of Orleans was carried so far as to procure from the parliament of Paris a cassation of his marriage, as having been contracted without the King's consent. The Queen-mother herself was put under arrest, her servants were all sent to the Bastille, and she finally ended her days in exile at Cologne. The King supported his minister in all these severities, created him a duke and peer, and gave him the government of Brittany.

France had hitherto acted only as an ally to the Swedes in their hostilities against the house of Austria; but after their defeat at Norlingen in 1634, the Cardinal thought it necessary to enter as a principal into the war; and forming an alliance with Holland, and the Dukes of Savoy and Parma, he caused war to be declared against the King of Spain in 1635. Events were at first unfavourable to the French arms, and Richelieu saw himself in danger of being ruined by a measure which he had adopted in order to render himself necessary, and augment

his power. Picardy was over-run by the Spanish troops, the alarm spread to Paris, and the Cardinal thought seriously of resigning his post. In this emergency he was supported by the courage of his confident, the famous Capuchin Father Joseph du Tremblay, a man whom he had for some years employed in court intrigues and foreign negociations, and who, with the habit and austerities of a friar, united consummate political skill, and a haughty intrepidity of spirit. Father Joseph advised him to appear without his guards in the streets of Paris, putting on an air of tranquillity and confidence; and the result was, that he received benedictions instead of execrations from the people. He was brought into greater personal danger by a plot between the Duke of Orleans and the Count of Soissons to cause him to be assassinated in the presence of the King; but when all was prepared for the execution, it failed through the wonted irresolution of Gaston. On its discovery the two princes quitted the court; but Richelieu was so much alarmed with the hazard he had undergone, that he reconciled himself with the Duke of Orleans, by procuring the King's ratification of his marriage with the Princess of Lorraine.

The war at length became more prosperous to France, and the enemy was driven from her territories; the public finances were, however, exhausted, and recourse was had to the creation of a great number of venal offices, and other objectionable measures, to raise the necessary supplies. The talents of a financier do not seem to have been among Richelieu's qualifications; and he himself gave an example of profusion which increased the public discontent. No prime-minister ever affected more state and splendour. The daily expence of his household was estimated at a thousand crowns—a prodigious sum at that period! His guards and attendants, his equipage and establishments, were rather upon the scale of a sovereign prince than of a subject, and he much surpassed his master in external pomp. Lewis betrayed a dissatisfaction on this account, which probably induced Richelieu to make him a present of his palace, since called the Palais Royal. It is observable that Cardinal Wolsey fell into the same extravagance, and made a similar sacrifice of his palace of Hampton-court.

Richelieu proceeded in his career of promoting wars abroad, and avenging himself of his enemies at home. He is said to have fomented the discontents in England which produced the civil war under Charles I., but they

had a much deeper and more serious origin than foreign intrigue. The war with Spain was attended with various success, and whenever it was unprosperous, the Cardinal covered his own failures by calling to a severe account the unfortunate generals. The King's confessor, the Jesuit Caussin, having imprudently attempted to render the minister's political conduct odious to his master, was banished from court; and a Jesuit confessor of the Duchess of Savoy underwent a similar disgrace. The Cardinal even braved the court of Rome; and he reduced the French clergy to the same submission to the will of the crown that all the other bodies of the state displayed. He again incurred a great personal danger in 1642 from a conspiracy against his power and life headed by Cinquars, a young man whom he had placed about the King's person, and who was become a favourite. The Duke of Bouillon, and, as usual, the Duke of Orleans, entered into the plot, and negotiations were opened with Spain for assistance. The good fortune of Richelieu produced a timely discovery of this treason, and Cinquars (see his article) was beheaded. The Duke of Bouillon was arrested, but made his peace by resigning his principality of Sedan. Gaston, with his accustomed meanness, furnished proofs against his associates. The victim most worthy of compassion on this occasion was the son of the illustrious De Thou, who was capitally condemned only for not revealing a conspiracy which he disapproved. Richelieu was at this time lying dangerously sick at Torascon. He proceeded to Lyons by water, and was thence carried to Paris in a kind of chamber borne on the shoulders of his guards, breaches being made in the walls of the towns through which he passed, to admit him. It soon appeared that he had not long to live, and he prepared for the final change with great firmness. In receiving the sacrament he declared that in the course of his ministry, he had had nothing in view but the good of religion and the state—a declaration which the public opinion did not ratify. He died in December 1642 at the age of 58, worn out with toil and anxiety.

Richelieu was undoubtedly a great minister for a monarchy; and France, under a weak King, and a prey to all the evils of court favouritism and a turbulent aristocracy, was indebted to him for an exertion of the sovereign power which essentially augmented her domestic strength and her foreign consequence. But the principles of his administration were

all despotic, and in pursuit of his objects he trampled law and justice, rights and privileges under his feet. He made the crown triumphant, but debased the spirit of the nation. His own account of his public character was thus given to a confidant: "I venture upon nothing till I have well considered it; but when I have once taken my resolution, I go directly to my end; I overthrow and mow down all that stands in my way, and then cover the whole with my red mantle." He had some features of generosity: his promise might be relied upon; he was not less ardent in serving his friends than in ruining his enemies; he was a kind master and liberally recompensed all who served him. He is said to have been fonder of power than of money, yet he bequeathed to the King a princely fortune extorted from his subjects, whilst the state was often necessitous. He was the author of some useful and splendid establishments; he rebuilt the Sorbonne, founded the Royal printing-house, the botanical garden, and the French Academy, which last during his life was chiefly occupied in offering incense to his country. Richelieu had an attachment to literature; but had also the weakness to aim at the same superiority in letters that he possessed in politics. He composed dramatic pieces, and was as much disquieted by the reputation of Corneille as by the power of the house of Austria. He engaged the Academy in a criticism of the *Cid*, which only served to increase the number of its admirers, whilst his own darling drama of "*L'Europe*" was hissed. The affectation of gallantry to the fair sex was another of his foibles, and exposed him to ridicule. As a writer, he obtained some credit in controversy with the opponents of the Catholic church, but he both wrote and harangued in a bad taste. The most famous of his supposed works is his "*Testament Politique*," the authenticity of which has been a subject of warm controversy. Voltaire has adduced many arguments to prove it spurious, which M. de Foncemagne, in the preface to his edition of 1764, has endeavoured to refute. The question is at present of little importance. The letters of Richelieu, of which the most ample edition is of 1696, 2 vols. 12mo., are said to be interesting. Several writers have employed their pens on the life and administration of this celebrated cardinal. *Voltaire Hist. Gen. Millot. Elemens. Moreri. Nouv. Dict. Hist.—A.*

RICHER, EDMUND, a learned French Catholic divine, distinguished by his strenuous opposition to the encroachments of the Roman

pontiffs on the liberties of the Gallican church, was born at Chaource, in the diocese of Langres, in the year 1560. He studied divinity at the University of Paris, where he was admitted a member of the house and society of the Sorbonne, and performed the exercises for his licentiate, in 1587, with great reputation. At the same time he taught the logical class in the college of Cardinal le Moine. Possessing a bold and impetuous spirit, he was enticed to join the party and to embrace the sentiments of the *league*; and he had even the hardihood, in one of his theses, to express his approbation of the murder of Henry III. by James Clement. His opinions, however, soon underwent a radical change, and he was induced from motives of genuine patriotism, to espouse the cause of Henry IV. No sooner had he taken the degree of doctor, in 1590, than he openly declared in favour of that Prince, and distinguished himself by his activity and success in bringing back the faculty to their duty. In 1594, he was made grand master and principal of the college of Cardinal le Moine. In 1600, he made his first appearance from the press, as editor and translator into French of Tertullian's book "*De Pallio*." About the year 1605, he began to print an edition of the works of John Gerson, or Charlier, that bold defender of the authority of general councils above that of the Pope (see his article); but he was prevented from publishing them for some time, by the interposition of the papal nuncio at Paris. This circumstance did not deter him from defending the opinions of Gerson for whom he wrote an "*Apology*," which he caused to be published in Germany, and which was afterwards connected with his edition of that author's works. In the year 1608, Richer was elected syndic of the faculty of divinity at Paris; and while he held that office, he distinguished himself by the zeal and spirit which he discovered in support of the ancient privileges of the Gallican clergy. In the year 1611, at the request of Nicholas de Verdun, first president of the parliament of Paris, he published his treatise "*De Potestate Ecclesiæ in Rebus Temporalibus*," 4to., by way of answer to the thesis of a Dominican of Cologne, who maintained the infallibility of the Pope, and his superiority to a general council. This production made a considerable noise, and excited against Richer the intrigues of the nuncio, and of some doctors devoted to the court of Rome, who endeavoured to procure his deposition from the syndicate, together with the condemnation of his book by the faculty of divinity;

but the parliament prevented the faculty from passing their censure upon it. Notwithstanding the interference of that body, Cardinal du Perron assembled eight bishops of his province at Paris, in the year 1612, who condemned the work. Against their judgment, as partial and improperly obtained, Richer entered an appeal before the parliament, which was registered according to the customary forms; but no further proceedings on the subject took place in that court.

That Richer's book should be proscribed at Rome, was naturally to be expected; and the papal anathema was speedily followed by that of the Archbishop of Aix, and of three of his suffragans. Immediately afterwards a crowd of writers entered the lists against the obnoxious work, whose patrons procured an express order from court, that the author should not publish any thing in its defence. Not satisfied with having thus silenced him, his enemies availed themselves of their influence with the higher powers, to obtain letters of command from the King and Queen-regent to the faculty of divinity, enjoining them to choose another syndic. Against this arbitrary attack on the privileges of the faculty Richer publicly protested; after which, having first read a written defence of himself and opinions, he withdrew from his post. From this time he ceased to attend the meetings at the Sorbonne, and shut himself up chiefly in solitude, occupied in study and the composition of works which were not published before his death. His enemies, however, would not suffer him to pursue his labours in peace, but by their interest procured his arrest, and commitment to the prisons of St. Victor. They would even have delivered him up to the Pope, had not the parliament and the chancellor of France prevented them, on the complaint of the University against their proceedings. Still his enemies continued their persecution; and in the year 1620, he was pressed to publish a declaration condemning his book. This he was determined not to do; but he made a declaration of his readiness to explain the propositions which it contained in a Catholic sense, adding, moreover, that he submitted his work to the judgment of the holy see and of the Catholic church. Afterwards he made a second declaration to the same purport. In 1629, he reprinted his treatise "*De Potestate*," accompanied with such a comment as he thought might prove satisfactory, and the two declarations just mentioned. The court of Rome, however, demanding a more explicit retractation of his doctrine, Cardinal Richelieu determined

that he should sign a third declaration, drawn up by an apostolical notary, who was sent to Paris for that purpose by the Pope. Richer's friends relate, that his signature was forcibly obtained in the apartments of Father Joseph, by the threatening of immediate death on his refusal, from two assassins who seized the old man and presented to him their drawn daggers; and they add, that the shock occasioned by this scene contributed to shorten his days. The opposite party deny this story, as entirely without foundation, and maintain, that Richer signed the declaration voluntarily and sincerely. Be the truth as it may, he did not long survive that act, as he died towards the close of 1630, in the 72d year of his age. He left behind him several works, which discover extensive learning, great discernment, much critical skill, and a laudable boldness in exploding the prejudices of the schools. Mosheim honourably distinguishes him from his contemporaries, by observing, that he "was the only doctor in the University of Paris who followed the literal sense and the plain and natural signification of the words of Scripture; while all the other commentators and interpreters, imitating the pernicious example of several ancient expositors, were always racking their brains for mysterious and sublime significations, where none such were, nor could be, designed by the sacred writers." Besides the articles already mentioned, he was the author of, "*Vindiciæ Doctrinæ majorum, de Auctoritate Ecclesiæ in Rebus Fidei et Morum*," 4to.; "*De Optimo Academiæ Statu*," 8vo., written on the subject of the reformation of the University, by order of Henry IV. in 1559; "*Obstetrix Animorum*," 4to., intended to facilitate the acquaintance of students with the sciences; some other elementary treatises: and after his death were published from his manuscripts, "*Notes on the Censure of the Books of Mark-Anthony de Dominis by the Sorbonne*;" "*A History of General Councils*," in Latin, printed at Cologne in 1682, in 3 vols. 4to.; and "*A History of the Syndicate of Edmund Richer, written by himself*," 8vo., printed at Paris, under the title of Avignon, in 1753. He also left behind him in manuscript a "*History of Joan of Arc, or, the Maid of Orleans*," in 4 vols. folio, of which the Abbé Lenglet made free use in composing his "*History of Joan of Arc*." *Moreri. Nouv. Dict. Hist. Mosh. Hist. Eccl. sec. xvi. sect. iii. par. i. cap. i. § xxvi.*—M.

RICHER, JOHN, a French astronomer and natural philosopher in the 17th century, concerning whose life and labours though but few

particulars are recorded, yet they are such as entitle him to this brief notice. He was admitted a member of the Royal Academy of Sciences at Paris in 1666, under the title of astronomer to that body. About the year 1671, Lewis XIV. sent him to the island of Cayenne in South America, for the purpose of making observations which might contribute to the improvement of astronomical science. On this mission he spent three years; and after his return to Paris, gave the result of his labours in his "*Astronomical and Physical Observations made at the Island of Cayenne*," which are inserted in the seventh vol. of the old "*Memoirs*" of the Academy of Sciences. Cassini speaks of him with commendation in his "*Elements of Astronomy*;" as also does John Frederic Weidler in his "*Historia Astronomiæ*." Richer died in the year 1696. *Moreri.*—M.

RICHER, CLAUDE, a learned French priest and mathematician in the 18th century, was born at Auxerre, in the year 1680. Being destined to the ecclesiastical profession when very young, he was sent from the seminaries of his native place to pursue his studies at Paris. Here he distinguished himself in 1701, when little more than 20 years of age, by printing a work which reflected great honour on his abilities, and is still held in much estimation. It is entitled, "*Universal Gnomonics, or, the Science of tracing solar Dials on all Kinds of Surfaces, whether fixed or moveable*," in 8vo. The reputation which he acquired by this work, more particularly as it was the production of so young a man, afforded reason to expect that he would support and increase it by new productions. But the narrowness of his circumstances, and an inconstancy of disposition which was afterwards observable in his whole conduct through life, turned off his attention from mathematical pursuits to other studies adapted to his intended profession. Having been ordained priest, he remained for about 30 years almost an entire stranger to men of letters and lovers of the sciences, engaged in the religious education of young persons, the direction of consciences, the office of chaplain to religious houses, and the service of the pulpit. About the year 1730, his passion for mathematical studies revived with great ardour, and was encouraged by his acquaintance with M. Fantat de Lagny, of the Academy of Sciences at Paris, who gave him the free use of his unfinished papers. From the hints furnished by some of these materials, and by the application of his own genius and skill, M. Richer produced a work of great

merit, entitled, "General Analysis, containing New Methods of resolving Problems of every Kind, and of all Degrees to Infinity," 4to. This work, which made its appearance at Paris in 1733, was immediately adopted by the Royal Academy of Sciences, and constitutes the 11th volume of the "Memoirs" of the academy. The author had the modesty to send it into the world under the name of M. Lagny; but it was soon ascertained, that a very small share of the credit arising from it could fairly be awarded to that mathematician. This volume was to be followed by three others, which, from what M. Richer frequently said, were supposed to be completed; but they were never communicated to the public. This circumstance may not improbably be accounted for, by another sudden change which took place in the direction of our author's studies. After he had been first appointed a canon of Provins in Champagne, and then Dean of Notre-Dame in the same town, the perusal of a fragment of Manetho, high-priest of Heliopolis in Egypt, induced him to devote his whole attention to the most profound researches in ancient history. Notwithstanding the obscurity of this relic of antiquity, which the most learned and sagacious men from the days of Origen to the present time have not been able to clear up, he conceived that he thoroughly understood it, and that it furnished him with a clew, by the aid of which he could unravel all the difficulties of ancient history, sacred and profane. Under the influence of this persuasion, he laboured day and night in attempting to illustrate it, till he had produced too immense folio volumes, which no person would undertake to print. Thus circumstanced, he drew up and circulated among several of the learned a memoir, intended to explain, and, if possible, to obtain their approbation of a system, which had cost him so much pains, that his health was ruined, and he proved the victim of constant and increasing infirmities during the latter years of his life. As a specimen of his labours, he published, "A Chronological Series of the Kings of Egypt, determined, according to three Simple Dynasties, from the Fragment of Manetho," in folio. He died about the year 1756. His name frequently appeared in the lists of persons proposed for seats in the Academy of Sciences at Paris; but his instability in his pursuits, and some forbidding peculiarities in his temper, prevented his admission into that Society. *Moreri.* — M.

RICHER DE BELLEVAL, PETER, one

of the founders of French botany, was born at Chalons, in Champagne, in 1558, and was brought up to the practice of medicine. The services he rendered to the town of Pezenas during a contagion caused him to be patronized by the constable Montmorency, and nominated by Henry IV. professor of botany and anatomy in the University of Montpellier. To his zeal for science was owing the establishment of the botanical garden at Montpellier, the earliest institution of the kind in France. For the purpose of enriching it, he made several tours to the Cevennes, and the sea-coast, and sent his pupils to all the ports of Languedoc, Dauphiné, and Provence, at the same time maintaining at his own expence engravers who made draughts of curious plants under his inspection. He was the first botanist who gave copper-plate figures, which are executed with accuracy, but in a hard style, being imitations of the wooden cuts then in use. The Montpellier garden having been destroyed in the troubles consequent upon the death of Henry IV., Richier was extremely active in procuring its restoration, and advanced a considerable sum of his own property for the purpose. He died in 1632, at the age of 74. The sole publication of this botanist was "*Onomatologia seu Nomenclatura Stirpium quæ in Horto medico Monspeliensi coluntur*," 1598, being an alphabetical catalogue of the plants in the garden of Montpellier, to which is prefixed a dedication to the King, containing an account of the author's botanical labours. A description of five plants is subjoined, as a specimen of the method he intended to employ in a future description of 500 more. The plates of Richier having come into the hands of Dr. Gillibert of Lyons, he caused them to be published in 2 vols. 4to., forming a sequel to the "*Demonstrations elementaires de Botanique*," Lyon, 1796. The memory of this meritorious founder of the science has been perpetuated by Scopoli in his genus *Bellevallia*, and by Brugniere in his *Richieria*. *Halleri Bibl. Botan. Nouv. Dict. Hist.* — A.

RICHMAN, GEORGE WILLIAM, a member of the Imperial Academy of Sciences at Petersburg, was born at Pernau in 1711, after the decease of his father, who was treasurer to the King of Sweden. Having acquired the rudiments of education in the gymnasium at Revel, he prosecuted his studies at the Universities of Halle and Jena, but applied chiefly to mathematics and philosophy, to which he shewed a particular attachment. In the year 1735 he was made a member of the Imperial Academy

of Sciences at Petersburg: in 1741 he became extraordinary professor; and in 1745 was appointed ordinary professor of experimental philosophy. Among the subjects which Richman studied, the electricity of bodies, in general, and that of thunder clouds, in particular, had engaged a great deal of his attention. On the discoveries made in this branch of knowledge he had composed a treatise, which he intended to read on the 6th of September 1753, at a public meeting of the members of the academy; and in order to demonstrate what he might advance in this discourse, he omitted no opportunity, upon the appearance of a thunder cloud, of endeavouring to ascertain its strength. For this purpose he had iron bars always standing ready on the top of his house. These received the electrical matter from the clouds, and communicated it to chains, by which it was conducted into one of his rooms where he kept his apparatus. He was attending the usual meeting of the academy on the 26th of July, 1753, a little before noon, when it thundered at a considerable distance; the sky being then clear and the sun shining bright. In the hope of confirming his former observations, or of being able perhaps to make some new ones, he now hurried home, accompanied by Sokolof, an engraver, that the latter might make himself better acquainted with the chief circumstances of the electrical experiment, and be thus enabled to represent it more correctly on a copper-plate which he intended to add to his dissertation. Richman immediately carried the engraver to his apparatus; but while examining it with his head inclined towards it, he received a violent shock, which instantly deprived him of existence. The electrical fluid appeared to have entered at the head, and to have made its way out at the foot.

He was a man of extensive learning; assiduous in his pursuits; and so much distinguished by his piety, integrity, and other good qualities, that he was much lamented by his friends, and regretted by the academy. *Philosophical Transactions.* — J.

RICIMER, Count and Patrician of the Western empire, and an important civil and military character in the 5th century, was the son of Wallia, daughter of the King of the Visigoths, by a father of Suevian origin. From his youth he served in the Roman armies, where he acquired great reputation by his warlike exploits, and came to be regarded as the ablest commander of the age. Sidonius Apollinaris accumulates in his character of Ricimer all the excellencies of the most celebrated names

in ancient Rome; it appears, however, from his actions, that they had the alloy of perfidy and unprincipled ambition. In the reign of the Emperor Avitus, being one of the chief commanders of the Barbarian troops which formed the defence of Italy, he destroyed, in the year 456, on the coast of Corsica, a fleet of Genseric the Vandal King, destined to ravage the coasts of Gaul or Italy. This success enabled him to avail himself of the public discontents to depose Avitus, and raise to the throne Majorian in 457. The vigour and ability with which this prince maintained his dignity having disappointed Ricimer in his expectations of enjoying the supreme authority under his name, he fomented a sedition among the troops at Tortona, where Majorian was encamped on his return from Gaul, and compelled him, in 461, to abdicate the purple, which act was soon followed by his death. Ricimer then elevated to the throne one Libius Severus, an obscure man, who bore the title of Emperor, during four years, without performing any one imperial function. In that period, and in an interregnum of two years more, Ricimer exercised sovereign authority, amassing treasures, forming a separate army, and negotiating alliances. He cut off a king of the Alans, with all his followers, who had invaded Italy; but he was unable to extend his sway beyond the Alps, where two generals, Ægidius in Gaul, and Marcellinus in Dalmatia, maintained themselves in independence. The Barbarian birth of Ricimer prevented his assumption of the purple; and in 467 he concurred in the inauguration of Anthemius, whose daughter at the same time he married. The new Emperor and his potent son-in-law passed some years in union; but at length dissensions broke out between them, and Ricimer, withdrawing from Rome, fixed his residence at Milan. There, after a feigned reconciliation with Anthemius, he excited his army to revolt, and with a reinforcement of new Barbarian levies, marched to Rome. After a vigorous resistance, the unfortunate capital was stormed and sacked with every circumstance of cruelty, in July 472, and Anthemius, dragged from his concealment, was murdered by order of Ricimer, who caused Olybrius to be proclaimed in his stead. He himself was shortly after carried off by disease, bequeathing the command of his army to his nephew Gundebald, a Burgundian prince. *Univers. Hist. Gibbon.* — A.

RICIUS, PAUL, a celebrated converted Jew, who flourished in the 16th century, was a native of Germany, concerning the date of

whose birth or death we have no information. He became professor of philosophy at the University of Pavia, and conducted himself with such ability in that department, that he acquired great reputation, and secured the esteem of many learned men. He appears to have graduated in the medical line, and was so powerfully recommended to the Emperor Maximilian, that he was sent for by that prince, and appointed his physician. He engaged in a controversy with the famous Eckius concerning the philosophical question, whether the heavens are animated, or have a soul? the affirmative of which he defended. He also published several books against the Jews, which reflected great honour on his learning, moderation, and candour. On his merits as a scholar and a man, Erasmus has passed a high encomium, in his "Epistol. Lib. i. Ep. ult." "I was so vastly delighted," says he, "with the last conversation which I had with Paul Ricius, that I have a strong desire of enjoying his company more frequently and familiarly. Not to mention his great skill in the Hebrew tongue, and his knowledge in philosophy and divinity; how great is his rectitude of mind, how ardent his thirst after knowledge, how great his candour in teaching, and his modesty in disputations! I was charmed with him the very first time I saw him formerly at Pavia, where he was professor of philosophy; and I am still more delighted with him, now I have an opportunity of viewing him nearer. In short, I take him to be an Israelite indeed, who answers his name well, since his whole pleasure and study, his busy and his leisure hours, are bestowed upon the Holy Scriptures. He shews a mind that is worthy of the most honourable ease." Ricius was the author of "Lib. iv. de Cælesti agricultura;" "De communi Sacramentorum Ratione Sermo;" "De Arcana Dei Providentia Commentariolus in Psalm. i.;" "De anima Cœli juxta Sanctorum et Philosophorum Traditionem;" "De Sexcentis et tredecim Mosaicæ Sanctionis mandatis;" "De Talmudæorum Codice excerpta Farrago;" "De Novenario Doctrinæ ordine, et de Aristotelici Dogmatis Cohærentia et Nexu;" "De Ratione Procemii," &c.; "De Modo indagandi statuendique cujuslibet Scientiæ Subjectum;" and "In virulentam immanissimamque Turcarum Rabiem, &c. Concio." The pieces above mentioned were published separately at different periods, and were afterwards collected together, and printed in a folio volume at Augsburg, in the year 1541. They are also

inserted in the 1st vol. of Pistorius's "Scriptores Artis Cabbalisticæ." Ricius was likewise the author of a Latin version of Rabbi Joseph Gecatilja's "Porta Lucis," 1516, 4to.; "Statera Prudentum," 1632, 8vo.; a Latin version of the books *Sanhedrin* and *Maccoth* in the Mishna, published in 1619, 4to.; and, according to Buxtorf, the Latin version of the book *Jezira*, which may be seen in Pistorius's collection. *Wolfii Bibl. Hebr. Vols. I. et III. Bayle.*—M.

RIDLEY, NICHOLAS, an eminent English prelate and martyr in the cause of the Reformation, was descended from an ancient family, and born at Wilmontswyc in Tynedale, Northumberland, at the beginning of the 16th century. As he afforded early evidence of excellent natural abilities, and an inclination for learning, he was placed in a grammar-school at Newcastle-upon-Tyne, where he made such a proficiency, that his uncle Dr. Robert Ridley, Fellow of Queen's-college, Cambridge, was induced to take upon himself the care and expence of his future education. By this relation he was entered of Pembroke-hall in that University, about the year 1518. His disposition was open and ingenuous; by the care which had been taken of him, his mind was strongly impressed with principles of piety; and he possessed an uncommon spirit of constancy and resolution, which made him indefatigable in his studies. With respect to his religious principles, he appears to have been educated a zealous Papist. He studied Greek under Richard Crook, who was the first professor of that language at Cambridge; and in memorial of his diligence in acquiring it, a walk under Pembroke garden-wall still retains the name of *Ridley's Walk*, where he used to learn and repeat, without book, St. Paul's Epistles in the original tongue. In 1522, he was admitted to the degree of B. A. with great reputation. After having acquired considerable skill in the Latin and Greek languages, he studied the philosophy and theology of the schools; in which he became so expert, that the fame of his talents and acquirements reached Oxford, where the master and fellows of University-college invited him, in 1524, to accept of an exhibition in their house. This invitation he thought proper to decline, and, in the same year, was elected a fellow of his own college. He commenced M. A. in 1525; and in the following year was chosen agent in all causes relating to the churches of Tilney, Soham, and Saxthorpe, belonging to Pembroke-hall. Having been ordained priest, for his further improvement in theological knowledge

his uncle sent him to the Sorbonne at Paris, then the most celebrated seminary in Europe for that study; and from thence he went to Louvain, continuing abroad till the year 1529. After his return to Cambridge, he was chosen junior treasurer of Pembroke-hall, in 1530; and he now applied with great diligence to the reading of the Scriptures, as the safest guides in his theological studies. Two years afterwards, his superior qualifications as a disputant were triumphantly displayed, in the character of one of the opponents to two Oxford scholars, who had challenged all the University of Cambridge to a disputation on two questions in which they had prepared themselves. On this occasion the vain-glorious challengers soon met with a complete defeat, and were obliged to quit the field in disgrace. In 1533, Mr. Ridley was chosen senior proctor of the University; and while he continued in office, the point of the Pope's supremacy was brought before the University, to be examined upon the authority of Scripture. After public disputations had been held, in which the question was thoroughly discussed, the University at length came to a resolution, "That the Bishop of Rome had no more authority and jurisdiction derived to him from God, in this kingdom of England, than any other foreign bishop;" and this was officially signed by Mr. Ridley, as well as by the vice-chancellor and the other proctor. Upon the expiration of his office, in 1534, he proceeded bachelor of divinity, and was appointed chaplain to the University, as well as public orator, having established his character as an excellent preacher, and the best disputant of his time.

Mr. Ridley lost his generous uncle in the year 1536; but his now well known learning and talents soon procured him another and more powerful patron in Dr. Cranmer, Archbishop of Canterbury, who, in the course of the year following, took him into his family, and made him his chaplain. As a testimony of his approbation, and an earnest of future favour, in 1538 the Archbishop presented him to the vicarage of Herne in East Kent. Here he preached the principles of the Reformation, excepting that he still adhered to the doctrine of the corporal presence in the eucharist; and among other converts which he made to them, was the Lady Fiennes, who proved a distinguished ornament to the cause which she adopted. To enliven the devotion of his parishioners, he also had the *Te Deum* sung at church in English; which was afterwards

made the subject of an accusation against him. When, in 1539, the act of the six articles was passed, he bore his testimony against the imposition of them, though he himself was not likely to be affected by the penalties of the statute. For he properly distinguished between what he considered to be an useful appointment in the church, and the enforcement of it on conscience, as a point necessary to salvation. By a close application to the study of the Scriptures and of the fathers at Herne, and by friendly conferences with his patron the Archbishop, Mr. Ridley made gradual improvements in religious knowledge, changing his opinions as new light broke in upon his mind, influenced by no worldly motives, but solely by the love of truth; and he faithfully communicated to his people what appeared to him to be the genuine sense and meaning of the word of God, renouncing the comments of the schoolmen and the popish doctors. So diligently and conscientiously did he discharge the duties of his pastoral office, that he gained the general applause of the people in the neighbouring parishes; who, neglecting their own clergy, would assemble from many miles round to hear his sermons. In the year 1540, he went to Cambridge, and proceeded doctor of divinity; probably by the persuasion of Archbishop Cranmer, who was meditating to bring forwards his chaplain into more conspicuous stations. Soon after he had taken his degree, a vacancy happening in the mastership of Pembroke-hall, the Fellows, who were well acquainted with his learning, abilities, and good dispositions, chose him to fill that post. About the same time, through Cranmer's influence, he was nominated chaplain to the King; and this honour was speedily followed by his collation to a prebendal stall in the cathedral church of Canterbury. In this city, when his duty called him to fill the pulpit, he discovered so much integrity and zeal in endeavouring to expose to the people the abuses of popery, that he provoked against him the rage of some of the prebendaries and preachers of what was called the old learning, who, at the Archbishop's visitation in 1541, exhibited charges against him for preaching contrary to the statute of the six articles. On this occasion Dr. Ridley, though he feared not to bear his testimony against any tenet or practice which he discovered to be erroneous, yet, from respect to the authority by which the six articles were enjoined, when called upon for his defence delivered his opinions with so much caution, that the malicious views of his accusers were

completely disappointed. Notwithstanding this, a new attempt to ruin him was privately projected by Dr. Gardiner, Bishop of Winchester, and some of his popish associates, who contrived that articles should be exhibited against him before the justices of the peace in Kent, and afterwards before the King and council, which charged him with preaching against auricular confession, calling the ceremonies of the church beggarly ceremonies, and directing *Te Deum* to be sung in English at Herne. The cognizance of this accusation being referred by the King to Cranmer, he detected the true authors of the persecution, and discovered their malicious design to the King, by whose authority it was immediately crushed.

Hitherto Dr. Ridley had been an unsuspecting believer in the doctrine of transubstantiation; but in the year 1545, while spending a considerable time in retirement at Herne, he employed himself in carefully and dispassionately examining into its truth and evidence. To this subject his attention appears to have been drawn, by the apology of the Zuinglians for their doctrine respecting the eucharist in opposition to Luther, which had been lately published, and was very generally and eagerly read. He had also procured the treatise of Ratramn, a monk of Corbie in the 9th century, written against Paschasius Radbert at the request of the Emperor Charles *the Bald*, of which we have made particular mention in our life of the author. From this book Dr. Ridley learned, that the doctrine of the *real presence*, or transubstantiation, was for the first time advanced so lately as about the year 840, and that it met with the strongest opposition from some of the firm supporters of the Catholic church. This discovery razed at once that foundation of *authority* on which he had been accustomed to establish that doctrine, and prepared him to consider without prejudice what the writers above mentioned had published. He now determined to search the Scriptures more accurately upon the subject, as well as the doctrine of the primitive fathers. As he proceeded, he honestly communicated his discoveries and his scruples to his friend and patron Cranmer, who, knowing the sincerity of the man, and his cool judgment, was prevailed upon to examine this doctrine himself with the utmost care. The result was, that both Dr. Ridley and the Archbishop became fully convinced, that the doctrine in question was not a doctrine of Scripture. The setting aside of this absurd tenet was a very important article of reformation; for, as Cranmer ex-

pressed himself, "the taking away of beads, pilgrimages, pardons, and such like popery, was but the lopping a few branches, which would soon spring up again, unless the roots of the tree, which were transubstantiation and the sacrifice of the mass, were pulled up." And this he acknowledged was owing to conference with Dr. Ridley, "who, by sundry persuasions and authorities of doctors, drew him quite from his old opinion." Towards the close of the year 1545, Cranmer procured for his friend the eighth stall in the church of St. Peter at Westminster. Upon the accession of Edward IV. in 1547, Dr. Ridley, being appointed to preach before the King on Ash-Wednesday, took that opportunity, after confuting the Bishop of Rome's pretended claims to authority and power, to discourse concerning the abuses of images in churches, and ceremonies, particularly the use of holy water for driving away devils; which Gardiner, Bishop of Winchester, who was among his auditors, made an unsuccessful attempt to defend in a letter which he sent to him on the following Monday. About this time, the Fellows of Pembroke-hall presented their master to the church of Soham, in the diocese of Norwich; and upon the bishop's disputing the presentation, he was admitted to it by a command from the King. Of the high respect in which his abilities and learning were held a proof was given a few days afterwards, when he was united in a commission with the Archbishop of Canterbury, the Bishops of Durham and Rochester, and six others, for the purpose of examining the cause of the Earl of Northampton, whose Countess had been guilty of adultery, and to pass such a sentence as should be warranted by Scripture, and the judgment of the primitive Christians.

In September 1547, a vacancy having taken place in the bishopric of Rochester, Dr. Ridley was promoted to that dignity, and consecrated with the yet-unaltered rites and forms usual on such occasions in the Roman church, after he had taken an oath by which he renounced the usurped jurisdiction of the Roman pontiff. During the following year, he appears to have been employed in reforming the liturgy, conjointly with Archbishop Cranmer, five other prelates, and some learned divines; and in 1549, he was appointed one of the commissioners empowered to search after all Anabaptists, heretics, and contemners of the book of common prayer. In consequence of being put into this commission, he was involved in the indelible reproach of having contributed to

bring to the stake Joan Bocher and George Van Paris, of whose character and martyrdom we have given an account in the life of Cranmer. Soon afterwards he repaired to Cambridge to hold, as he then imagined, a visitation for abolishing statutes and ordinances which maintained popery and superstition, and to preside at a public dispute on the subject of the corporal presence in the eucharist. But when his fellow-commissioners made him fully acquainted with their instructions, which they had concealed from him for some days, he found that the principal object of their appointment was the suppression of Clare-hall, under the pretence of uniting it to Trinity-hall, and of erecting there a new college of civilians; though the real motive of the courtiers in urging that measure was, that they might seize upon the revenues of Clare-hall. The Master and Fellows, however, could not be prevailed upon voluntarily to surrender their college into the King's hands; and when the majority of the commissioners determined that they might proceed to the execution of their scheme, under the sole sanction of the royal authority, Ridley modestly opposed their determination, and with great calmness entered his dissent. Not venturing to act in opposition to his protest, the commissioners complained to the Protector of the interruption in promoting the King's service which they met with from the Bishop of Rochester. Upon this the Protector wrote a chiding letter to Ridley, which was followed by an interchange of several other letters between them upon the subject. But notwithstanding all the means which were made use of to influence our prelate, he resolutely persisted in refusing his countenance to a proceeding which he considered to be unjust; and, owing to his firmness, the affair dropped. His next business was to preside at a public disputation in the University on the subject of the Lord's supper. On this occasion, the advocates both for the popish and protestant doctrines had a fair hearing, and after their debates were ended, Bishop Ridley determined, in a very learned, solid, and satisfactory manner, against transubstantiation, and the oblation of Christ in that sacrament. This determination Langdale, one of the popish disputants, who for his zeal was afterwards made Archdeacon of Chichester, by Queen Mary, undertook to refute; but, though he obtained the royal licence for printing his book at Paris in 1553, yet he did not publish it till 1556, when he was secure against any reply from Ridley.

The Bishop of Rochester was one of the

commissioners appointed to sit in judgment on the cause of Bonner, Bishop of London, and by whom sentence of deprivation was pronounced against him. After this sentence had been confirmed, Bishop Ridley was thought to be the most proper person to fill that important see, on account of his great learning, and zeal for the Reformation. His translation from Rochester to London was accordingly declared in February 1549-50, though he was not installed before the month of April, when the bishopric of Westminster was suppressed, as a distinct see, and united to that of London. It was an honourable mark of distinction that his patent to his bishopric was granted for the term of his natural life, while several other prelates in this reign held their titles to their sees only during their good behaviour. Ridley's conduct towards his predecessor Bonner and his family, after taking possession of the episcopal palace, bears very creditable testimony to his integrity and benevolence. He took particular care to preserve from injury the goods and moveables belonging to Bonner, giving him free leave to remove the smallest article to which he had any claim, and sacredly keeping for his use what he knew to be his, though not taken away. Such materials as Bonner had purchased for the repair of his house and church Ridley employed to the uses designed; but he scrupulously repaid him the money which he had advanced for them. He took upon himself the discharge of the sums which were due to Bonner's servants for liveries and wages; and that the mother and sister of that prelate, who lived near the palace at Fulham, and had their board there, might not be losers in consequence of his promotion, he always sent for them to dinner and supper, constantly placing Mrs. Bonner at the head of the table, even when persons of high rank were his guests. Soon after his translation to London, Bishop Ridley was nominated one of the commissioners for examining Gardiner, Bishop of Winchester, and concurred in his deprivation. About the same time commenced his dispute with Hooper, Bishop-elect of Gloucester, on the subject of the vestments appointed to be used in the church, of which we have given an account in the life of that prelate. In the summer of the year 1550, Bishop Ridley visited his diocese, and among other injunctions set forth one which very properly directed that the altars should be taken down in the churches, and tables substituted in the room of them for the celebration of the Lord's supper. By so doing he agreed

with Hooper, who, in a sermon lately preached before the King recommended that measure, "thereby," said he, "to take away the false persuasion of the people, which they have of sacrifices to be done upon altars. Because, as long as altars remain, both the ignorant people, and the ignorant and evil-persuaded priests, will dream always of sacrifices." In 1551, the disorder called the sweating sickness prevailed in England, and proved fatal to great numbers of people. It made its appearance at London in the month of June, and within the space of eleven days carried off between eight and nine hundred persons. Among others, several of the court proved victims to it; which occasioned the King to remove from Westminster to Hampton Court. However, while this malignant and pestilential disorder was raging, Bishop Ridley, cheerfully resigning himself to the care of Providence, continued to reside in the midst of his flock, assiduous in the discharge of his pastoral functions, and endeavouring to improve the public calamity to the reformation of the manners of the people. To promote more generally a reformation in the doctrine of the church, the council this year appointed Archbishop Cranmer and Bishop Ridley to prepare a book of articles of faith. With this view they drew up forty-two articles, and sent copies of them to the other bishops and learned divines, for their corrections and amendments; after which the Archbishop reviewed them a second time, and then presented them to the council, where they received the royal sanction, and were then published by the King's authority, as an act of the supremacy.

In the year 1552, Bishop Ridley visited his old college at Cambridge, and upon his return called at Hunsdon, to pay his respect to the Princess Mary. The reception which he met with from her was civil, till he offered to preach before her on the following Sunday, if she would permit him. Upon this her countenance changed, and, after continuing for some time silent, said, "I pray you, my Lord, make the answer to yourself." The Bishop proceeding to tell her that his office and duty obliged him to make the offer; she replied, that if the answer must come from her, she had to say that the doors of the parish-church should be open for him, if he came, and that he might preach if he pleased; but that neither would she hear him, nor allow any of her servants to do it. "Madam," says the Bishop, "I trust you will not refuse God's word." "I cannot tell," said she, "what you call God's word; that is not God's word now, that was God's

word in my father's days." Upon the Bishop's observing, that God's word was the same at all times, but had been better understood and practised in some ages than others, she could restrain her anger no longer, but told him, "You durst not for your ears have avouched that for God's word in my father's days, that you now do." She then broke out into many bitter expressions against the established form of religion, the administration of government, and the laws made during her brother's minority, and parted from the Bishop with these words: "My Lord, for your civility in coming to see me, I thank you; but for your offer to preach before me, I thank you not a whit." His honest freedom on this occasion, was never forgotten or forgiven by the bigotted Mary. When the parliament assembled in 1553, the King, who was now languishing under the decline which soon terminated his life, being unable to go to Westminster, ordered the two houses to attend him at Whitehall; where Bishop Ridley preached before him, and took the opportunity of expatiating with great force on the duties of beneficence and charity, as particularly obligatory on persons of the highest rank and station, both on account of their greater ability, and of the influence which their examples of goodness might have upon others. On the same day the King sent for the Bishop, thanked him for his discourse, discovering by a recapitulation of the principal points in it the strong impression which it had made upon him, and then entreated his direction by what particular actions he might in the best manner discharge his duty towards the poor and the miserable. As soon as he had recovered from the surprize occasioned by such an unexpected question, the Bishop told His Majesty, that before he gave his answer he wished to consult with some persons experienced in civil government; and especially the magistrates of London, who, from the multitudes of the poorer classes within their jurisdiction, must be acquainted with their condition, and competent to point out the most proper means for their relief and improvement. Upon this the King ordered letters on the subject to be immediately drawn up, which he confirmed by his hand and seal and delivered to our prelate, desiring him to be his messenger to the citizens on that occasion, and to use all possible expedition in the business. With these letters the Bishop hastened to the Lord Mayor, who summoned a committee of aldermen and commoners, by whom the subject recommended in them was taken into serious consideration. The result was such a

representation of the different classes of objects which called for the attention of humanity, as determined the King to found, or incorporate anew, and endow with ample revenues, those noble charitable institutions, Christ's, Bartholomew's, Bridewell, and St. Thomas's hospitals.

When, after the death of King Edward VI., an attempt was made to raise Lady Jane Grey to the throne, Bishop Ridley was induced heartily to concur in it by his attachment to the principles of the Reformation. Being commanded by the council to preach at St. Paul's and to recommend Queen Jane to the people, he obeyed the order with great zeal and earnestness, pointing out the dangerous and ruinous consequences which must follow should the Princess Mary succeed, who was a rigid Papist, determined to subvert the true religion as already established, and to betray the kingdom again into slavery under a foreign power. After the design in favour of Lady Jane had miscarried, and the Princess Mary had been acknowledged and proclaimed Queen, Ridley went to Framingham, where Mary now was, to do her homage and to submit to her clemency. His reception, however, was such as he might expect after what had passed at Hunsdon. By the command of that bigotted Princess he was sent back from Framingham on a lame horse, and committed to the Tower, on the 26th of July 1553, to be proceeded against, not as a state prisoner for treason, but for heresy. Notwithstanding this treatment, the Bishop might have delivered himself from the danger which threatened him, and recovered the Queen's favour, if he would have brought the weight of his learning and authority to countenance her proceedings in religion. With the hope of winning him, therefore, he was treated with more respect and indulgence than the other prisoners in the Tower, having the liberty of walking about in it, to try if he would voluntarily go to mass. In the meantime, he was very desirous of conferring with Cranmer and Latimer, who were his fellow-prisoners, that he might bring his own opinions to the test, and either correct or strengthen them from the experience of those veterans. For this purpose they had several conferences, exchanging papers and letters on these subjects. When Ridley had been about eight months in the Tower, he was conveyed from thence to Oxford, together with Cranmer and Latimer, to be present at a disputation, when it was pretended that the controversy between the Papists and Protestants would be determined by a fair

debate between the most eminent divines of both parties. Of the manner in which this disputation was conducted, and of the treatment which our prelate met with till his final condemnation for heresy, on the 1st of Oct. 1555, an account has been already given in our lives of Cranmer and Latimer. During the fortnight in which he continued in prison after his condemnation, the Popish party, as though they were ashamed to sacrifice a man of such acknowledged piety and learning, tried all their means of persuasion to gain him to their cause. Brookes, Bishop of Gloucester, in great simplicity pointed out to him the only method of being reclaimed to the church of Rome, which was, to "captivate his senses, and subdue his reason;" and then, "he doubted not but that he might be easily induced to acknowledge one church with them." About the same time Lord Dacres, who was kinsman to Ridley, offered ten thousand pounds to the Queen, if she would preserve so valuable a life. But to this proposal she would not agree, on any other condition than that of the Bishop's recantation; and Ridley, with the spirit of a primitive martyr, nobly refused life on such terms.

On the 15th of October, which was the day preceding that appointed for his execution, our excellent prelate was degraded from priest's orders by the Bishop of Gloucester, who seems to have considered him as having before invalidated his consecration by abjuring the Pope. When the mummary of this scene was finished, Ridley prepared himself for his approaching death, which a sound judgment and a good conscience enabled him to regard as a subject of joy and triumph. He called it his *marriage*, and in the evening washed his beard and legs, and supped in company with his brother-in-law, Mr. Shipside, and some other friends, behaving with the utmost cheerfulness. When they rose from table, Mr. Shipside offered to watch all night with him; but he would not suffer him, saying, that he intended (God willing) to go to bed, and to sleep as quietly that night, as ever he did in his life. On the following morning, dressed in the habit which he used to wear in his episcopal character, he walked to the place of execution between the mayor and one of the aldermen of Oxford; and, seeing Latimer approach, from whom he had been separated after their condemnation, he ran to him with a cheerful countenance, embraced him, and said, "Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it." Then going up to the stake, he kneeled down, and

kissing it, prayed with great fervour. He was now compelled to hear a sermon from a Popish doctor, as we have seen in the life of Latimer; and, after it was ended, being refused permission to speak a few sentences, unless he recanted, he said, "Well, so long as the breath is in my body, I will never deny my Lord Christ, and his known truth. God's will be done in me!" He was then stripped to his shirt, and fastened by an iron chain to the same stake with Bishop Latimer. At this instant, when a cruel death awaited him, Ridley shewed a wonderful greatness of mind and self-possession, in being so regardless of his own sufferings, as to spend some of his last moments in solicitations for the interests and happiness of others. He made it his dying request to Lord Williams, that he would support by his interest a supplication which he had made to the Queen on behalf of his sister; and that His Lordship would also interfere in favour of some poor men, who had taken leases of Ridley, under the see of London, which his successor had unjustly and illegally refused to confirm. All preparations having now been made, a kindled faggot was laid at Ridley's feet, who, when he saw the fire flaming up towards him, with a loud voice commended his soul to God. Latimer soon expired; but, by some mismanagement of the fire on Ridley's side of the stake, the flames were prevented from reaching the upper part of his body, and his legs were consumed before the fire approached the vital parts, which made him endure dreadful torments for a long time. At length his sufferings were terminated by the explosion of a bag of gunpowder which had been suspended from his neck, after which he did not discover any remaining signs of life. Such was the end of Bishop Ridley! a prelate of great learning and distinguished abilities, who filled his high station with dignity and honour, and was one of the most eminent instruments in promoting the grand cause of the Reformation. In his private character, he was a pattern of piety, humility, temperance, and regularity, to all around him. His temper was cheerful and agreeable; his manners courteous and affable; and of the benevolence of his heart he gave abundant proofs, in his extraordinary generosity and liberality to the poor. Anthony Wood says of him, that "he was a person small in stature, but great in learning, and profoundly read in divinity." Among other pieces he was the author of "A Treatise concerning Images, not to be set up nor worshipped, in Churches," written in the time of King Edward VI.;

"Brief Declaration of the Lord's Supper," first printed in 1555, 8vo., written during his imprisonment at Oxford, and translated into Latin by William Whittingham; "Certain godly and comfortable Conferences" between him and Latimer, during the time of their imprisonment, first printed in 1555, 8vo.; "A friendly Farewell unto all his true Lovers," written during his imprisonment, a little before his death, and printed in 1559, 8vo.; "A pious Lamentation of the miserable State of the Church of England, in the Time of the late Revolt from the Gospel," 8vo.; "A Comparison between the comfortable Doctrine of the Gospel and the Traditions of the Popish Religion," printed with the former; "An Account of a Disputation at Oxford in 1554," written in Latin, and published from the original manuscript in 1688, 4to., by Dr. Gilbert Ironside, warden of Wadham-college; "A Treatise of the Blessed Sacrament," published with the former; and "A Letter of Reconciliation written to Bishop Hooper," published by Samuel Johnson, in 1689, 4to. Many of his "Letters," and also some of the pieces mentioned above, have been published by Fox in his "Acts and Monuments," and may likewise be seen in *Glocester Ridley's Life of Bishop Ridley. Biog. Brit. Brit. Biog. Wood's Athen. Vol. I. Neal's Hist. Purit. Vol. I. ch. i—iii. passim.* — M.

RIDLEY, GLOSTER, Dr., a man of some eminence as a writer, was of the same family as Dr. Nicholas Ridley, Bishop of London, who fell a martyr to the persecutions of Queen Mary. He was born in 1702, on board the Gloucester East Indiaman, whence he got his name; and received the early part of his education at Winchester. He then removed to New College, Oxford, of which he became a Fellow and bachelor of laws; and here he laid the foundation of more acquirements, by which he afterwards distinguished himself as a poet, historian, and divine. For many years, the only preferment he enjoyed was the small college living of Weston Longueville in Norfolk, and the donative of Poplar in Middlesex: to these the college afterwards added the donative of Rumford, in Essex. In 1740 and 1742 he preached eight sermons at Lady Moyer's lecture, which were published in 1742, 8vo. In 1763 he published the Life of Bishop Ridley, in 4to. In 1765 he published his Review of Philips's Life of Cardinal Pole; and, in 1761, in reward for his labours in this controversy and in another which the Confessional produced, he was presented by Archbishop Secker

to a golden prebend at Salisbury. He died in November 1774, leaving a widow and four daughters, one of whom, Mrs. Evans, published several novels. In the latter part of his life he had the misfortune to lose both his sons, who were young men of considerable abilities. The elder, *James Ridley*, was author of *Tales of the Genii*; a humorous paper called the *Scheemer*, afterwards collected into a volume; the *History of James Lovegrove*, and several other literary works. The younger, *Thomas*, died of the small-pox, a writer at Madras. Two poems by Dr. Ridley, one styled "*Jovi Eleutherio, or an Offering to Liberty*," and the other called "*Psyche*," were printed in Dodsley's collection. *Melampus*, the sequel of the latter, has since been published by subscription. His transcript of the Syriac gospels was published, with a literal Latin translation, by Professor White, in 2 vols. 4to., at Oxford. *Note to Nichols's Collection of Poems, Vol. VIII.—J.*

RIDLEY, HUMPHREY, a physician and anatomist, who flourished about the beginning of the 18th century, was a Fellow of the Royal College of Physicians in London, in which city he was a practitioner. He graduated at Leyden in 1679, as appears from his inaugural dissertation "*De Lue Venerea*;" and from a passage in his writings he seems to have resided in the country before he settled in the metropolis. Nothing more is known of his private history.

Dr. Ridley published in 1695, "*The Anatomy of the Brain, containing its Mechanism and Physiology, &c., to which is annexed a particular Account of Animal Functions and Muscular Motion*," 8vo. The anatomical part of this work, though not without omissions and errors, has some improvements upon former descriptions: in particular, he discovered, or at least perfected, the circular sinus of the dura mater. His physiological explanation of muscular motion is nearly the same as that of Boerhaave. The figures in this work were drawn by the eminent anatomist Cowper, and are repeated in the Supplement to his Anatomy. Ridley's second work, entitled "*Observationes quædam Medico Practicæ et Physiologicæ*," 8vo., 1703, contains cases in a variety of disorders, which shew him to have been an attentive practitioner. There are subjoined ten dissections of morbid bodies, and a dissertation concerning the foramen ovale, accompanied with a figure. *Halleri Bibl. Anat. & Med. Pract. Ridley's Works.—A.*

RIENZI. See GABRINI.

RIGAUD, HYACINTH, a very eminent portrait-painter, was born in 1663 at Perpignan. His grandfather and father were both painters, and although when the latter died he was very young, he had imbibed so much of the family taste, that it was thought proper to bring him up to the same profession. He first studied under two indifferent masters at Montpellier, but afterwards received instructions from Ranc, a painter who approached the manner of Vandyke. This manner was the principal object of Rigaud's imitation; and by attentive study and assiduous practice he acquired a freedom of hand, a truth of colouring, and force of expression, which raised him to the summit of reputation. He visited Paris in 1681, and obtained the first prize from the Academy of Painting. It was his wish to improve himself by a journey to Italy; but Le Brun, who had seen and admired some of his productions, advised him to remain at Paris and cultivate his talent for portrait-painting, as the surest road to distinction and fortune. This advice, which perhaps might be given through jealousy, he followed with a success that placed him among the most conspicuous in that branch of the art; for he is recorded as having painted five monarchs, and all the princes of the blood-royal of France, besides a great number of illustrious and eminent persons of his own and foreign countries. His likenesses were extremely striking and characteristic, and he often *historized* his portraits by some appropriate action and accompaniments. Nature was his great study, and he carried his accuracy of imitation to the material of his draperies, and all the subordinate parts; judging, perhaps rightly, though contrary to the opinion and practice of some other eminent painters, that where the appeal is made to common observation, it is advantageous that the truth of resemblance should be as manifest in one part as in another. He is, however, justly blamed for attracting the attention too much to his draperies by an artificial disposition, and a kind of flutter that makes them look as if agitated by the wind.

Rigaud, though a man of gallantry towards the fair sex, did not love to paint women, saying, that if he represented them as they were, they would not think their portraits handsome enough, and if he flattered them, they would not be resembling. He was once painting a lady whom he observed taking great pains to screw up her mouth, which was one of the widest: "Do not take all that trouble with your mouth Madam (said he); if you

choose, I will give you none at all." To another, who was highly rouged, and who complained to him that his colours were not bright enough, and asked him where he bought them; "I believe, Madam, (he answered) we are both supplied at the same shop." His native city, Perpignan, thought itself so much honoured by him, that, enjoying the privilege of yearly nominating a person to be ennobled, it conferred upon him this distinction in 1709, and the nomination was confirmed by the King. He was again ennobled, and was created a knight of the order of St. Michael in 1727, with a pension. He was successively made a professor, rector, and director of the Academy; and was frequently consulted by sovereigns in furnishing their cabinets with pictures, in the choice of which he displayed great judgment. His private character was highly estimable: he was punctual in the performance of his duties, generous, charitable, and pious. He lived in great harmony with his wife, by whom he had no children; but he had numerous relations to whom he acted as a parent. He died in 1743, at the age of 80. The works of this master are dispersed in the family-galleries of France and several other countries. A great number of his portraits have been engraved by the best masters of the time: many of them were greatly improved by touches of his own hand. *D'Argenville. Pilkington.* — A.

RIGAULT, NICHOLAS, a French man of letters, the son of a physician at Paris, was born in 1577. He was educated at the Jesuits' college, where attempts were in vain made to induce him to enter into the society. He first made himself known by a satirical work entitled "*Funus Parasiticum*," published in 1596, with which the President de Thou was so well pleased, that he made him the associate of his studies, and confided to him the education of his son. Rigault embraced the profession of an advocate, but his predilection for polite literature caused him to neglect the bar, for which he was little calculated. When the learned Casaubon, who had the care of the royal library, removed to England, Rigault succeeded him in that employment. His services were so well approved, that he was created attorney-general of the sovereign chamber of Nanci, counsellor to the parliament of Metz, and, finally, intendant of that province. He died at Toul in 1654, at the age of 77, with a character for generosity, modesty, and benevolence, that contributed as much to his reputation as his numerous writings. It was chiefly as an editor of Greek

and Latin authors that he made himself known to the learned world. Of these were, "*Minutius Felix*," 1643; "*St. Cyprian*," 1648; and "*Tertullian*," 1664, enriched with useful notes, corrections, and observations. One of his remarks on Tertullian, relative to the right of laymen to consecrate the eucharist in case of necessity, brought upon him a controversy, in which he retracted this opinion, but it was defended by Grotius and Saumaise. He displayed other sentiments not very favourable to the doctrines of the Roman Catholic church, and marked with care every thing in the ancients which appeared adverse to them. He gave translations of the Greek writers "*Onosander*," "*Artemidorus*," and others; but these versions are judged by the learned Huet to be negligent and inaccurate; and he edited with notes "*Phædrus*," "*Martial*," "*Accipitrariæ Rei Scriptores*," "*Rei Agrariæ Scriptores*," and "*Barathier de Feudis*." He also wrote and edited some works on juridical subjects; and he was appointed, together with Peter Dupui, by the will of the President de Thou, to give a complete edition of his history, which appeared at Geneva in 1620. To this, Rigault wrote a Latin preface, which remained in MS. till 1734, when it was given in French with a French translation of the history; and he added three books to that work, containing the affairs of France to the death of Henry IV., but in a style inferior to that of the rest. He likewise published in Latin a life of Peter Dupuis. *Moreri. Nouv. Dict. Hist.* — A.

RINALDI, ODERIC, a learned Italian ecclesiastical historian in the 17th century, concerning whose personal history we are furnished with no other particulars, than that he was a native of Treviso, who entered that establishment, belonging to the priests of the congregation of the oratory at Rome, of which Baronius had been a member. After the death of that cardinal, Rinaldi undertook the laborious task of continuing his "*Ecclesiastical Annals*," from the year 1198, with which the work of Baronius terminated, to the year 1564, when the council of Trent had been dissolved. This continuation, which is written in the same spirit and with the same design as the original work, reflects credit on the author's industry and application, and certainly abounds with many curious and valuable documents taken from the archives at the Vatican, and other collections. It consists of ten large volumes in folio, which made their appearance in Rome at different periods from 1646 to 1677. Rinaldi published a sufficiently copious abridgment, in Italian,

of the whole annals compiled both by Baronius and himself, which is said to be a masterly performance. *Landi's Hist. de la Lit. De l'Italie, Vol. V. liv. xiii. art. ii. § 34.* — M.

RINGELBERGIUS, JOACHIM-FORTIUS, vernacularly STERCK, an eminent Flemish philosopher and mathematician, who flourished in the 16th century, was born at Antwerp, but in what year is not known. He was patronized by the Emperor Maximilian I., in whose palace he had an apartment, and he there received his first instructions in the rudiments of learning. When he was about 17 years of age he was sent to the University of Louvain, where he studied the learned languages, philosophy, and the mathematical sciences, with the greatest assiduity and success. He also discovered a genius for the fine arts, particularly painting and engraving. In course of time he became a public professor in that University, and taught rhetoric, cosmography, the mathematics, and the Greek language, with very high reputation. So numerous were the classes which attended his lectures, that they frequently occupied his attention twelve hours every day for a month together. In the year 1528 he went into Germany, and taught the mathematical sciences and the Greek tongue in various seminaries of that country. From Germany he went to France, where he filled the professor's chair at Paris, Orleans, Bourdeaux, and other places. Such was his assiduity, that he often lectured from sun-rise to sun-set, except during the short space of half an hour, when he sat down to dinner. By the closeness of his application, however, he brought on an attack of the stone, to which he fell a victim at a premature age, about the year 1536. He lived in habits of intimacy and friendship with Erasmus, Beraldu, Oporinus, Hyperius, and others of the most learned men of his time. He wrote a number of esteemed works, which were published at Basil, Antwerp, and other places, and reflected honour on his learning and judgment. Their titles are, "De Ratione Studii;" "De Usu et Differentiis vocum quarundam apud Latinos;" "De Usu Vocum quæ non flectuntur;" "Grammaticæ Græcæ Elementa;" "Dialectica, et Tabulæ Dialecticæ;" "De conscribendis Epistolis Lib.;" "Rhetorica, et quæ ad eam Spectant;" "Sententiæ;" "De Formis dicendi Lib.;" "De Periodis;" "Synonyma;" "Sphæra, sive Institutionum Astronomicarum, Lib. III.;" "Cosmographia;" "Optica;" "Chaos Mathematicum;" "Arithmetica;" "De Horoscopo;" "Astrologia cum Geo-

manteia;" "Physiognomia, de Urina non visa, et Interpretatione Somniorum;" and "De Homine Lib. cum Epistolis quibusdam." The whole of them were collected together, and published in one large volume at Leyden, in 1531. *Melchior. Adam. Vit. Germ. Phil. Valerii Andreae Bibl. Belg. Moreri.* — M.

RINUCCINI, OTTAVIO, an Italian poet, and native of Florence, is entitled to commemoration as the inventor of the musical drama termed opera. Some attempts had been made before his time to introduce music into dramatic action, but Rinuccini was the first who gave a proper form to compositions of this kind. His "Dafne," set to music by Jacopo Peri, was represented in the house of Jacopo or Giacomo Corsi, a gentleman of Florence skilled in music and polite literature, and who had been consulted in the plan of this new species of composition. According to Peri, this representation took place in 1594; and it was so well received, that it was followed by his "Euridice," exhibited at Florence in 1600 at the nuptials of Henry IV. with Mary de Medicis, and his "Arianna," performed in 1608, at Florence and Mantua, on occasion of the marriages of Francesco Gonzaga, son of Duke Vincenzo, and Cosimo de' Medici, son of the Grand Duke Ferdinand. Rinuccini, who was a handsome, polite, and eloquent man, was a great admirer, and even presumed to be a lover, of Queen Mary de Medicis, whom he accompanied to France, where he was appointed gentleman of the bed-chamber to King Henry. On returning to Italy, he became serious, and passed his latter years in pious exercises. He died at Florence in 1621, and in the following year his Poems, dedicated by himself to Louis XIII., were published by his son Pier-Francesco. He was one of the most elegant writers of poems for music; and especially in his Anacreontic songs, he was one of the first who approached the grace and amenity of the Greek bard. *Tiraboschi. Hawkin's Hist. of Music.* — A.

RIOLAN, JOHN, the Younger, an eminent physician and anatomist, son of a physician of the same name, who was a very learned member of the faculty at Paris, was born at Paris, in 1577. His father took care to give him an education that might render him a worthy successor to himself in medical erudition, and in attachment to the ancient founders of the science. He was likewise well exercised in dissection, and, during four years, acted as dissector to the medical school. He took the degree of doctor at Paris, in 1604, and soon

after began to make himself known by writings, principally anatomical. In 1613, he was nominated professor royal of anatomy and botany, in which last capacity he presented a request to Lewis XIII. for the establishment of a botanical garden in the University of Paris. He afterwards accompanied the Queen-mother, Mary de Medicis, in her banishment from court, and was with her when she died at Cologne, in 1642. He then returned to Paris, where he passed the remainder of his days in great professional reputation. He appears to have been unhappy in his family, probably in consequence of his harsh and querulous temper, which was perpetually displaying itself in angry controversies. His friend Guy Patin speaks of him as one who would never spare or forgive any person. He was twice cut for the stone, and died with calculous symptoms in 1657, at the age of 80, or, according to Patin, of 77.

The principal works of Riolan were "Schola Anatomica novis et raris Observationibus illustrata," 1608, 8vo.; "Osteologia," 1614, 8vo.; "Anthropographia," first printed in 1618, 8vo., and published in a third edition by Guy Patin in 1649, fol., under the title of "Opera Anatomica;" this last contains all that the author had then written on anatomy, and exhibits him in the light of a considerable discoverer or improver. Several particulars of the new observations in this work are mentioned by Haller. His "Enchiridion Anatomicum et Pathologicum," 1648, 12mo., is a compendium of his discoveries in anatomy and physiology, and contains many things not in the preceding work. To nearly the same purpose is his "Opuscula Anatomica varia et nova," 1652, 12mo. Most of his other writings are controversial; for there was not an eminent anatomist of his time whom he did not censure; and though he had himself innovated by his own anatomical discoveries, yet he opposed all those of others which were contradictory to the doctrines of the ancients. He wrote against the lymphatics of Bartholine, and the lacteals of Pecquet; and was one of the most pertinacious antagonists of the immortal Harvey's doctrine of the circulation of the blood. Harvey thought it due to Riolan's reputation to reply to his objections, but upon their being repeated with no new arguments, he was suffered to have the last word. He had a peculiar system of his own on the subject, yet Haller believes that he was really a convert to the true system, but could not bear to minister to the glory of Harvey. In his own opinion, he

was himself the first anatomist of the age. His works were replete with erudition, and in an eloquent style, though somewhat diffuse. He had a contempt for anatomical plates, and never employed them in his works. He wrote upon some other medical topics, and defended the Hippocratic mode of practice against the chemical sect. He also published in French "Recherches curieuses sur les Ecoles de Paris et de Montpellier," in which he exercised his usual severity against the Montpellier school of physic. *Halleri Bibl. Med. & Anatom. Eloy Dict. Hist. Lett. de Gui Patin.*—A.

RIPPERDA, JOHN-WILLIAM, Baron of, a remarkable political adventurer, was born in 1680, of a noble family, in the province of Groningen. He was educated a Catholic under the Jesuits of Cologne; but having married a Protestant heiress, he conformed to her religion. He was for some time in the service of the states-general in the post of colonel of infantry, which he occupied when, in 1715, he was sent from the States to the court of Spain, to negotiate a commercial treaty. Having ingratiated himself with the King, Philip V., he returned to the Catholic religion, and took up his abode at Madrid. It was one of his projects to send for weavers from Holland, with whom he founded a cloth manufactory, conducted at the royal expence, and, as usual, with great loss. His first wife being dead, he married, in 1721, a Castilian lady of high birth, by whom he had two sons. He rapidly rose in the confidence of the King, and in 1725 was sent to Vienna to negotiate an accommodation with the Imperial court. In the same year he signed a treaty at Luxemburg with the Emperor's plenipotentiaries; and on his return to Madrid was rewarded for his services by being created a grandee of the third class, and Duke of Ripperda. He was also appointed secretary of state for foreign affairs; and the management of the war, marine, and financial departments, was entrusted to him, so that he had all the power, without the name of prime-minister. To these high charges he, however, proved unequal; and in May 1716, he was dismissed from his employments, and soon after confined in the castle of Segovia. There he remained upwards of two years; when having found means to make his escape into Portugal, he thence passed into England, where he continued till 1730. He then went to the Hague, resumed the Protestant religion, and seemed disposed to pass the rest of his days in tranquillity. His restless and ambitious temper, however, induced him to form

a connexion with an envoy from Morocco, in consequence of which, about the close of 1731, he embarked for that country, then governed by Muley Abdallah. He was favourably received by that Prince, to whom he opened the project of uniting the Barbary states against Spain, reducing the fortresses held in Africa by that country, and finally invading Spain itself. He had influence enough to engage the Moors to undertake the siege of Ceuta; and having declared himself a convert to the Mahometan religion, and assumed the name of Osman, he was nominated to the chief command of the army employed for that purpose. In the meantime the King of Spain, informed of his proceedings, revoked his patents of grandee and duke.

Ripperda by his military talents inspired the Moors with confident hopes of success in their enterprize, when the arrival of a Spanish army in Africa, which laid siege to Oran, disconcerted his plans. He, however, persisted in the siege of Ceuta, and gave a considerable defeat to its garrison which with some reinforcements had marched out into the field. But a nocturnal surprize of the Moors in the trenches soon after entirely broke up the siege; and Ripperda, who had fled in his shirt to Tetuan, was received so coldly at the court of Morocco, that he meditated an escape to some other country. His design was discovered, and he was brought before the Emperor, from whose cruel character nothing less than death could be expected for the unfortunate adventurer. He, however, pleaded his cause so effectually, that he was only committed to custody for a short time, and then set at liberty. He afterwards lived in quiet at his house and in his haram at Morocco, affecting a great zeal for the Musulman faith, but at the same time forming a new project which was to restore him to consequence. This was a kind of consolidation of different religions, especially the Mahometan and Jewish, which he endeavoured to render compatible by admitting the prophetic character of Mahomet, but inculcating the expectation of a future Messiah. It is said that he made converts to his opinions, and that even the Emperor took pleasure in conversing with him on the subject; it is probable, however, that he at length excited suspicion, since he found it expedient to retire to Tetuan, where he lived on the interest of monies which he had vested in different European banks, and which he had probably gained not by the most honest means; for it is said that he profited largely by an

adulterated coinage which he issued when in power at Morocco. His projecting spirit continued to the last, for he advanced considerable sums to Theodore for his attempts on the crown of Corsica. He was somewhat insane towards the close of his life, which terminated at Tetuan in 1737. *Moreri. Univers. Hist. Moore's Life of Ripperda.* — A.

RITTANGEL, JOHN-JOSEPH, a learned professor of the Oriental languages at Konigsberg in the 17th century, concerning the date of whose birth or death we have no information. Various are the accounts which are given of his origin and progress through life. According to some writers, he was born of Jewish parents, and educated in the religion of his forefathers, but afterwards became a convert to Christianity. Others relate, that he was a German by nation, born at Bamberg, and educated in the Popish faith; that he turned Jew, and received circumcision at Hamburg; but that in more mature life he renounced Judaism, and embraced the Protestant religion, becoming at first a Calvinist, and afterwards a Lutheran. By Bayle we are furnished with a third account, taken from the letter of a physician in Germany to one of the faculty in Holland, which carries with it strong internal marks of probability. According to this statement, Rittangel was a native of Forchheim in Franconia, in the diocese of Bamberg, and brought up in the Roman Catholic faith. After having become a proficient in classical learning, his attention was directed to the study of Oriental literature, and he went to Constantinople, where he remained 12 years, and during that time had much intercourse with the learned Jews in that city. Upon his return into Germany, he embraced the Lutheran religion and went to Konigsberg, where the Elector of Brandenburg appointed him professor extraordinary of the Hebrew tongue. He devoted his principal labours to the illustration of the antiquities of the Jews, and the production of evidence from their writings in support of the truth of Christianity, or of doctrines commonly reputed orthodox. His writings contain severe criticisms on the productions of Kircher, Scaliger, Schickard, Vorsius, the Buxtorfs, and other learned men, whose proficiency in the Hebrew tongue he affected to hold in low estimation. He was living in the year 1652; but from the dedication of one of his pieces which bears that date, it appears that he was then struggling with a disease which soon proved fatal to him. Besides the articles mentioned below, he wrote

some other works which he intended to commit to the press; but he was taken by a privateer while proceeding by sea to Amsterdam for that purpose, and had the mortification to see his manuscripts destroyed by the captors. He published "*Liber Jezira, qui Abrahamo Patriarchæ adscribitur, una cum Comment. R. Abr. F. Dioz, Super xxxii Semitis Sapientiae, &c. Translatus et Notis illustratus,*" 1642, 4to.; "*Libra Veritatis, &c.,*" intended to prove that the ancient Jewish church believed the mystery of the Trinity, and the eternal divinity of the Messiah; "*Liber Rituum Paschaliū, Heb. et Lat.*" 1644, 4to.; a German Translation of the Prayers, &c. in the Jewish Church on the First Day of the New Year, 1652, 4to.; "*Veritas Religionis Christianæ in Articulis de Trinitate et Christo, ex Scriptura, Rabbinis, et Cabbala Probata,*" published after the author's death, in 1699, 8vo., &c. *Wolfii Bibl. Hebræ. Vol. I. & III. Bayle. Moreri.*—M.

RITTENHOUSE, DAVID, a distinguished American philosopher and mathematician in the 18th century, was a native of Pennsylvania, and born in the year 1732. He appears to have been descended from parents not in opulent circumstances, and to have enjoyed few of the benefits of a liberal education. By the dint of genius and application, however, he triumphed over these disadvantages, and was enabled to mingle the pursuits of science with the active employments of a farmer and watchmaker. The latter of these occupations he filled with unrivalled eminence among his countrymen. Some of its nicer operations continued to be his favourite mode of relaxation during all the subsequent periods of his life, of which many of his friends possessed valuable testimonials. In the year 1769, he was invited by the American Philosophical Society to join a number of gentlemen who undertook to observe the transit of Venus; when he particularly distinguished himself by the comprehension and correct powers of mind displayed in his observations and calculations. On this occasion the philosophers of Europe were liberal in the applause which they conferred upon him. He afterwards constructed an observatory, which he superintended himself, and where he made such valuable observations and discoveries as tended to the general diffusion of science in the Western world. During the American war, which produced the firmest alliance between freedom and science, from a sense of common danger, the philosopher did not claim an exemption

from the duties of patriotism. Accustomed to kindle with enthusiasm in contemplating the sublimities of science, he could not behold the magnificent spectacle of a nation asserting its rights without blending the feelings of a humane heart, and the thoughts of an enlightened head, with the feelings and thoughts of the patriot and the statesman. During the arduous contest, he thought, spoke, and acted like a freeman. After the conclusion of peace, he successively filled the offices of treasurer of the state of Pennsylvania, and director of the national mint: in the first of which he manifested incorruptible integrity, and in the last, the rare talent of combining theories in such a way as to produce correct practical effects. He succeeded the illustrious Franklin in the office of President of the American Philosophical Society: a situation which the bent of his mind, and the course of his studies, had rendered him eminently calculated to fill. Towards the close of his days he withdrew from public life, and spent his time in philosophical retirement. "There," says one of his eulogists, "we behold him the object of love, admiration, and reverence. The amiable graces of domestic virtue shed, perhaps, a milder and more constant lustre over his character, than the vivid flashes of science and the dead energies of intellect. Here he felt content, nor seemed to wish for more. In his intercourses of friendship, sincerity and simplicity went hand in hand. A stranger to the too common arrogance of high pretensions, he met every man on the ground of friendly reciprocity. Feeling a superior attachment to those who propagated science, he did not conceal the estimation in which he held them. He was among the first to welcome to America the persecuted philosopher of England (Priestley), and formed with him an intimacy which only required time to be cemented into a lasting friendship." After a very severe illness of a few days continuance, he died on the 10th of July 1796, about the age of 64. He had the degree of LL. D. conferred upon him. To the "Transactions" of the American Philosophical Society, he contributed several excellent papers, chiefly on astronomical subjects. *Gentleman's Magaz. Sept. 1796. Monthly Magaz. Oct. 1796.*—M.

RITTERSHUYS, CONRAD, a learned jurist and philologist, was born at Brunswick in 1560. After having made a great progress in the learned languages, he went to Helmstadt for the study of theology, but his inclination led him to prefer jurisprudence. He removed

to Altdorff for the further pursuit of this study, and thence accompanied Gifanius, one of his preceptors, to Ingoldstadt. At the same time he continued to pay attention to classical literature, which was always his favourite recreation. He took the degree of doctor of law at Basil in 1591, and was soon after nominated professor in that science at Altdorff, where he died in 1613. This learned man was the author of several works in his own profession, and gave editions with notes of various antient writers. Of the former, the principal was "*Jus Justineaneum, sive Novellarum methodica explicatio*," 1615, 4to. His philological labours were notes on "*Petronius*" and "*Phædrus*;" commentaries on "*Salvianus*;" on "*Oppian de Venatione et Piscatione*," with a Latin version; "*Guntheri Ligurinus*;" "*Sacrarum Lectionum, Lib. VIII.*" He is much esteemed as a critic. *Baillet. Moreri.*—A.

RITTERSHUYS, NICHOLAS, son of the preceding, born at Altdorff in 1597, was also a man of learning and a jurist, and particularly applied to historical and genealogical enquiries. He studied at Helmstadt, and afterwards travelled into various countries of Europe. On his return he took a doctor's degree in 1634, and was appointed professor of feudal law at Altdorff. He died in 1670. Nicholas edited several of his father's works, and in 1638 published an oration on "*Hanno's Periplus*." He was the author of a large folio entitled "*Genealogiæ Imperatorum, Regum, Ducum, Comitum, præcipuorumque aliorum procerum Orbis Christiani, ab Anno 1400 ad Annum 1664.*" Several of his letters are printed in the "*Epistolæ celebrium Virorum*," *Amst.* 1705. *Moreri. Saxii Onomast.*—A.

RIVARD, FRANCIS, a French mathematical writer in the 18th century, who published several esteemed elementary works for the instruction of young students in the sciences. With respect to his personal history we are only informed, that he was a native of Neufchateau in Lorraine; that he was made professor of philosophy in the college of Beauvais; and that he died at Paris in the year 1778. His productions, though not possessing any claims to originality, and sometimes drawn up on too large a scale for elementary treatises, are said to be sufficiently methodical and perspicuous. They consist of "*Elements of the Mathematics*," in 4to., of which the author published an abridgment, in 8vo.; "*A Treatise on the Sphere*," in 8vo.; "*A Treatise on Gnomonics*," in 8vo.; "*Tables of Sines*," in 8vo.;

"*Rectilinear Trigonometry*," in 8vo.; "*Elements of Geometry*," in 4to.; and "*Institutiones Philosophicæ*," published in 1778, in 2 vols. 12mo. *Nouv. Dict. Hist.*—M.

RIVAUT, DAVID, a French man of letters and various writer, called also M. DE FLURANCE, from a lordship of that name belonging to his family, was born at Laval, in the province of Perche, about the year 1571. He was brought up in the family of the Count de Laval, and for some time followed the military profession, serving in Italy about the close of the 16th century, and in Holland in the year 1602. During the following year, Henry IV. appointed him one of the gentlemen of his bedchamber. In 1605, he accompanied the young Count de Laval into Hungary, and entered into the service of the Emperor against the Turks. Here he had soon the unhappiness to see that young nobleman fall in a skirmish with the enemy, and he was severely wounded himself on the same occasion. These events obliged him to return to his native country, where he devoted his time to literary and scientific studies, in which he had before made considerable progress. In 1611, he was appointed sub-preceptor to the young King Lewis XIII., as well as his reader, or tutor, in the mathematics, and had a pension of 3000 livres settled upon him. The office of principal preceptor becoming vacant during the next year, he received that appointment, and was honoured with the title of counsellor of state. In 1614, the King conferred on him letters of nobility. Soon afterwards his connection with his royal pupil was for a time suspended, owing to the following circumstances. Being one day busily engaged at lecture, he found himself so much annoyed by a favourite dog of His Majesty's, which was perpetually leaping up upon him, that he kicked the animal, to drive him away: at which action the King was so exasperated, that he struck his preceptor; and Rivault, indignant at such treatment, resigned his place. However, Rivault was afterwards reconciled to the King, who, as a mark of gratitude for his services, promised to nominate him to a bishopric. Our author had the honour of being appointed by the King one of the attendants on Madame Elizabeth of France, who accompanied her as far as Bayonne, upon her marriage with the King of Spain. He died on his return from this journey at Tours, in 1616, about the age of 45. He is spoken of with expressions of esteem and commendation by several of the most celebrated writers

of his time, particularly by Casaubon, Scaliger, Vossius, Erpenius, and Menage. His productions consist of "The States, or a Discourse concerning the Privileges of the Prince, the Nobles, and the third Estate, as admitted in modern Times, addressed to Henry IV.," 1595, 12mo.; "The true Art of acquiring Beauty, founded on that sacred Maxim, the Wisdom of her Mind beautifies her Countenance," &c., 1608, 12mo.; "Elements of Gunnery, both theoretical and practical," &c., 1608, 8vo., which is a curious and very scarce work; "Archimedis Opera quæ extant, Gr. et Lat. novis Demonstrationibus illustrata," &c., 1615, folio; and other pieces which are enumerated in *Moreri. Nouv. Dict. Hist.* — M.

RIVET, ANDREW, a learned and eminent French protestant divine, who flourished in the 17th century, was born at St. Mixenta, in Poitou, in the year 1572. Having been instructed in the rudiments of learning by a neighbouring minister, when he was 13 years of age he was sent to a noted seminary at Rochelle, where he studied the classics, the Hebrew tongue, and philosophy, under able tutors, for five years. In 1590, he removed to an academical institution in the principality of Bearn, which was then in a flourishing state, where two years afterwards he was admitted to the degree of master of philosophy. He now directed his chief attention to the study of divinity, which he prosecuted with diligence both at Bearn and Rochelle, till 1595, when he was chosen pastor of the church at Thouars, and chaplain to the Duke who took his title from that place. His chaplaincy he retained as long as the Duke lived, who frequently consulted and employed him in matters of consequence; and he assiduously discharged the duties of the pastoral office in the same church during 25 years. Soon after his settlement with his flock he entered the marriage state. He was one of the representatives of the protestant churches in Poitou at different national conventions, which were held by royal permission, and his talents were also employed at court, in important political negotiations on behalf of the protestant body. He was sent as a deputy to several provincial synods, in some of which he was made register of the proceedings, and he presided in that assembled at Vitry in the year 1617. Efforts were about this time made by him, to obtain the vacant professorship of divinity at Saumur; but without success. This disappointment, probably, had some weight in determining him

to accept an offer of the same post from the curators of the University of Leyden, in the year 1620; but before the removal of his family to that place, he had the misfortune to lose his wife. On entering upon his new office, the University conferred upon him the degree of doctor of divinity. In 1621, he made a voyage to England, where he married a second time, and paid a visit to the University of Oxford. Here he was enrolled among the honorary members of the University, by being admitted to the same degree as he had already received at Leyden. After his return to Holland, he was nominated preacher to the Prince of Orange, and curator of the Orange-college at Breda. He died in 1651, when he was about 79 years of age. He was the author of "Commentarius in Genesin," 1633, 4to.; "Comment. in Exodum," 1634, 4to.; "Prælectiones in Cap. xx., Exodi," 1632, 4to.; "Comment. in Psalmorum prophetarum de mysteriis Evangelicis Dodecadem Selectam," 1645, 4to.; "Comment. in Hoseam Prophetam," 1625, 4to.; "Catholicus Orthodoxus," 1630, in 2 vols. 4to.; "Critici Sacri, Lib. IV.," 1626, 8vo.; "Synopsis Doctrinæ de Natura et Gratia," 1649, 8vo.; a number of controversial works, chiefly against the Papists; "Homilies," "Sermons," "Meditations," "Disputations," &c. A collection of the whole was published at Rotterdam in 1651, in three large vols. folio. Our author had a brother named WILLIAM RIVET, who was a minister, at first in France and afterwards in Holland. He published "Vindiciæ Evangelicæ de Justificatione," 1648, 4to.; and a "Treatise on Ecclesiastical Liberty, in opposition to the authority of the Pope." *Freheri. Theatr. Vir. Brud. clar. Witte. Diar. Biog. Moreri.* — M.

RIVET DE LA GRANGE, ANTHONY, a French Benedictine monk and esteemed writer in the 18th century, descended from a Catholic branch of the same family with the preceding, was born at Confolens, a small town belonging to the diocese of Poitiers, in the year 1683. He exhibited early indications of an ardour for learning and a readiness in acquiring it at a school in his native place, till the death of his father, when he was about thirteen years of age, from which time his education was neglected for some years. Afterwards he was sent to study philosophy under the Jacobins, or Dominican monks at Poitiers, where he gave the greatest satisfaction to his tutors by his application and proficiency. While he continued under their instructions, he one day narrowly escaped with his life, in consequence

of being thrown from his horse when on a hunting party, and dragged to a considerable distance by one of his feet becoming entangled in the stirrup. This accident made such an impression upon his mind, that he determined to renounce the world and enter the monastic state. Accordingly, at the age of 21, he became a novice in the abbey of Marmoutier, belonging to the Benedictines of the congregation of St. Maur, and took the vows in the year 1705. After completing his courses of philosophy and divinity, he was transferred to the abbey of St. Florence at Saumur, where his order was establishing a kind of academy, consisting of such members as were most distinguished by their talents and literature, for the purpose of studying the Scriptures in their original languages, the councils, the fathers, and the historians of the church, without being shackled by the trammels of the schools. To the objects of this society he devoted his attention with laborious diligence for several years, and acquired those stores of knowledge, and that judicious critical discrimination, which are discoverable in his subsequent works. In the year 1716, he was removed to the monastery of St. Cyprian at Poitiers, where he formed the plans of a history of the bishops of that diocese, and of a *bibliothèque* of the authors of Poitou; but the other labours in which he was engaged prevented him from carrying them into execution. During the following year, his superiors called him to Paris, and assigned him the task, conjointly with other members, of drawing up a history of illustrious men of the Benedictine order. The collections which he made for such an undertaking were very considerable; but the design miscarried, by a fatality not uncommon to works confided to a diversity of hands. Being now at liberty to select his own subject, he undertook to write "A Literary History of France," the plan of which he had already conceived. However, before he became wholly occupied on this work, he gave to the public, through the medium of the Dutch press, another favourite production, entitled, "The Necrology of Port-Royal in the Fields, &c., containing historical Eulogies; with the Epitaphs of the Founders and Benefactors of that Monastery, &c.," 1723, 4to., preceded by a long historical preface. In this work he discovered so strong an attachment to the memory and cause of Arnauld and Quesnel, while he distinguished himself by his zealous support of the appellants against the bull *Unigenitus*, that he incurred the displeasure of his superiors, who in the same year compelled him to retire

to the abbey of St. Vincent at Mans. Here he spent the remainder of his life laboriously employed on his great design, in which he was assisted by some learned members of that community. In the year 1773, he gratified the high-raised expectations of the learned world, by publishing the first volume under the title of "The Literary History of France: treating of the Origin and Progress, of the Decline and the Revival of Learning among the Gauls and among the French; of their respective Taste and Genius for Literature in each Age; of their ancient Schools, and the Establishment of Universities in France; of the principal Colleges; of the Academies of Sciences and Belles-lettres," &c. in 4to. This was followed at different periods by other volumes, till the author had printed the ninth, which includes the first years of the twelfth century, when, owing to the intenseness of his application, and his strict observance at the same time of the austerities enjoined by the rule of his order, he brought on an incurable flux, which carried him off towards the beginning of 1749, in the 66th year of his age. This work was afterwards extended to twelve volumes. It has been compared, and not undeservedly, with the "Memoirs" of the learned Tillemont, for accuracy of citation, and depth of research; and it will be found to furnish the reader with much interesting matter, not only on the subjects already mentioned in our abridgment of the title, but also relating to the lives of the learned men who flourished in the ages of which it treats, their genius and talents, their works and the different editions of them, and the merit of the latter as weighed in the scales of judicious and liberal criticism. *Moreri. Nouv. Dict. Hist.* — M.

RIVIERE, LAZARE, (RIVERIUS,) a celebrated physician, was born at Montpellier in 1589. He studied physic in the University of his native city, and was admitted to the degree of doctor in 1611. He obtained a medical professorship at Montpellier in 1622, which he occupied during life with great reputation, refusing the flattering invitations which he received from Bologna and Toulouse. He died in 1655. This professor was the first who succeeded in establishing the use of chemical remedies in the Montpellier school. He was the author of several works, chiefly relative to practice, in which he was a considerable improver. In the theoretical part of medicine he copied much from Sennertus, and often without acknowledgment. The following are the principal works of Riverius:

"*Praxis Medica cum Theoria*," 1640, 8vo., very frequently reprinted: in this work he treats of the diseases of the human body from the head to the feet, with brief descriptions, but a fuller method of cure: in the variety of remedies which he proposes are some either new or then little known, as particularly the mixture of lemon juice with an alkaline salt, administered in the act of effervescence, which he recommends against vomiting, and which has since become a classical remedy in various cases. "*Observationes Medicæ et Curationes insignes*," 1646, 4to., in three centuries, to which a fourth was added after his death; these contain many valuable cases and observations, and exhibit a mode of practice similar to that which has since obtained in France; "*Methodus curandarum Februm*," 1648, 8vo.; "*Institutiones Medicæ*," 1656, 4to.; these institutes of the healing art are chiefly upon the Galenical system. The whole works of Riverius were published collectively at Lyons in 1663, fol., and frequently since. There is added to them a piece called "*Arcana Riverii*," consisting of a list of remedies, many of them chemical, which were compiled by one Christini a Corsican monk, and have little relation to the practice of Riverius. An abridgment of the methods of cure of this physician by Fr. de la Calmette, under the title of "*Riverius reformatus*," was published at Geneva in 1688. *Halleri Bibl. Med. Eloy Dict. Hist.*—A.

RIVINUS, ANDREW, a learned physician and critic, was born at Hall in Saxony in 1600. His family name was BACHMANN, which, according to the custom of the learned in that age, he latinised to Rivinus. He studied philosophy and medicine at Jena, and then travelled into foreign countries. After his return he was for some time rector of the college of Nordhausen. He took the degree of doctor of physic at Leipzig, and was nominated to the chair of poetry in that University; and in 1655 to that of physiology, which he only occupied till the next year, when he died. Rivinus was chiefly known by his philological labours, a considerable share of which related to the ancient Christian poets, many of whom he edited. One of his works entitled "*Kirani Kiranides*," under the name of Rhyakinus, involved him in a controversy with Reinesius. It was published after his death with the title of "*Mysteria Physico-Medica*." He also gave an edition, with notes, of the "*Pervigilium Veneris*;" and published "*Florilegium Epigrammatum veterum Græcorum*;" "*Columella de cultu hortorum*;" and "*Veterum*

quorundam bonorum Scriptorum libri de Re et Materia Medica." Two curious dissertations of his are inserted by Grævius, who had been his auditor, in his "*Dissertationes rariores*." *Moreri. Saxii Onom. Eloy Dict.*—A.

RIVINUS, AUGUSTUS QUIRINUS, a physician and botanist, son of the preceding, was born at Leipzig in 1652. He took the degree of doctor of physic at Helmstadt in 1676, and in 1691 obtained the professorship of physiology and botany at Leipzig. He was a man of great industry, well versed in various branches of science, of an ardent disposition, adventurous, and somewhat inclined to paradox, who made himself known by a variety of publications. He filled his station with credit till his death, in 1723, at the age of 71. The London Royal Society elected him a foreign member. Of his numerous medical writings the following are the most worthy of notice: "*De Peste Lipsiensi Ann. 1680*," 8vo.; of this pestilence he was an eye witness, and he has described its circumstances with many observable particulars; "*De Dyspepsia*;" "*De Febris intermittentibus*;" "*Medicus superstitiosus*;" "*De Situ Ægrorum commodo*;" "*Censura Medicamentorum officinalium*;" in this work he undertakes the laudable task of expunging from the materia medica the numerous articles then in use that fall under the heads of sordid, disgusting, inert, superstitious, ill-prepared, and compounded, &c.; "*Dissertationes Medicæ*," a collection of theses sustained in the school of Leipzig. He was not a dissector, but the discovery of a new salivary duct has been attributed to him. It is, however, as a botanist that he has obtained the greatest celebrity, for he undertook a vast work, no less than that of a new system of botany, and figures of all plants. He published at Leipzig, first in 1690, "*Introductio generalis in rem Herbariam*;" In this he endeavoured to found a very simple method of arrangement upon the flower, as being of one or more petals, and as being regular or irregular in its form. At the same time he began to publish plates, executed at his own expence, of which he gave three orders of the plants with irregular flowers, and a fourth which he had prepared was edited by Ludwig after his death. The figures are very fine; but as his object was to represent the flowers solely, they often are confined to the upper parts of the plants. In his introduction he made some animadversions on Ray and Morison, which involved him in controversy; and an epistle of his to Ray is printed in the 2d edition of that great botanist's "*Synopsis*."

Rivinus rightly objected to the separation of trees and shrubs from other plants. *Halleri Bibl. Med. & Botan. Eloy Dict. Hist.* — A.

ROBERT, Emperor of Germany, surnamed THE SHORT, born in 1352, was Count Palatine at the time of the deposition of Wenceslaus; and Frederic Duke of Brunswick, who was first elected by the German princes to supply the vacancy, having been assassinated, Robert was chosen in his stead in 1400. The adherents of Wenceslaus occasioned him some trouble in the beginning of his reign, which he surmounted by prudent measures, and in the meantime he employed himself in remedying the disorders which had been introduced into the empire by the preceding bad administration. Wenceslaus had sold the dukedom of Milan to John Galeazo, who had withdrawn his state from the sovereignty of the empire, and by force of arms had annexed to it several neighbouring towns and districts. Robert, therefore, invited by the Pope and Florentines who promised their assistance, led an army into Italy, and entered the duchy of Milan. But he was so much harassed by Galeazo, who was superior in cavalry, that, being also disappointed of the expected succours, he was obliged to march back to Germany without having effected any thing. On his return he was involved in some petty wars with princes and states who disputed his authority, and a confederation was formed against him, which subsisted during the whole of his reign. At this time the church of Rome was distracted by a schism which divided all Europe. Benedict XIII. and Gregory XII. had each their adherents, and the council of Pisa pronounced a sentence of deposition against both, and chose a new Pope. Robert declared for Gregory, and made himself new enemies by that measure. The most inveterate of his opponents was the Elector of Mentz, who began to build a castle at Hochst in defiance of him. Robert assembled troops to reduce him to obedience, but having advanced to Oppenheim, was seized with a fever which proved fatal to him in 1410, at the age of 58. He was a prince of more prudence than enterprize, but possessed qualities which would have rendered his reign happy in less turbulent times. He was just, clement, and pious, an enlightened politician, and a lover of learning, as he manifested by founding the University of Heidelberg. By his second wife, Elizabeth, daughter of the Burgrave of Nuremberg, he left five sons and three daughters. *Mod. Univers. Hist.* — A.

ROBERT, King of France, son of Hugh

Capet, was associated by his father to the crown in 988, and succeeded him in 997, being then in his 27th year, and highly esteemed for his qualities both of body and mind. He had married Bertha, daughter of Conrad King of Burgundy, and widow of Eudes Count of Blois. As he was distantly related to his Queen, and had also stood godfather to one of her children by her former husband, his marriage was considered as invalid by Gregory V., a Pope who took all opportunities of aggrandising the authority of his see; and in a council of Italian prelates the parties were commanded to quit each other, and to submit to seven years penance on pain of excommunication. The King refusing to comply with this arbitrary mandate, the sentence was fulminated against him, and the greater part of his own bishops joined in it. The effects of this excommunication are a striking example of the superstition of the age. The lords of his court broke off all intercourse with him, and the two or three menial servants who remained to wait upon him, showed their horror of his situation by throwing to the dogs all the relics of food touched by the King or Queen, and burning the vessels they had used. It was even reported that the Queen was delivered of a monster. At length the King, who was himself superstitious, gave way; and parting with Bertha, by whom he had no issue, espoused Constance, daughter of the Count of Arles, a beautiful woman, but violent and capricious, who disquieted all the remainder of his life.

The death of the Duke of Burgundy, the King's uncle, without lawful heirs, in 1002, caused that rich inheritance to fall to the crown of France; and after a war carried on for some years with another claimant, Robert obtained possession of the country, with which he invested his second son Henry. The termination of this war gave much satisfaction to the King, who was more inclined to the arts of peace than to military exploits; and he occupied himself in cares for the regulation of his court and household, and the cultivation of letters and religion among his people. He was extremely assiduous in his attendance at the royal chapel, and at the churches where festivals were solemnized; he built and repaired many magnificent religious edifices, and merited the title of the *devout*. By the persuasion of the Queen, he associated his eldest son Hugh in the government, in his 18th year. This prince, disgusted with the haughtiness and avarice of his mother, withdrew from court

and was guilty of some disorders, but by the mild treatment of his father was brought back to his duty. In 1022 Robert displayed his attachment to orthodoxy, by causing a council to assemble at Orleans for the purpose of enquiring into a heresy introduced from Italy, which had been embraced even by some distinguished ecclesiastics. It is said to have inculcated the rejection of the mysteries of religion as so many fables, and to have partaken of the tenets of the Manichees. Several of the culprits were burnt alive in the presence of the King and Queen, the latter of whom manifested the fury of her zeal by thrusting out an eye of one who had been her confessor, as he was led to execution. On the death of the Emperor Henry II. in 1024, an Italian party offered the Imperial crown and kingdom of Italy to Robert or his son, but the King had too much wisdom to involve himself in a war on such a prospect. In 1026 he had the misfortune to lose his eldest son Hugh, on which event he associated in the crown his next son Henry, notwithstanding the opposition of Constance, who preferred her son Robert. This unnatural mother then endeavoured to embroil the two brothers; and not succeeding, she persecuted them both, so that they withdrew from court, and broke out into open revolt. Robert was obliged to take up arms against them; but the interposition of an ecclesiastic effected an accommodation. Robert then employed his forces against some Burgundian nobles who had erected fortresses on their territories; and while thus occupied, was seized with an illness of which he died at Melun in 1030 or 1031, about the age of 60, after a reign of 33 years. This King was extremely beloved by his subjects on account of his mildness, justice, and piety. His fault was a too great facility of temper, which rendered him unable to resist the tyranny of his wife. When he bestowed a largess upon a domestic, he was accustomed to say "Take care that Constance does not know it!" and it has been seen how much he suffered her to disturb his family peace. As instances of clemency carried to excess, it is related, that a conspiracy against him having been discovered, and the guilty arrested, whilst the judges were drawing up their process, he caused them to receive the communion, and then himself eat with them, after which, he sent to tell the judges that he could not avenge himself of those whom his Lord had admitted to his table: also, that having once observed a thief, who had gained access to his apart-

ment on pretext of asking alms, cutting off part of a gold fringe, he bade him withdraw with what he had got, and leave the rest for his comrades. *Mod. Univ. Hist. Millot.*—A.

ROBERT I., King of Scotland, of the family of BRUCE, memorable as the restorer of the independence of his country, was grandson of that Robert Bruce who was the unsuccessful competitor with John Baliol for the crown of Scotland. He was born in 1275, and appears in his youth to have served in the army of Edward I., to whom his father, Robert Bruce Earl of Carrick and Annandale, was attached. But the death of his father, who left him heir to his estates and pretensions, with that of John Baliol, whose son was a captive with the English, inspired him with high designs both for himself and his country, which was then in a state of subjection to Edward; and having left the English court, to which it is said his purposes had been betrayed, he arrived in Scotland about the close of 1305, with the resolution of declaring himself. The Scottish writers mention Comyn or Cumming Earl of Badenoch as the person who had given information against him; but whether this were the fact, or some other cause of quarrel rose between them, it is certain that at an interview at Dumfries, in February 1306, Bruce with his dagger stabbed Comyn, who was afterwards dispatched by one of his associates. This deed of violence could be justified only by greater daring; and Bruce immediately proceeded to seize the castle of Dumfries, to confine the English judges assembled there, to assert his claim to the crown, and summon all the friends of his family to his assistance. He was soon at the head of a body of troops, with which he penetrated as far as Perth, the English every where flying before him; and in March he was solemnly crowned at Scone in presence of some bishops and nobles, and a great number of gentlemen. The King of England, highly enraged at the news of these events, ordered all the forces of the northern counties to enter Scotland, and join the family of Comyn, in order to take vengeance on the rebel, as he was termed. In consequence of this command, the General Aymer de Valence, Earl of Pembroke, marched to Perth, where he surprised and defeated Bruce's troops at Methven in June, their leader himself escaping with difficulty. The broken remnant of his army was again routed by Lord Lorn, the nephew of Comyn; and Bruce, dismissing his few followers, was constrained to take refuge in an unfrequented isle of the Hebrides. His fa-

mily and friends partook of his adverse fortune. Three of his brothers, and several of his principal adherents, were taken and executed as traitors; and his Queen, his daughter, and two sisters, were made captives and committed to prison.

Neither friends nor foes were acquainted with the fate of Bruce, when he suddenly appeared at his estate of Carrick, at the head of a small but resolute band, with which he surprised an English lord who had obtained a grant of that property; but on the approach of a detachment from the English army, he retreated to the Highlands. In the meantime, Edward was preparing for an expedition into Scotland with a force which was to reduce it to entire submission, and the cardinal legate at his court issued a solemn excommunication against Robert Bruce and all his partisans. The undaunted chief, however, again coming down from his mountains in the spring of 1307, with augmented force, gave a defeat to Aymer de Valence, and besieged the Earl of Gloucester in the castle of Ayr. He was soon after delivered from the most formidable of his foes by the death of Edward I., near Carlisle, as he was just upon the point of entering Scotland with a great army. His weak son, Edward II., though he obeyed his father's dying injunction of marching into Scotland, yet pursued the war with no vigour, and soon returned to England to join his favourite Gaveston. Robert, who had reduced the western counties, left them in charge of his gallant friend Sir James Douglas, and proceeded against his enemies in the north. A long illness with which he was attacked for some time impeded his progress, and he was besieged by the Comyns in one of his castles. His brother Edward, however, obtained various successes in the field; and at length Robert himself returned to action, and gave his foes a defeat at Old Meldrum. He afterwards made himself master of Inverness and the northern districts, and at length, having taken the castle of Forfar and the town of Perth, he brought the whole of Scotland, except a few fortresses, to acknowledge his authority.

Edward II. in the autumn of 1310, thought it necessary for his reputation to march into Scotland, and Robert prudently avoiding an engagement, he advanced to Linlithgow without opposition. The difficulty of subsisting his army, however, obliged him to return to Berwick, where he spent the winter. In the spring of the following year he sent his worthless favourite Gaveston to gather laurels

in Scotland, but he returned with no greater success than his master. The intestine troubles of his kingdom induced him to grant a truce to the Scotch, and Robert employed the interval of hostilities in consolidating his power, and regulating his civil government. In the beginning of 1314, there remained in Scotland only the castles of Stirling, Dunbar, and Berwick, in the hands of the English. Edward had now, after the death of Gaveston, reconciled himself with his discontented barons; and it was resolved that he should make an attempt to recover Scotland, with such a force as might overcome all resistance. At the head of the greatest army that had ever entered that country from England, he moved from Berwick in June 1314, and marched for Stirling to relieve its castle, then besieged by Robert in person. The Scotch army, much inferior in number to the English, but composed of veteran troops, awaited the approach of the enemy on the banks of the rivulet of Bannock, in the road to Stirling. In a skirmish of cavalry preceding the engagement, Robert displayed his strength and prowess by cleaving down to the chin with his battle-axe an opposite commander, of the family of Bohun. This was an omen of the success of the great battle of Bannockburn, in which, through the able disposition and conduct of Robert, the Scotch obtained the most decisive victory over the English that their annals boast, and established the independence of their country. Edward himself narrowly escaped; and the number of noble prisoners was such as to enable Robert to recover, by exchange, his wife, daughter, and sister, with several men of rank who had been the captives of Edward I. The King of Scotland followed up his success by an invasion of England, in which he ravaged the northern counties without opposition. He now thought himself strong enough to give the weak English government molestation in another quarter, and in 1315 he sent his brother Edward over with a body of troops to the north of Ireland, to assist the natives in freeing themselves from the dominion of England. Robert himself followed with a large reinforcement in 1316, but was compelled to return by famine; and his brother, after experiencing a variety of fortune, was defeated and slain in an engagement with the English near Dundalk.

The troubles in England prevented any effectual attempt to revenge the day of Bannockburn, and the papal influence was resorted to for mediating a peace between the two nations; but as the legates employed would not give

Robert the regal title, he rejected their proposals with scorn, and would not even consent to a truce. He was then engaged in preparations for the siege of the important town of Berwick, which, in 1318, he took, and afterwards made a destructive inroad as far as Yorkshire. In the following year Edward brought a great force for the recovery of Berwick, which he closely invested by land and sea. The Scotch made no attempt to relieve it, but Sir James Douglas penetrated into England as far as Yorkshire, where he defeated the Archbishop of York at the head of some new levies. The siege of Berwick was at length deserted, and a truce for two years was concluded between the two countries. On its expiration, Edward, who had subdued his domestic enemies, resolved upon a new expedition into Scotland; and in 1522 advanced without opposition as far as Edinburgh, Robert having contented himself with carrying away all the provisions from the districts through which the enemy was to pass. Want of supplies obliged the English to return, whilst Robert with a chosen body of troops hung upon their rear, and cut off the stragglers. He even surprized part of the army, took the King's baggage, and pursuing him as far as York, carried devastation into that county. Both parties were now desirous of repose, and a truce for 13 years was concluded in 1323, which left Robert in full possession of Scotland, though it did not acknowledge him for the lawful King. About this time a conspiracy against Robert, headed by a powerful baron, Lord Soules, was discovered, and all who were concerned in it suffered as traitors: its grounds and objects are little known.

The deposition and death of Edward II., in 1327, gave occasion to a breach of the truce on the part of the King of Scotland, who seems not to have considered himself as bound to the new government. In reality, however, he was tempted by the disordered state of England to renew hostilities, for which he had been some time preparing. Young Edward III. was not a prince to suffer an insult without resistance and retaliation; and learning that the Scotch, under Douglas and Murray, were making dreadful ravages in Northumberland, he assembled a powerful army, and went in search of them. They, however, eluded all his attempts to bring them to action, and retired to their own country. Edward dismissed his army, and in the same year a peace was agreed upon between the two nations, by an article of which the King of England renounced all claim to supe-

riority over the kings or kingdom of Scotland; and thus the great object of Robert's reign, the independence of his country, was finally established. At the same time, his only son David, then five years of age, was contracted to Joan, Edward's sister. Robert was now nearly worn out with the cares and fatigues of his active life; and in 1329, at his castle of Cardross, he expired in the 54th year of his age and the 24th of his reign, leaving a name eternally memorable in the annals of his country, which he rescued by his courage and wisdom from a foreign yoke, and restored to its rank among nations. *Hume. Henry. Univ. Hist. — A.*

ROBERT, King of Naples, son of Charles II., by the sister of Ladislaus King of Hungary, born in 1279, was Duke of Calabria at the time of his father's death in 1309. The succession was disputed between him and the son of his elder brother, Carobert King of Hungary, but the college of cardinals, (Naples being then considered as a fief of the holy see) decided in Robert's favour. He was crowned at Avignon, and through gratitude to the Pope, exerted himself to oppose the Ghibelline or imperial party in Italy, and allied himself with the Guelfs and Florentines. At this time the crown of Sicily was in possession of Frederic III. of Arragon, who, for his defence against the King of Naples, formed an alliance with the Emperor. Robert, though a wise and prudent king, was ambitious to extend his dominion, and almost the whole of his reign was spent in fruitless attempts to conquer the island of Sicily. He also, during his contests with the imperialists, aggrandised himself in Lombardy, and for some time he held the sovereignty of great part of Romagna, Florence, Lucca, Ferrara, Pavia, Alessandria, Bergamo, Brescia, Genoa, Asti, and several other places in Piedmont. He was the most potent prince in Italy in his age; but it is less on account of his political and military successes that he deserves commemoration, than because he was the greatest royal proficient in science and letters, and the most munificent patron of them, in the century in which he lived. Many of the early writers give their testimony to his merits in this respect; and Petrarch, in particular, in several parts of his writings is profuse in his praise. He represents him as surrounded with books even in the midst of the most important affairs of state; and has recorded an interview with him in which Robert solemnly affirmed that he valued letters more than his crown, and that if he were obliged to

renounce one of the two, he would more willingly part with his kingdom than his books. He was particularly conversant in philosophy and theology, was well versed in medicine, and an excellent orator: poetry he rather held in contempt, till his acquaintance with Petrarch, late in life, gave him more favourable ideas of it, and he lamented that he had so long neglected that species of literature. He requested Petrarch to dedicate to him his elaborate poem of Africa; and when that famous genius was about to receive the poetical laurel at the capitol of Rome, it was to King Robert that he applied in order to undergo before him the requisite preliminary examinations in learning. (See his article.) Robert, however, is said when a child to have been so slow of comprehension, that it was with the greatest difficulty he could be taught the elements of grammar; and it was not till his preceptor had interested him in Esop's Fables, that he exhibited any fondness for learning. Among his services to letters were the invitations he gave to the most eminent professors to occupy chairs in the University of Naples, and the pains he bestowed in collecting a royal library. Most of the learned men of his time were occasional visitors at his court, and were received by him with singular honour. Of his own compositions the only certain relic is a long Latin letter which he wrote to the Florentines in 1333, to console them for their losses in a dreadful inundation, which, from its religious cast, and the numerous citations of the Scriptures and fathers, might have proceeded rather from a preacher than a prince. The private character of this King was highly amiable, and the only fault with which he is taxed was a disposition to avarice, that grew upon him with his years. He had the misfortune of losing his only son, Charles, at the age of 31, on which occasion he exclaimed that the crown was fallen from his head. As this Prince left no male heirs, Robert negotiated a marriage between his eldest grand-daughter Joan, and Andrew, second son of the King of Hungary, both of them children; and he settled the crown upon Joan, afterwards the too famous Queen of Naples. He died in January 1343, in the 64th year of his age, and 34th of his reign. *Mod. Univers. Hist. Tiraboschi. — A.*

ROBERT, CLAUDE, a French ecclesiastic and chronologist of some celebrity, was born at Cheslay, a village between Bar-sur-Seine and Tonnerre on the borders of Burgundy, in the year 1564. From some seminary in the province just mentioned he went to pursue his

academical studies at Paris, where he obtained an exhibition in the college of Cambray. Having gone through his courses of philosophy and divinity with distinguished reputation, he acquired the esteem and confidence of M. Fremiot, president of the parliament of Dijon, who appointed him tutor to his son Andrew. As soon as he had been admitted to the degree of licentiate in canon law, he accompanied his pupil into Burgundy, where, in 1590, he was presented to a canonry of the Chapel-au-Riche at Dijon. Afterwards he travelled with his pupil through France, Flanders, Germany, and Italy. At Rome he was introduced to persons of the greatest distinction, and received several marks of esteem from the Cardinals Bellarmine, Baronius, and D'Ossat. It was in this city that he first conceived the plan of his "*Gallia Christiana*," concerning which he asked the opinion of Cardinal Baronius, who encouraged him to carry it into execution, by declaring that he knew of no person who was so well qualified for such an undertaking. Andrew Fremiot being afterwards promoted to the Archbishopric of Bourges, he prevailed with M. Robert to make one of his family, that he might still profit by his advice and learned conversation; and he employed him as his assistant in his pastoral visitations. At the Archbishop's request, M. Robert superintended the education of his nephew, James de Nuchésés, who was afterwards nominated Bishop of Chalons-sur-Saone; upon which event this prelate conferred a canonry of his cathedral upon his preceptor, and made him his archdeacon and grand-vicar. The Bishop was desirous of expressing his regard for our author, by collating him to other benefices; but M. Robert constantly refused any additional preferment. He discharged the duties of his appointments with the strictest fidelity, and died in the episcopal palace at Chalons in 1637, when about 73 years of age. The most considerable of his productions is entitled, "*Gallia Christiana, in qua Regni Franciæ, Ditionumque vicinarum Diæceses, et in iis Præsules describuntur*," published at Paris in 1626, in folio, with an appendix, prefaces, and chronological tables of the Popes and Antipopes, the Eastern and Western Emperors, the Kings of France and England, the councils of France, the indictions, &c. He left behind him materials for a second edition of this work, which were made use of by M. St. Marthe, whose new collections increased the work to three vols. folio. It was afterwards extended by the Benedictines to twelve vols. folio. For

further particulars relating to this performance, and the author's inedited writings, &c. we refer to *Moreri. Nouv. Dict. Hist.* — M.

ROBERT DE VAUGONDY, N., an excellent French geographer in the 18th century, was born at Paris in the year 1688. He was a diligent student in history as well as geography, and greatly improved the latter science by his knowledge of the former, as is sufficiently demonstrated by his various productions. He was made geographer in ordinary to the King, and died at Paris in 1766, at the age of 78. He had a son, who was for some time the assiduous companion of his labours, and who deservedly proved the heir both of his appointment and of his reputation. Our author's works consist of "An Introduction to Sanson's Geography," 1743, 8vo.; "An Abridgment of different Systems of the World," 1745, 16mo.; "Sacred Geography," 1746, in two vols. 12mo.; "The Use of the Globes," 1752, 12mo.; "A portable Atlas," in 4to.; and that grand performance, entitled, "Atlas Universel," published in 1756, consisting of an hundred and eight maps, upon a very large scale, engraved with the greatest neatness, as well as accuracy. From the title it appears, that his son was jointly concerned with our author in producing this work, to which is prefixed an historical preface, in six chapters, treating of the origin, progress, and present state of geography. *Nouv. Dict. Hist.* — M.

ROBERTI, JOHN, a noted professor of divinity among the Jesuits in the 17th century, was a native of St. Huberts in the Ardennes, where he was born in the year 1569. He commenced his academical studies at Liege, and continued them at Cologne, where, in the 23d year of his age, he entered into the society of Jesus. His proficiency in the various branches of learning is highly commended, particularly in the belles-lettres, divinity, and ecclesiastical history. Being appointed by his superiors professor of divinity, he was created doctor in that faculty at Mentz, and discharged the duties of his post with great reputation during a long succession of years, in that city, at Doway, at Treves, and at Wurtzbourg. He died at Namur in 1651, in the 82d year of his age. He was the author of a work which reflects honour on the attention paid by him to the study of scriptural learning and criticism, entitled, "Mysticæ Ezekielis Quadrigæ, hoc est, Evangelia Historiarum et Temporum Serie vinculata, Gr. et. Lat.," 1615, folio; "Nathanael Bartholemæus," 1619, 4to., in which his learning is employed on an

attempt to prove, that Nathanael and Bartholomew were only different names of the same apostle; "Historia S. Huberti, ultimi Tungrorum et primi Leodiensium Episcopi, cum notis, Paralipomenis, et Quæstionibus Hubertinis," 1621, 4to., which is a very curious work, and comprizes discussions of various interesting topics in ecclesiastical antiquities; "Vita S. Lamberti Tungrensis Episc. et Martyris," 1633, 8vo.; "Tractatus de magnetica Vulnerum Curatione," 1616, 12mo., which explodes the pretensions of Goclenius to cure all diseases by means of the loadstone; several controversial pieces against the Protestants; and other pieces, of which a list may be seen in *Sotvelli Bibl. Script. Soc. Jes. Valerii Andreae Bibl. Belg. Moreri.* — M.

ROBERTSON, WILLIAM, a learned and pious clergyman of the church of Ireland, in the 18th century, memorable for having resigned his preferments in consequence of a change in his sentiments on the subject of Trinitarian worship, was born at Dublin, October 16th, 1705. His father was a Scotchman, who carried on the linen manufacture in that city, and his mother an Englishwoman, of a very reputable family in the bishopric of Durham. Their son William was, from his childhood, of a very tender and delicate constitution, and was particularly affected by a great weakness in his eyes till he was twelve years of age, when he was sent to school. He was instructed in grammar-learning under the celebrated Dr. Francis Hutcheson, who then taught in Dublin, but was afterwards professor of philosophy in the University of Glasgow. In the year 1722, he removed to that University, where he continued till the year 1725, when he was admitted to the degree of M. A. His tutor was Mr. John Lowdon, professor of philosophy; and he attended the lectures of Mr. Ross, professor of humanity; of Mr. Dunlop, professor of Greek; of Mr. Morthland, professor of the Oriental languages; of Mr. Simpson, professor of the mathematics; and of Dr. John Simpson, professor of divinity. During the year 1725 a dispute revived, which had been frequently agitated before, between Mr. Sterling, the principal of the University, and the students, about the right of choosing the rector, whose office and authority bear some resemblance to those of the vice-chancellor of Oxford or Cambridge. In this dispute Mr. Robertson took part with his fellow-students, and was deputed by them, together with William Campbell, Esq., son of Campbell of Marmore, whose family has since

succeeded to the estates and titles of Argyle, to wait upon the principal with a petition signed by more than sixty matriculated students, praying that he would, on the first of March, according to the statutes, summon a meeting of the University, for the election of a rector; which petition he rejected with contempt. Upon this, Mr. Campbell, in his own name, and in the name of all the petitioners, protested against the principal's refusal, taking out the regular instruments before a notary public; and immediately afterwards all the petitioners went to the house of Hugh Montgomery, Esq., the unlawful rector, where Mr. Robertson read aloud their protest against him and his authority. By the part which he thus took, Mr. Robertson excited against himself the indignation of the principal and Mr. Montgomery, and was the only one of the petitioners against whom they instituted proceedings. Being cited before the faculty, consisting of the principal and professors of the University, where the principal was sure of a majority of voices, after a trial which lasted several days, sentence of expulsion was pronounced against him. From a copy of that sentence, it appears that Mr. Robertson was so fully satisfied with the justice of his cause, and the propriety of his proceedings, that he most openly and strenuously avowed and adhered to what he had done.

It was now proper that Mr. Robertson's father should have the true state of his son's situation laid before him. This was done by his tutor Mr. Lowdon, and professor Dunlop, who, in their letters, acquainted that gentleman with the precise circumstances which had taken place, and assured him that his son had been expelled, not for any crime or immorality, but for appearing very zealous in a dispute concerning a matter of right between the principal and the students. These letters Mr. Robertson sent inclosed in one from himself, relating his proceedings and his sufferings in the cause of what he considered to be equity and justice. It was with no little pleasure that he found himself empowered by his father's answer to take every step which he might think proper for the purpose of asserting and maintaining his own and his fellow-student's claims. Zealously intent on this object he went to London, and presented a memorial to the Duke of Argyle, stating the claims of the students at Glasgow, their proceedings in vindication of them, and his own particular sufferings in the cause. By the Duke he was received very graciously, and referred to his brother the Earl of Ilay, who

was much more conversant with such matters than himself. Having waited upon Lord Ilay, that nobleman, after duly considering the statements in the memorial, was so fully convinced of the unstatuteable and tyrannical measures pursued by the faculty and principal, that he applied to the King and obtained a commission to visit the University of Glasgow, with full power to examine into and rectify all existing abuses. With this commission the Earl of Ilay and the other visitors repaired to Glasgow in the summer of the year 1726, and after a full examination into the several injuries and abuses of which complaint was made, restored to the students the right of electing their rector; called the principal to a severe account for the public money which he had embezzled, amounting to sums sufficient for the erection of many stately edifices, both useful and ornamental to the University; recovered the right of the University to send two gentlemen, upon handsome exhibitions to Baliol-college in Oxford; annulled the expulsion of Mr. Robertson, and ordered that measure particularly to be recorded in the proceedings of the commission; declared the election of the rector who had been named by the principal to be void; and assembled the students, who immediately chose the master of Ross, son of Lord Ross, to be their rector, &c. These proceedings had such an effect upon Mr. Sterling, that he died soon afterwards; but the University revived, and has continued ever since in a flourishing condition. While the visitors were exercising their powers, Mr. Robertson remained at London, where he received an account of what passed from Dr. William Wishart, who was then one of the ministers of Glasgow, and afterwards principal of the University of Edinburgh. In one of his letters the doctor observed, that "the commissioners had made several other regulations for the good order of the University, and preventing *tyranny* for the future."

Lord Ilay had introduced Mr. Robertson to Dr. Hoadly, then Bishop of Winchester, who made him known to Dr. Wake, Archbishop of Canterbury; and he was entertained with much civility by both those great prelates. He had devoted himself to the clerical profession; but as he was yet too young to be admitted into orders, he employed himself while in London in visiting the public libraries, attending lectures, and improving himself as opportunities offered. In the meantime he had the honour of being introduced to Lord Chancellor King, by a very kind letter from Dr. Hort, Bishop of Kilmore, and frequently visited at His Lordship's

house. In the year 1727, Bishop Hoadly introduced Mr. Robertson to his brother Dr. John Hoadly, just nominated to the united bishoprics of Ferns and Leighlin in Ireland, whom his love of the *natale solum* made him desirous of accompanying into that kingdom. Having informed the Archbishop of Canterbury of his inclination, His Grace gave him a letter of recommendation to Dr. Goodwin, Archbishop of Cashel, who received him in a most friendly manner, but died soon afterwards. As Mr. Robertson was now of sufficient age for being admitted into deacon's orders, Dr. Hoadly had no sooner been consecrated Bishop of Ferns, than he ordained him on the 14th of Jan. 1727; and in the following month His Lordship nominated him to the cure of Tullow in the county of Carlow. Here he continued till he was of age for priest's orders, to which he was admitted on the 10th of Nov. 1729, and on the next day he was presented by Lord Cartaret, then Lord-lieutenant of Ireland, to the rectory of Ravilly in the county of Carlow, and to the rectory of Kilravels in the county of Wicklow. Soon afterwards the Bishop of Ferns collated him to the vicarages of those parishes. He was now a family-man, having married, in 1728, Elizabeth daughter of Major William Baxter, who wrote that remarkable letter to Dr. Burnet, which is inserted in the Bishop's life at the end of his "History of his own Times," folio, Vol. II. p. 695. By this lady, who, he tells us, "was extremely beautiful in her person, but much more so in her mind," he had one-and-twenty children. Some pleasing verses which he inscribed to her, on her needle-work, may be seen in "The Gent. Magaz." for 1736, p. 416. Mr. Robertson obtained no further preferments till the year 1738, when Dr. Synge, Bishop of Ferns, collated him to the vicarages of Rathmore and Straboe, and the perpetual cure of Rahil, all in the county of Wicklow. These livings, taken together, produced an income of about two hundred pounds a-year; but as almost the whole lands of these parishes were employed in pasture, the tythes would have amounted to more than twice that sum if the herbage had been paid for black cattle, which was certainly due by law. Encouraged by the cases of several of his brethren, who had obtained decrees in their favour, Mr. Robertson commenced some suits in the exchequer for this herbage, and succeeded in every one of them. But when he had, by these means, doubled the value of his livings, the Irish House of Commons passed several severe resolutions against those clergy who had sued or should sue for

this demand; which encouraged such an opposition to it among the graziers, that the clergy were obliged to relinquish it. This proceeding of the Commons provoked Swift to write his famous poem, entitled, "The Legion-Club." Soon afterwards Mr. Robertson published a pamphlet, entitled, "A Scheme for utterly abolishing the present heavy and vexatious Tax of Tythe;" the purport of which was, to pay the clergy and impropiators a tax upon the land in lieu of all tythes. This piece excited so much attention that several editions of it were called for; but the tythes have been suffered to remain in their burthensome and obnoxious state to the present day. In the year 1739, Mr. Robertson received from Lord Cathcart a deputation to be his chaplain, though he was known to His Lordship only by character. In 1743, he obtained leave from his diocesan to nominate a curate at Ravilly, and to reside for some time in Dublin for the education of his children. Immediately on his settlement in this city he was invited to the cure of St. Luke's parish, which he retained five years; but in 1748, finding that the air of the town did not agree with him, he returned to Ravilly. While he held the cure of St. Luke's, he formed a scheme, jointly with Mr. Kane Percival, then curate of St. Michan's, to raise a fund for the support of the widows and children of clergymen within the diocese of Dublin, which has since produced very happy effects. In 1758, he met with a severe trial in the death of his wife, to whom he was most tenderly attached; but he sustained it with exemplary resignation and submission to the will of God. Soon after this afflictive event, he met with a new patron in Dr. Richard Robinson, who was translated from the see of Killala to that of Ferns. During his first visitation in 1759, he took Mr. Robertson aside, and assured him that he might expect every thing in his power, in consequence of having been recommended to his care and protection by the primate, Dr. Stone, who had been Bishop of Ferns, and had kept up a correspondence with Mr. Robertson. Accordingly, the first benefice which became vacant in His Lordship's presentation was offered to him, and accepted with grateful acknowledgments. Before he could be collated to it, however, he, for the first time, had the "Free and candid Disquisitions relating to the Church of England, &c." put into his hands; and by the perusal he was led to entertain such doubts respecting some points to which he would be required to declare his assent, as made him defer his attendance on the Bishop. At length he received a letter from His Lordship, calling upon

him to come immediately for institution. Upon this he wrote an affecting letter to the good prelate, in which he returned the most grateful thanks for his kindness, but informed him, that he could no longer conscientiously comply with the terms required by law to qualify him for such preferment. His own words will best convey an idea of the struggle which had taken place in his mind before he had come to a final resolution on the subject, and of the consideration which determined it. "In debating this matter with myself," says he, "besides the arguments directly to the purpose, several strong collateral considerations came in upon the positive side of the question. The straightness of my circumstances pressed me close: a numerous family, quite unprovided for, pleaded with the most pathetic and moving eloquence. And the infirmities and wants of age, now coming fast upon me, were urged feelingly. But one single consideration prevailed over all these — that the Creator and Governor of the universe, whom it is my first duty to worship and adore, being the God of truth, it must be disagreeable to him to profess, subscribe, or declare, in any matter relating to his worship and service, what is not believed strictly and simply to be true."

Though Mr. Robertson's view of things prevented him from accepting of any other preferment in the church, he did not as yet consider himself called upon to relinquish what he already possessed. He therefore continued to perform his duty at Ravilly; but from this time he omitted the Athanasian creed, and such other parts of the public service as appeared to him to countenance unscriptural tenets. Finding, however, that his conduct gave some people offence, he thought that the most honest course which he could pursue was to resign at once all his benefices. This he did in the year 1764; and in 1766, by way of apology to his friends for what he had done, he published his learned and ingenious little work, entitled, "An Attempt to explain the Words Reason, Substance, Person, Creeds, Orthodoxy, Catholic Church, Subscription, and Index Expurgatorius," 12mo. To this piece he subjoined the letter to Bishop Robinson from which an extract is given above. Soon afterwards he left Ireland and went to London, where the sacrifices which he had made for conscience sake secured him a cordial reception from many virtuous and liberal characters, who generously contributed to his support. In the year 1767, he presented a copy of his "Attempt, &c." to his old *alma*

mater the University of Glasgow, and received in return a most obliging letter, accompanied with the diploma of doctor of divinity. In 1768, the mastership of the free grammar-school at Wolverhampton in Staffordshire becoming vacant, the company of Merchant Taylors nominated Dr. Robertson to that office: an appointment which, though honourable to the patrons, was not lucrative to himself, the salary being no more than seventy pounds a year, and even that sum diminished for some years by a pension of forty pounds to a superannuated predecessor, and other expences. However, with this humble establishment he was contented, and through the kindness of friends, was prevented from wanting any necessities. At one time he received, from an unknown hand, a most acceptable and liberal present of five hundred pounds; and from various benevolent persons stated assistance was sent to him, according to their ability. In the year 1772, he was chosen one of the committee of the Society of Clergymen, &c. employed to draw up and present to the House of Commons the famous petition praying for relief from the obligation of subscription to the thirty-nine articles, &c. After this, he frequently met with severe trials in his health and in his family, being enfeebled by attacks of the gout, and losing one of his children after the other, till he had survived them all; but he sustained these afflictions with wonderful serenity and submission to the will of God. He exercised his laborious office at Wolverhampton for several years, maintaining the greatest harmony with his neighbours of all descriptions, placing a cheerful trust in divine Providence, "and enjoying, with a deep sense of his infirmities, some satisfaction from the reflection, that in his humble station he had done something for promoting and securing those great blessings of human life, liberty and property, for his fellow-creatures." He died of the gout in his stomach, on May 20th, 1783, in the 79th year of his age. Besides great learning and good judgment, Dr. Robertson possessed a fine imagination, and a temper regulated by the mild and amiable spirit of Christ: and in his address and manners he was at all times easy and cheerful. His sentiments when he quitted the church were probably those of the Arian school; but, in the latter years of his life, by perusing the writings of Dr. Priestley and Mr. Lindsey, he became a firm believer in the proper humanity of Christ. Besides the pieces mentioned in the preceding article, there is good reason for thinking that he was

the author of a poem published in 1768, entitled, "Electheria," inscribed to Mrs. Macaulay. *Disney's Communications to the Gentleman's Magazine for Sept. 1783.* — M.

ROBERTSON, WILLIAM, D.D., a celebrated historian, was born in 1721 at Borthwick in Mid Lothian, of which parish his father was then minister. He received the early part of his education at the school of Dalkeith, under Mr. Leslie, a master of great reputation. In 1733, he accompanied his father on his removal to Edinburgh, as minister to the Old Grey-Friars' church in that city, and soon after entered there upon his academical studies. Of his progress in this situation little is known, but it appears from his common-place book that, whilst still a mere youth, he was pursuing his literary course with singular assiduity. His enquiries were not much directed to physical or mathematical subjects; but he attended closely to topics of moral philosophy, and to the principles of taste and criticism. He also joined a society of his fellow-students who exercised themselves in elocution and extemporaneous discussion and debate; a practice to which the Universities of Scotland have owed much of their credit and utility. After the completion of his course, which was in the theological class, he obtained a license to preach in 1741, and in 1743 was presented by the Earl of Hopeton to the living of Gladsmuir in East Lothian. His father and mother both dying about this time, leaving a family of six daughters and a younger son, with a very slender provision, Mr. Robertson, though his income did not exceed one hundred pounds, did not hesitate to give proof of his fraternal affection and the generosity of his disposition, by bringing the whole family to his parsonage, where he educated his sisters under his own roof till they were respectably settled in life. He also displayed his zealous attachment to the cause of liberty, by his efforts in the year of the rebellion in favour of the reigning family, which he carried so far as to quit for a time his parochial charge, and join the volunteers of Edinburgh.

In 1751, he found himself warranted in prudence to form a matrimonial union, which had long been the object of his warmest wishes, with his cousin, the daughter of Mr. Nisbet, one of the ministers of Edinburgh. He had, in the meantime, rendered himself distinguished by his eloquence and good taste as a preacher, and a sermon which he delivered in 1755, before the Society for propagating Christian Knowledge, and which was the only composi-

tion of that kind that he ever printed, raised him to fame as a pulpit orator. It passed through five editions, and was translated into German. Some years before, he had begun to take a part in the debates of the General Assembly of the Church of Scotland; and as he possessed great talents for business, as well as the powers of a public speaker, he acquired an ascendancy in that body which, during a long period, gave him the lead in the ecclesiastical politics of that country. He steadily maintained the principles, of the subordination of courts in the Presbyterian government, with the supremacy of the General Assembly, and of the regal right of patronage in the presentation to livings. Although the latter of these was highly unpopular in its exercise, and perhaps is an infringement of the spirit of pure Presbyterian discipline, yet as it was established by law, and as in many instances opposition to it had produced great disorders, he thought the peace and reputation of his church best consulted in asserting it. When he first spoke, in 1751, to a point of church discipline, he was left in a minority; but by his persuasive manner, his powers of argument, and his skill in management, he gained a victory, and ever after rarely failed to bring the Assembly to concur in his opinions.

In 1754, a *Select Society* was established in Edinburgh, among the first members of which are found names that have since become highly distinguished in literature and public life. In the number of these was that of Robertson, who was an assiduous attendant on its meetings, and obtained from it an increase of reputation. One of the members was the Rev. John Home, whose publication, in 1757, of the tragedy of Douglas, brought on him a violent attack from the rigorists of the Scotch-church. In the debates on this subject, his friend Robertson gave him all the aid of his reasoning and eloquence; and his good offices carried the greater weight, as the decorum and circumspection of his own clerical conduct raised him above all suspicion of wishing to encourage a laxity of which he might avail himself, for he had never entered the doors of a play-house. In the meantime he was deeply engaged in the studies necessary for completing the plan of a historical work which he had formed soon after his first settlement as a minister; and after having taken a journey to London, for the purpose of making arrangements for the publication, his "History of Scotland during the Reigns of Queen Mary and King James VI." appeared early in 1759,

in 2 vols. 4to. From the title-page we learn that he had at this time obtained the degree of D.D. There are few examples of a work of this class received with such immediate and general applause. Several of the first literary characters in the kingdom expressed to the author their high sense of its merits, and congratulated him as having attained the first rank among historians. Among these, it is pleasing to find the celebrated Hume, so far from betraying envy at the appearance of a competitor for the historic palm, taking the warmest interest in the success of the work, and bestowing the most liberal praise on the writer. Robertson and Hume were, indeed, rare instances of faithful and intimate friendship maintained through life, notwithstanding religious and political differences, and the still severer trial of rivalry in reputation. The History of Scotland appears to have been the most popular of the author's works, and he saw the 14th edition of it before his death. It had, in every view, a favourable influence on his fortune, since the fame he acquired by it was probably the cause of his rapid promotions. He had removed to Edinburgh in consequence of a presentation to one of the churches of that city, whilst it was in the press: in the same year, 1759, he was nominated chaplain of Stirling Castle; in 1761, one of the King's chaplains in ordinary for Scotland; and in 1762, he was elected principal of the University of Edinburgh. Two years afterwards, the post of historiographer royal for Scotland, with a salary of 200l. per annum, was revived in his favour; and thus he became the best beneficed clergyman of his church. His emoluments, however, in the aggregate, were far inferior to those of many private clergymen of the sister-kingdom, obtained by mere family or political interest. But his influence was not to be measured by his income. He was the acknowledged head of the party which held the chief sway in a national church; and the period from his becoming principal of the University of Edinburgh, to his retreat from public life, was usually denominated *Dr. Robertson's administration*. It was peculiarly to his honour that this influence was not, as it had formerly been, derived from a connection with those who managed the political affairs of Scotland; it was personal and independent, and was preserved through all the intermediate changes in the civil power. As head of a flourishing seat of education, he was minutely attentive to all his duties, and co-operated with the greatest libe-

rality in all the improvements, public and private, that have contributed to raise Edinburgh to its present celebrity.

In the midst of the numerous avocations which his several offices created, Dr. Robertson was so far from neglecting the literary department in which he had acquired so much distinction, that the publication of his first history was immediately followed by considerations upon the choice of a subject for a second. After due deliberation, the period of the Emperor Charles V. seemed to him to afford most scope for a work of general interest. It appears, indeed, that there was a design, and that proceeding from the highest source, of engaging him in writing a new history of England; and that after he had answered to himself the objection of taking a ground pre-occupied by his friend Hume, he was not averse to the task. From some unknown cause, however, it proved abortive; and he proceeded with all his industry to execute the design, which his judgment had suggested. In 1769 his "History of the Reign of the Emperor Charles V., with a View of the Progress of Society in Europe, from the Subversion of the Roman Empire to the beginning of the Sixteenth Century," was published in three quarto volumes. Though high expectations were formed of this work, they were at least equalled by the applause with which it was received. It was generally regarded as raising him a degree higher in the scale of historic merit, both on account of the greater maturity of style which he had attained, and of the more profound and varied research which the weight and copiousness of the theme led him to display. The introductory volume, corresponding to the second clause of the title, was particularly admired, as presenting a masterly survey of the gradations by which the social institutions of antiquity have passed, through the barbarism of the dark ages, into all that characterises the state of modern Europe. Though all this author's works were read with distinguished approbation abroad as well as at home, this was best calculated to excite interest on the continent: accordingly we are informed, that it was the particular favourite of the enlightened Catharine of Russia, who conveyed her acknowledgments to the writer in the present of a rich snuff-box set with diamonds.

Such encouragement was not likely to slacken the vigour of Dr. Robertson's mind; and in 1777 he gave proof of the diligence with which he had employed his intervening leisure, by the publication of his "History of America," in

2 vols. 4to. His first object in undertaking this work was only to complete the account of American affairs commenced in the History of Charles V.; but finding a splendid subject opened to his view, well suited to his talents for description, he extended his plan, and even purposed to dedicate a whole volume to the origin and progress of the British settlements in America; but the supervening disturbances in that quarter deterred him from entering upon this part of his task. His American history, from the new views of man and nature it presents, and the magnificence and variety of its scenery, is perhaps the most entertaining of his productions; and he studied to give it historical value by a diligent research into the most authentic sources of information with respect to the transactions of the first European discoverers. Either gratitude for the communications obtained from the liberality of the Spanish court, or natural candour carried to an extreme, led him to extenuate the cruelties committed by that nation in their conquests in the New World, to a degree that brought upon him some censure. Later writers have also found that he has neglected consulting some authorities which would have rendered his narrative more accurate. This work, however, on the whole, is worthy of the reputation of its writer. It proved so acceptable to the Spanish nation, that he was unanimously elected a member of the Royal Academy of Madrid; and a translation of the history into Spanish was commenced, but was stopped in its progress by the order of a narrow and jealous government.

Dr. Robertson was now advancing in years, with an easy fortune, and a constitution somewhat impaired by his literary labours. But though he thought proper to withdraw from the contentious scenes of ecclesiastical politics, he was by no means disposed to relinquish the historical field. It appears from a letter of his to a friend, that he seriously thought of composing a history of England from the Revolution to the accession of the house of Hanover; but the difficulty of steering clear of party animosity probably induced a man, in whose character prudence and caution were prominent features, to decline the arduous attempt. He finally fixed upon India as the object of his latest enquiries, and in 1791 published "An Historical Disquisition concerning the Knowledge which the Ancients had of India, and the Progress of Trade with that Country prior to the Discovery of the Cape of Good Hope," one vol. 4to. This performance exhibits his cha-

racteristic excellencies of composition undiminished; though the more critical nature of the subject, and the superior lights in Indian history and antiquities since obtained by writers with greater local advantages, have rendered it less popular than his other publications. On a general consideration of Dr. Robertson's qualities as a historian, it may be said that his style is pure, sweet, dignified without stiffness, singularly perspicuous, and often eloquent; that the arrangement of his materials is skilful and luminous, his mode of narration distinct, and his descriptions highly graphical; and that he displays a sagacity in the developement of causes and effects, and in his judgment of public characters and transactions, which is very remarkable in one who was brought up in obscurity and retirement. If there is less glow and ardour in his expression of moral and political feelings than some eminent writers in a free country have manifested, there is, on the other hand, all the candour and impartiality which belongs to a cool temper, when enlightened by knowledge and directed by principle.

His health began visibly to decline towards the close of 1791, and he removed from Edinburgh to Grange-house, a country situation in its neighbourhood. There, in the bosom of a most affectionate family, with whom he had enjoyed all the domestic happiness his own kind dispositions merited, he died in June 1793, at the age of 72. To his private and social virtues the most liberal testimony has been given even by those who were his opponents in church politics. Of his intellectual character and talents an estimate has already been attempted; it may be added, that good sense was the quality by which he was most peculiarly marked. He was a member of the Royal Society of Edinburgh from its first foundation; and besides the honour he received from the Royal Academy of Madrid, he had that of being aggregated to the Academy of Sciences at Padua, and the Imperial Academy of Sciences at Petersburg. *Dr. Dugald Stewart's Account of the Life and Writings of Principal Robertson.* — A.

ROBERVAL, GILES PERSONNE DE, an eminent French mathematician and philosopher in the 17th century, was born at Roberval, a seigniory belonging to his family in the diocese of Beauvais, in the year 1602. While receiving a liberal education, he discovered a predominant bias towards the study of philosophy and the mathematical sciences, with which he became intimately conversant. When he was 30 years of age, he obtained the professorship of mathematics in the college of Master Gervais at Paris;

and afterwards he contested with other candidates the succession to the vacant chair of Ramus, which he gained by the decided superiority of his powers in disputation. He cultivated a friendly intercourse with many of the learned men at Paris, and particularly with Gassendi and John Morin, whose favourite studies corresponded with his own. When Morin was near his death, he requested that the Sieur de Roberval should be his successor in the mathematical chair at the college-royal. Accordingly, our author was nominated to that appointment, without being obliged to resign his professorship of philosophy, and he continued to fill it with great reputation as long as he lived. He was chosen a member of the Royal Academy of Sciences in 1666. To this body he communicated some curious experiments on the torricellian vacuum, which he made in the years 1647 and 1648. He invented two new kinds of balances, one of which was adapted to the weighing of air, and may be seen described in "Journal des Savans" for Feb. 1670, and in the "Memoirs" of the Academy of Sciences for 1666. A dispute in which he was involved with Des Cartes, by contesting with him the honour of his analytical inventions, and depreciating his skill in geometry, is said not to have terminated to the credit of our professor. He died in 1675, about the age of 73. He was the author of "A Treatise on Mechanics," inserted in Mersenne's "Universal Harmony;" "On the Mundane System," a treatise in Latin, attributed by him to Aristarchus of Samos, but generally believed to be his own production; and the following pieces in the "Memoirs" of the Academy of Sciences for 1666: "Experiments concerning the Pressure of the Air;" "Observations on the Composition of Motion, and on the Tangents of curve Lines;" "The Recognition of Equations;" "The Geometrical Resolution of Plane and Cubic Equations;" "A Treatise on Indivisibles;" "On the Trochoid, or Cycloid;" and "A Letter to Father Mersenne." At the end of his "Treatise on Indivisibles" he has explained a new method for the transformation of figures, to which Torricelli gave the name of *Robervallian Lines*. * *Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.* — M.

ROBESPIERRE, MAXIMILIAN-ISIDORE, a conspicuous character in the French Revolution, distinguished by the sanguinary ferocity with which he exercised a temporary supremacy, was born in 1759 at Arras. His father was a lawyer of good reputation, but so negligent of his affairs that he left his three children in

a state of absolute indigence. The bishop of the city humanely took care of the education of the two sons, and Maximilian obtained through his means an exhibition at the college of Louis le Grand at Paris. He there distinguished himself by his exercises; and his destination being to the profession of the law, he was afterwards entered as a pupil with an advocate of eminence. His progress in legal studies, however, was inconsiderable, and he returned to Arras rather qualified for a declaimer than a practitioner at the bar. Some popular causes, and a prize which he gained by a discourse on a subject proposed by the Academy of Metz, excited an advantageous idea of his abilities; while a gloomy thoughtful air, a disposition to censure, rigid sentiments of morality, and an appearance of ardent patriotism, inspired a confidence in his principles. Such was the opinion of him entertained by the majority of his fellow-citizens, that when the states-general of France were convoked in 1789, he was returned as a representative of the tiers-etat, and intrusted with drawing up the instructions for himself and his fellow-deputies. That he really partook of the enthusiasm of the time, need not be questioned; and his connecting himself with the most violent of the popular party was, at first, probably as much the result of his feelings and convictions, as of a systematic plan to raise himself into consequence. He took pains to improve his style in writing and speaking, and in his oratory copied Mirabeau, though with so much inferiority, that whilst the original was called the torch of Provence, the imitator obtained the appellation of the taper of Arras. By courting the people, and displaying a determined hostility to the royal prerogatives, he laid a foundation for future influence in the democratic party; but upon the whole he was rather regarded as a well-intentioned patriot, than an able politician. It is remarkable that one frequent topic of his declamation was the injustice of capital punishment in any case.

After the dissolution of the National or Constituent Assembly, followed by the election of the Legislative Assembly, the members of which were all new, Robespierre's chief theatre of action was the famous Jacobin club, at which he was a principal speaker. He also published a weekly paper entitled "Le Défenseur de la Constitution." He now adopted the republican party, and though he did not appear as an actor in the insurrection of August 10th, or the horrid prison-massacres of September,

it is supposed that he favoured them, but declined taking an open part, from that pusillanimity which belonged to his character. In the new assembly, called the National Convention, which met in September 1792, Robespierre was returned as a member for Paris; a proof that he had been gradually gaining in the popular esteem. He soon became the head of the party called the Mountain, which was opposed to that of the Brissotines, who then possessed the ministerial power. He underwent an accusation of aspiring to the dictatorship, from Louvet, one of that party, which he repelled by a long and artful speech; and in the end, the Convention passed to the order of the day. The printing of Robespierre's speech was a means of extending his popularity; and his subsequent exertions to bring the unfortunate Lewis to a trial, and procure his condemnation, greatly augmented his influence with the violent part of the nation. At this time, the war in which the Brissotines had imprudently engaged with England and Spain, joined to the ill success of the French arms in Flanders, the defection of Dumouriez, and the rebellion in La Vendée, brought the public affairs into a very critical state, and filled men's minds with alarm. Suspicions of all public men were readily listened to, and vigorous measures were loudly called for. Scenes of tumult and intrigue succeeded, which terminated in the overthrow of the Brissotines, against whom a degree of arrestation passed in the summer of 1793.

Robespierre, assisted by Danton and Marat, now gained a decided supremacy in the National Convention, and the period which has been emphatically termed the *reign of terror* commenced. It was a period of the most dreadful tyranny that has been exercised in any country in modern times, but also of the most extraordinary energy against the foreign enemies of the state; and though Robespierre deserves the execration of all posterity for the unparalleled atrocities of his domestic administration, it ought to be acknowledged, that to the unrelenting severity with which he exacted the performance of their duty from all who were entrusted with command, France in great measure owed her preservation from the dangers which surrounded her, and her wonderful successes. This administration, however, was conducted upon principles not less subversive of all freedom, law, and justice, than those of any tyranny the world has witnessed. A permanent committee of safety, of which he was the head, engrossed all the public authority,

and the terrible revolutionary tribunal devoted to death at his beck, all who were the objects of his suspicion or hatred. The Girondist deputies, to the number of 21, with their leader Brissot, were among the first victims. The Queen and the Duke of Orleans followed. The scaffold daily streamed with the blood of nobles, priests, and all who by character and condition could but be suspected of being attached to the ancient government. In the provinces, massacres were perpetrated against whole orders of men without distinction, and towns were desolated of the greater part of their inhabitants. The levelling principle was extended to all superiority of science and talent, and it seemed the tyrant's object to bring back an age of barbarism. At length his own confederates were not spared. Danton himself, with Desmoulins, Fabre d'Eglantine, and others, were accused of a conspiracy, and fell under the guillotine. In the midst of all these horrors he thought fit to exhibit at Paris a festival, in which the existence of a supreme being was solemnly recognised; and as the restorer of national religion, he appointed decades and other days for public worship.

But the reign of terror was now become too intolerable to be endured, and the principle of fear which had supported it, brought it to an end. No man was longer safe from a tyrant whose bloody disposition seemed to grow with the acts of cruelty which it generated, and who had established such a system of domestic treachery, as destroyed all the confidence of society, and subjected every individual to accusation. He lost his popularity; he met with opposers in the Convention itself; and in fine, by a sort of acclamation, a decree against him and his principal associates was passed, and he was arrested. Attempts were made by the Jacobin club to raise the populace of Paris in his favour, and he was for a time rescued and carried to the Hotel de Ville, but his enemies had gone too far to recede. A decree of outlawry was issued against him in the Convention, provided with which, a member at the head of an armed force burst into the Hotel de Ville. Robespierre, who had manifested his constitutional cowardice on this emergency, was found sitting squat against a wall with a knife in his hand. Two pistols were fired at him, one of which wounded him in the head, and the other broke his under jaw. He endured in silence the pain of his wounds and the taunts of his foes, and was carried to prison. On the next day, after being taken, with his accomplices, before the revolutionary tribunal,

he was led, July 28. 1794, to instant execution, amidst the acclamations and curses of numerous spectators.

Robespierre perished in the 36th year of his age. Although circumstances enabled him to act so considerable a part in the shifting scenes of the revolutionary period, he was by no means one of the superior figures in point of abilities or force of character. Natural reserve, cunning, habitual dissimulation, and a total want of feeling, carried him through difficulties which might have overwhelmed a greater man; but as he never made a friend, and was unsupported by native courage, he sunk under the first bold opposition. He was long reckoned incorruptible by pecuniary offers, and never accumulated money, though he permitted speculation in his creatures. He was little addicted to sensuality; and was insensible to the pleasures of love. Yet, with a disgusting person, he had the weakness of wishing to be admired; and in the height of sansculotism he was foppishly attentive to his dress. It is said that he sometimes condemned a person for the sake of ingratiating himself with a female suppliant by a pardon. Upon the whole, he has left a name more the object of horror and detestation than that of any other among the personages of the same drama, and the memory of his reign of terror has made his countrymen since submissive to any more moderate despotism. *Ann. Regist. Adolphus's Biogr. Mem. Nouv. Dict. Hist. — A.*

ROBINS, BENJAMIN, an eminent English mathematician and philosopher in the 18th century, was born at the city of Bath, in the year 1707. His parents were in low circumstances, and Quakers by religious profession; consequently, they were neither able nor disposed to educate their son in that human learning, which the generality of the sect held in little estimation. His genius, however, strongly urging him to the pursuit of knowledge, with the aid of books he became his own instructor, and made an early and surprising progress in various branches of literature and science, and particularly in the mathematics. Desirous that he might be enabled to continue his pursuits, and that his merits might not be buried in obscurity, some friends expressed a wish that he could be properly recommended to teach the mathematics in London. That they might obtain for him such patronage, they sent to the metropolis a specimen of his abilities, which was laid before Dr. Pemberton, author of the "View of Sir Isaac Newton's Philosophy," who was led from it to form a

very favourable opinion of the writer, and to make a further trial of his proficiency. With this view the doctor sent him some problems, which Mr. Robins solved very much to his satisfaction, and with a degree of elegance which gave an advantageous idea of his taste as well as invention. The doctor now encouraged him to come to London, where he fully confirmed the good opinion which had been preconceived of his talents and knowledge. But though Mr. Robins already possessed more skill than is usually required in a common teacher; yet, being very young, it was thought proper that he should employ some time in perusing the best writers on the sublimer parts of the mathematics, before he undertook the task of instructing others. During this interval, besides improving himself in the modern languages, he carefully studied the writings of Apollonius, Archimedes, Fermat, Huygens, De Wit, Slusius, James Gregory, Barrow, Newton, Taylor, and Cotes. Of these authors he readily made himself master, without any assistance, as he convinced his friends by repeated proofs; and among others, by a demonstration of the last proposition of Newton's Treatise on Quadratures, when he was only twenty years of age. This performance was thought deserving of a place in the "Philosophical Transactions" for 1727; and towards the close of the same year he was admitted a member of the Royal Society. In the course of the following year, he embraced an opportunity of offering to the public a specimen of his acquaintance with natural philosophy. The Royal Academy of Sciences at Paris, among their prize questions in 1724 and 1726, had asked for a demonstration of the laws of motion in bodies impinging on one another. On this occasion the celebrated John Bernouilli appeared in the list of candidates; and, as the judges did not decree the reward in his favour, he thought proper to appeal to the learned world, by publishing his demonstration, in the year 1727. In this piece he endeavoured, in opposition to Newton, to establish Leibnitz's opinion of the force of bodies in motion, from the effects of their striking against elastic bodies; as Signor Poleni had before attempted to evince the same thing, from experiments of bodies falling on soft and yielding substances. The insufficiency of Poleni's arguments had already been demonstrated in the "Philosophical Transactions" for 1722. No. 371.; and in "The present State of the Republic of Letters," for May 1728, Mr. Robins published a confutation of Bernouilli's performance, which was allowed to be unanswerable.

Our author now began to take pupils; and, through the recommendations of his friends, supported by such authentic testimonies of his abilities as he had already exhibited, had many placed under his instructions who were distinguished by real genius, and who were afterwards eminent for their stations or characters in the world. About the same time he renounced the peculiar dress and profession of a Quaker; but he still continued his habits of intimacy and friendship with several deserving persons of that persuasion. The employment which he professed to follow was that of a teacher of the mathematics only; yet he frequently assisted particular friends with advice and instructions on other subjects, as he was well qualified to do by the rich funds of knowledge with which his mind was stored. After some time, finding the confinement occasioned by his increasing engagements in the line of a teacher unsuitable to his disposition, which was naturally active, he gradually declined that employment, and devoted his attention to other objects, which required more exercise. Among other things, he tried many laborious experiments in gunnery, from a belief that the resistance of the air had a much greater effect on swift projectiles than was generally supposed. He also directed his studies to those mechanic arts which depend upon mathematical principles, in which he might have scope for the exercise of his invention; such as the construction of mills, the building of bridges, draining of fens, rendering rivers navigable, and the making of harbours. The art of fortification, likewise, very much engaged his attention; in which he met with opportunities of perfecting himself, by an inspection of the principal strong places in Flanders, during some journies which he made abroad with persons of distinction. Upon his return to England from one of these excursions, he found that the frequent subject of conversation in the learned world was a treatise by Dr. Berkeley, published in 1734, under the title of "The Analyst;" in which the author examined into the grounds of the doctrine of fluxions, and endeavoured to explode that method. This treatise Mr. Robins was advised to refute, by giving a full and distinct account of Newton's doctrine, in such a manner as to obviate all the objections advanced by Dr. Berkeley, without naming them. Accordingly, in 1735, he published "A Discourse concerning the Nature and Certainty of Sir Isaac Newton's Method of Fluxions, and of prime and ultimate Ratios," which is a very perspicuous, neat, and elegant

performance. There were, however, some persons, even among those who had written against "The Analyst," who excepted against Robins's manner of defending Newton's doctrine; on which account he wrote two or three additional pieces in vindication of his discourse, and to shew, that the view of the doctrines of fluxions, and of prime and ultimate ratios contained in it, is agreeable to the real meaning of their great inventor. In 1738, he also defended Newton against an objection contained in a note at the end of Baxter's "Matho, sive Cosmotheoria puerilis;" and in the following year, he published "Remarks on Euler's Treatise of Motion, Dr. Smith's System of Optics, and Dr. Jurin's Discourse of distinct and indistinct Vision."

But Mr. Robins's performances were not confined to mathematical and philosophical subjects. In 1739 he published, without his name, three pamphlets on political affairs; the first entitled, "Observations on the present Convention with Spain;" the second, "A Narrative of what had passed in the Common-hall of the Citizens of London, assembled for the Election of a Lord-Mayor;" and the third, "An Address to the Electors and other free Subjects of Great Britain, occasioned by the late Succession; in which is contained a particular Account of all our Negotiations with Spain, and their Treatment of us for above ten Years past." The first and last of these pieces, which were ably written, and on the popular side of the question, were for some time reputed to be the productions of Mr. Pulteney, who was now at the head of the opposition to Sir Robert Walpole. So high did they raise Mr. Robins in the estimation of the patriots, that when a committee of the House of Commons was appointed to examine into the conduct of that minister, he had the honour of being chosen their secretary. After this committee had presented two reports of their proceedings, the compromise which took place between the contending parties put a stop to their further progress. In 1742, our author published a small treatise, entitled, "New Principles of Gunnery;" containing the result of many experiments, by which he discovered the force of gunpowder, and the difference in the resisting power of the air to swift and slow motions. Hence it plainly appeared, that the opposition of that medium to bullets and shells, discharged from cannon and mortars, far exceeded what was generally imagined; and that the track which their motion described, differed from that of a parabolic line to 2

degree undiscovered by any who had written expressly on the subject from the time of the celebrated Galileo. Prefixed to this treatise is a full and learned account of the progress which modern fortification had made from its first rise, and of what had already been performed in the theory of gunnery. It appears that this publication was undertaken by Mr. Robins, in consequence of his having been disappointed of a situation in the Royal Military Academy at Woolwich, for which he was a candidate. On the new modelling of that academy in 1741, our author and Mr. Muller were competitors for the place of Professor of Fortification and Gunnery. The latter gentleman held at that time some post in the Tower of London, under the Board of Ordnance; and so great was his interest with that board, that, notwithstanding the great knowledge and abilities of our author, the election was carried in favour of Mr. Muller. Upon this Mr. Robins, indignant at the preference which they had given his rival, determined to shew them, and the world, by printing this treatise, his superior qualifications for that appointment. Some time after the publication of this work, a paper having been admitted into the "Philosophical Transactions," containing experiments intended to invalidate some of our author's opinions, he thought proper, in an account which he gave of his book in the same Transactions, to take some notice of those experiments. In consequence of this, several dissertations of his on the resistance of the air were read, and experiments to confirm his doctrine were exhibited before the Royal Society, in the years 1746 and 1747; for which he was presented with the annual gold medal by that society. The reputation which he acquired by this performance, occasioned his being invited by the Prince of Orange to assist in the defence of Bergen-op-Zoom, which was besieged by the French in 1747; and he actually crossed the sea with that view: but he had scarcely reached the Dutch camp, before the French, owing either to negligence or treachery in the garrison, unexpectedly became masters of the place.

In 1748, Anson's "Voyage round the World" issued from the press, bearing the name of Walter in the title-page, though it was in reality written by Mr. Robins. The public had been for some time in expectation of an account of this voyage, drawn up under that commander's own inspection, by the Rev. Richard Walter, who had officiated as his chaplain during the greatest part of the expe-

dition. When Walter had nearly finished his task, it was thought proper that some able judge should review and correct the manuscript before it was delivered to the printer, and Robins was selected for that purpose. Upon the report which he made it was resolved, that a new account of the voyage should be written entirely by himself, and that what had been compiled by Walter, being mostly taken verbatim from the journals, should be used as materials only. Hence, the whole of the introduction, and many dissertations in the body of the work, were composed by Robins without receiving the least hint from Walter's manuscript. No production of the kind ever met with a more favourable reception, four large impressions of it having been disposed of within the first year, and repeated editions since that time, in various sizes. It was also soon translated into most of the European languages. Mr. Robins having now acquired a high character as an elegant and impressive writer, he was requested to draw up an apology for the unfortunate defeat of the King's troops by the rebels, at Prestonpans, in Scotland. This was added as a preface to "The Report of the Proceedings and Opinion of the Board of General Officers, on their Examination into the Conduct of Lieutenant-General Sir John Cope, &c.," published in 1749; and it was esteemed a masterpiece in its kind. After this Mr. Robins had opportunities, through the favour of Lord Anson, of making further experiments in gunnery, an account of which was published with his other pieces after his death. Through the interest of the same nobleman, he had also the satisfaction of contributing not a little to the improvement of the royal observatory at Greenwich, by procuring for it a second mural quadrant, and other instruments; by which means it became, perhaps, the completest of any observatory in the world. Of the height of our author's reputation we may form some idea from the circumstance, that in the year 1749 he was offered the choice of two very considerable employments. The first was to go to Paris, as one of the commissaries for adjusting our limits in Acadia; and the other, to be Engineer-general to the East-India Company, whose forts were in a ruinous condition, and required an able person to put them into a proper state of defence. He accepted the latter, as best suited to his genius, and because the Company's terms were at the same time advantageous and honourable. With a complete set of astronomical and other instruments for making observations and experiments, he arrived

in India during the summer of the year 1750, and immediately set about the business of his office with the utmost diligence. He formed complete plans for Fort St. David, and Madrass; but he did not live to carry them into execution. For his constitution, which was always delicate, was so much affected by the great difference of the climate from that of England, that he was attacked by a fever in the month of September; and though he recovered from it, he fell into a languishing condition, in which he continued till his death, which took place in July 1751, when he was only 44 years of age. Mr. Robins was one of the most accurate and elegant mathematical writers of whom the English language has to boast; and he made more real improvements in artillery, the flight and resistance of projectiles, than all the preceding authors on that subject. His "New Principles of Gunnery" were translated into various foreign languages, and commented upon by several eminent mathematicians. The celebrated Euler translated the work into German, and accompanied his version with a large and critical commentary; and this performance was published in England with an English translation of the German comment, and notes, by Mr. Hugh Brown, in 1777, in 4to. From some memorandums which the author left behind him, it appears that he was preparing an enlarged edition of this work, which was to contain the geometrical part; and his attention was also directed to the theory of the moon. All his mathematical and philosophical pieces were collected together, and published in 2 vols. 8vo., 1761, by Dr. Wilson, his executor, with an account of the author prefixed, of which we have freely availed ourselves, together with the *Biog. Brit.* *Martin's Biog. Phil.* and *Hutton's Math. Dict.* — M.

ROBINSON, ROBERT, an eminent English Protestant dissenting minister, of what is commonly called the Baptist denomination, was the son of an officer in the excise, and born at Swaffham in Norfolk, in the year 1735. Afterwards his father was removed to Scarning, where there is an endowed grammar-school, of which a clergyman whose name was Brett, and who possessed a considerable reputation for learning and abilities, was then master. Under the tuition of this gentleman young Robinson was placed, and soon distinguished himself by promising indications of vigorous powers of mind, and by a rapid proficiency in classical learning. Having lost his father at an early age, his mother contrived to support him at school for some time, by the earnings of

her needle and by keeping a lodging-house, with the hope that he might meet with friends who would procure him a situation at college. When he had reached his 15th year, he was much better acquainted with classical literature than boys usually are at such an early period, and he had gained a considerable knowledge of the French language, with the assistance of a French usher who lodged at his mother's house. Distresses, however, in which his mother was involved, obliged her to sell her few moveables, and to enquire after situations for herself and son. In these circumstances, Mr. Brett was unsuccessful in a friendly attempt to procure for young Robinson some place favourable to his studious disposition; and he was bound apprentice to a hair-dresser in London, whither his mother accompanied him, procuring support for herself, and necessaries for her son, by her own industry. Humble as was his employment, it did not repress his ardour for improving in learning and knowledge. By habituating himself to rise early, sometimes at three or four o'clock in the morning, he gained many leisure hours, which he devoted most assiduously to study; not only preserving and improving his skill in the classics, but obtaining a very considerable acquaintance with the Scriptures, and furnishing his mind with a rich store of general and useful knowledge. He took great delight in frequenting places of worship, and hearing a variety of preachers, on Sundays, and on all other occasions when his state of servitude permitted. Though he had been educated in the Church of England, after he came to London he often attended the sermons of eminent Calvinistical Dissenters, particularly Dr. Gill and Dr. Guyse; and his favourite preachers among the clergy of the establishment, were those who were leading men in the methodistical connection. Above all, he was zealously and affectionately attached to the celebrated George Whitfield, whom he called his spiritual father; and he joined himself to the societies of Methodists which were established by that extraordinary man. By degrees he rendered himself so conspicuous among them, as a professor of religion, that many began to think him a proper person for undertaking the work of the ministry; and in the year 1754, his own views being seriously turned towards it, owing, in a considerable degree, to the persuasion and encouragement of those who were well acquainted with his eminent qualifications for that employment, his thoughts became wholly engrossed in preparing for it.

Having received his indentures from his master before the expiration of his apprenticeship, and quitted London with an unblemished character, Mr. Robinson went into Norfolk, and preached his first sermon, at the age of 20, to a small Methodist congregation of poor people at Mildenhall. Soon afterwards he was invited to preach in the Tabernacle at Norwich, where the innocence of his youth, the agreeableness of his manners, and the enthusiasm of his genius, all conspired to render him popular. From this city he sometimes went to exercise his talents at different places in Norfolk and Cambridgeshire. He had not been long a preacher among the Methodists, before he entered into a close examination of the questions at issue between the Established Church and Protestant Non-conformists; and, after a deliberate impartial enquiry, he determined to avow himself a Dissenter upon principle. By forming and adhering to this resolution, he forfeited the favour of a rich relation who promised to make a liberal provision for him, and had bequeathed him a considerable legacy in his will, which he threatened to revoke, unless Robinson quitted his connection with the Dissenters; but in this instance, as in the whole of his subsequent life, he had too much integrity to sacrifice the rights of conscience to prudential and worldly considerations. He now attempted to incorporate the Methodists, to whom he ministered, into a regular church; but, proving unsuccessful, he determined to separate from them. Accordingly, in the year 1758, with 13 other persons who were attached to his sentiments, he formed a small church in the parish of St. Paul, Norwich, upon the plan of the Congregational Dissenters, commonly called Independents. At this time he administered baptism to infants. About a year, however, after his settlement with this society, his sentiments relating both to the subjects and mode of baptism underwent a change, and he himself was baptized by immersion. In 1759, he married the daughter of a farmer in Norfolk, and soon afterwards he was invited to preach to a vacant congregation in Cambridge, consisting of Baptists and Independents, who had been united on the plan of mixed communion. Having agreed to continue with them for some time on trial, he settled at Hauxton, a small village in the neighbourhood of Cambridge; and in 1761, he accepted the pastoral office in this church. At his ordination, in the manner usual with Dissenters, he delivered a Calvinistic confession of faith, declaring that the articles which he particularized

appeared to him to be Scripture truths; but that he intended, in his future ministry, to dwell on the least disputable, as they were the most essential truths of religion. When he first settled with this society, it consisted only of 34 members, most of whom were so poor, that the salary which they proposed to raise was less than 20 pounds a-year; but it increased so rapidly under his labours, that within six or seven years Mr. Robinson had the satisfaction of seeing a new and more commodious place of worship erected at the sole expence of the congregation; and in 1774, the number of families connected with it was not less than 200, many of which ranked among the most respectable in the town and neighbourhood.

Mr. Robinson discharged the duties of his ministerial office with indefatigable diligence and fidelity. He regularly preached twice, often thrice, on the Lord's-day, and commonly once on some other day of the week, at Cambridge. On most of the other mornings or evenings in the week, excepting in times of hay and corn-harvest, he expounded the Scriptures, or delivered religious and moral lectures, in the village where he lived, or in other neighbouring villages, where he also paid great attention to catechising the children. This part of his ministerial duty was with him a favourite employment; and the good effects arising from such a mode of instruction, in which he admirably accommodated himself to the circumstances and capacities of his auditors, afforded a very high degree of satisfaction to his benevolent mind. He pursued it for about 17 years, and regretted his inability to continue it longer. Mr. Robinson, likewise, rendered essential service to the younger members of his church, by delivering lectures to them at his own house, and by his private advice and conversation. These various employments of his time our author rendered consistent with his other numerous engagements and close application to study, by the excellent habit which he had acquired when young, of rising early in the morning. Soon after the opening of his new meeting-house, the abilities of Mr. Robinson as a preacher began to attract the notice of the Academics; many of whom, from serious motives, became regular attendants, while others came to meeting only to indulge their curiosity, pleasantly to pass away an idle hour, or to ridicule the minister. Of the latter description were several under-graduates, who frequently disturbed the devotion of the congregation by their scandalous levity and

shocking indecency of behaviour. Complaints of their conduct had been repeatedly made to the magistrates of the University, and to the heads of colleges; but without procuring redress. At length, the rudeness and indecency of these profligate young men was carried so far, that the patience of the congregation became exhausted, and it was determined to punish some individuals by way of example to the rest. Accordingly, two young men were selected, who were one day the most active in producing such disturbance during the time of worship, that the congregation was obliged to disperse without the regular conclusion of the service. When the case of these offenders was brought before the Vice-chancellor, he proposed to correct them by the imposition of some college-exercises; but Mr. Robinson very properly refused to accept of such kind of satisfaction, and insisted that the culprits should either pay the fine of 50 pounds, which the Legislature has fixed for such an offence, or ask pardon in the public papers. The latter was the course preferred and observed in the instance of one of the young men, while the trustees of the meeting forgave the other, on account of his general good character. But notwithstanding that Mr. Robinson was molested by such troublesome visitants from among the under-graduates, till they had provoked him to give them this public check, he never had reason to complain of being insulted by a graduate. On the contrary, many of them, and among those some of the most respectable members of the University, solicited his acquaintance and entertained a due respect for his worth, however they differed from him in opinion. Through their kind influence he obtained freedom of access to the valuable libraries at Cambridge, and was even permitted the privilege of having books from them at his own house: important advantages, which he well knew how duly to estimate and improve.

In the year 1773, Mr. Robinson's family having become so numerous that his salary as a minister was not adequate to their support, he found it necessary to have recourse to other means of making a provision for them. He therefore removed to the village of Chesterton, near Cambridge, where he hired, and in 1775 was by the assistance of liberal friends enabled to purchase, a small copy-hold estate with sufficient land to keep a few cows. Afterwards he cultivated a small adjoining farm, of which he also became proprietor; and he took advantage of his situation near the river Cam, to

improve his circumstances by dealing in corn and coals. His farming and mercantile engagements, however, by no means diminished his ardour for literary pursuits, as is very evident from the various productions of his pen which he communicated to the public. The first piece which contributed to his celebrity as a writer, made its appearance in 1774, under the title of "*Arcana: or the Principles of the late Petitioners to Parliament for Relief in the Matter of Subscription. In Eight Letters to a Friend,*" 8vo. These letters, which discover great penetration, lively reasoning, and a happy facility in simplifying and illustrating the subjects discussed, procured the author many valuable friends among the Dissenters, by whom he was justly regarded as a controversialist who was well qualified to do credit to their principles. His next production was a curious and ably written little treatise, which was published in the appendix to "*The Legal Degrees of Marriage stated and considered,* by John Alleyne, Barrister at Law," 2d edition, 1775. It consists of a discussion of the question, "*Is it lawful and right for a man to marry the sister of his deceased wife?*" in which the affirmative side is forcibly maintained. In the same year Mr. Robinson, encouraged by the reception which had been given to "*Two Sermons,*" printed as specimens in 1770, published an entire volume of "*Sermons from the Original French of the late Rev. James Saurin, Pastor of the French Church at the Hague,*" in 8vo. This volume was followed at different periods by four others, which are translated with sufficient fidelity and spirit to convey to the English reader an idea of the commanding powers of eloquence by which the author was distinguished. Introductory to these volumes are prefatory dissertations, containing interesting memoirs of the Reformation in France, and the Life of M. Saurin, together with reflections on deism, Christian liberty, human explications of a divine revelation, the nature and obligations of man, and the moral influence of the Gospel, which are entitled to no little praise in point of composition, as well as for the just, noble, and useful sentiments inculcated in them. The fame which Mr. Robinson acquired by this publication, induced certain divines, and among them dignitaries, of the Established Church, to offer him liberal proposals for some original sermons for their own use; but it was only in a few instances that he complied with such applications.

For some years our author had paid a very particular attention to the history of those

ministers of the Church of England who had been ejected from their livings, or silenced by the act of uniformity; and on this subject he communicated many valuable particulars to his friend Mr. Palmer, editor of the "Non-conformist's Memorial," who has made due acknowledgments of his obligations. In 1776, our author undertook the defence of the commonly received doctrine concerning the divinity of Christ, by way of reply to the objections against it advanced by Mr. Theophilus Lindsey, in his "Apology for resigning the Vicarage of Catterick," and by Mr. Jebb, in his "Short State of Reasons" for resigning his benefices in the church. Mr. Robinson's piece on this subject is entitled, "A Plea for the Divinity of our Lord Jesus Christ: in a pastoral Letter, addressed to a Congregation of Protestant Dissenters at Cambridge," 8vo. It is written with considerable ingenuity, in a popular form, and with a commendable spirit of candour and liberality. By the moderately orthodox of all denominations, it was allowed to be the best defence of the doctrine in question that had been given to the public; and it procured the author a profusion of handsome compliments, not only from some of the most eminent dissenting ministers of various sentiments, but also from several dignitaries of the Established Church. Among the latter, Dr. Hinchcliffe, Bishop of Peterborough, Dr. Hallifax, afterwards Bishop of Gloucester, Dr. Beadon, afterwards Bishop of Bath and Wells, Dr. Tucker, Dean of Gloucester, and many others, courted his acquaintance. He had also offers of considerable preferment if he would conform to the Establishment, which he modestly, but firmly, rejected. Some years afterwards Mr. Lindsey published, at first without his name, "An Examination of Mr. Robinson's Plea for the Divinity of Christ;" to which our author made no reply, though frequently called upon to do so, in letters from friends, and from the press, contenting himself with assigning the following reasons for his silence, in a letter to a correspondent. The anonymous examiner "hath not touched my arguments, and his spirit is bitter and contemptuous. His faith stands on criticisms: and my argument is, that if the doctrine require critical proof, it is not popular, and therefore not divine." In 1777, Mr. Robinson published a small tract, entitled, "The History and Mystery of Good Friday," 8vo.; in which, with great humour and no little share of learning, he attacked those religious establishments which impose the observance of fes-

tival days, and superstitious practices. This bagatelle, though it displeased several of the clergy, was much admired by others, and met with so favourable a reception from the author's dissenting brethren, that it has undergone repeated impressions in 12mo. During the same year, at the request of Dr. Kippis, he collected from the public library at Cambridge several particulars concerning Mr. Thomas Baker, an eminent and learned antiquary, who had been a Fellow of St. John's-college. Besides anecdotes of the author, they relate to his manuscripts, which are very numerous and valuable, and are acknowledged in the "Biographia Britannica," under the article Baker.

Mr. Robinson's next publication discovers him in the light of a zealous and intrepid champion for the principles of Christian freedom and Protestant dissent. Solicitous for the permanence and increasing prosperity of that cause, he was fully aware of the importance of confirming the rising generation in their attachment to it, by thoroughly instructing them in the grounds and reasons for their separation from the Established Church. With this view he published, in 1778, "A Plan of Lectures on the Principles of Non-conformity," 8vo. This work contains outlines of the whole controversy of the Dissenters with the Church of England, and of their history from the period of the Reformation to the year 1778. Very honourable mention was made of it in the House of Peers by Lord Shelburne; and it met with an able defender in Mr. Fox, during the debates in the House of Commons on the motion for the repeal of the corporation and test acts, when Mr. Burke grounded an illiberal and unjustifiable attack upon the principles of the Dissenters, on some detached passages which he selected from it. Towards the close of the same year, Mr. Robinson published "An Essay on the Composition of a Sermon, translated from the original French of the Rev. John Claude, with Notes," in 2 vols. 8vo. His version of this essay he had made several years before, and he had, from time to time, added a few critical notes to it, from various authors. At length he was persuaded to illustrate it on a larger scale, for the use of such studious dissenting ministers as might not enjoy the advantage of a regular academical education; and he was furnished with such books as were requisite for that purpose, as well as every accommodation, by some liberal friends. In the original work, to use the language of the Monthly Review

for August 1779, "the rational divine will meet with much good advice, which a judicious understanding, and improved taste, may apply to great advantage, on the composition and delivery of sermons. This publication, however, derives its principal value from the original notes, which the translator has subjoined, in which, after the manner of Bayle, he has introduced a great variety of remarks and quotations, which answer a better purpose than that of elucidating the text; affording the reader much valuable information, and agreeable entertainment. These notes are exceedingly miscellaneous, consisting of pertinent examples of the beauties or faults of preaching, from various writers, and these, many of them little known, curious and often humorous anecdotes, sensible reflections, and bold and free strokes of satire." In 1780, Mr. Robinson paid a visit to the University of Oxford, and afterwards accompanied some friends on a tour into Scotland, where he was gratified with the civilities shewn him by some of the literati at Edinburgh, and might have received the diploma of doctor of divinity had he not thought proper to decline that compliment. Soon after his return to Cambridge, he published a little tract, well calculated to produce a Catholic spirit among his brethren of the Baptist denomination, entitled, "The general Doctrine of Toleration, applied to the particular Case of free Communion," 1781, 8vo.

About this time Mr. Robinson conceived the design of founding an endowed Baptist college, for the education of young men to the ministry, and to other professions. His wish was, that the institution should be established at Cambridge, where the students might enjoy the literary advantages of an English university, without being subject to its theological shackles. This design he had much at heart, and he drew up a plan for such a college, which he submitted to the consideration of some of the more learned and wealthy members of the Baptist persuasion; but it proved abortive. He had more success in a humane project which he formed for the relief of indigent Baptist ministers, their widows, and families, and had the satisfaction of seeing an active society established for that purpose, denominated "The Cambridge Society for the Relief of Protestant Dissenting Ministers." Another humane project which he established at Cambridge, that of a charity-school for boys and girls of Protestant Dissenters, to be supported by subscription, was obliged soon to

be discontinued for want of the necessary funds. It may not be improper to mention in this place an additional proof of his zeal in the cause of humanity, when, at a subsequent period, the subject of the slave-trade was discussed in parliament. On that occasion he preached and published a discourse, entitled, "Slavery inconsistent with the Spirit of Christianity;" and he drew up the admirable petition of the gentry, clergy, freeholders, and others, in the county of Cambridge, which was presented to the House of Commons. In the year 1781, an association of Baptists in London, desirous of possessing a more authentic and satisfactory history of their sect in England than had yet appeared, invited Mr. Robinson to collect materials, and to execute such a work. At the same time they requested him to come monthly to London, where Dr. Gifford, who was a Baptist, and one of the librarians of the British Museum, offered him an apartment in his house, for the inspection of manuscripts in that repository, and every other assistance in his power. To this request they added another, that while in London he would preach stated lectures in different Baptist meeting-houses. After consulting his friends, and obtaining the consent of his congregation, Mr. Robinson accepted of their proposals, and commenced his visits to the metropolis. Here his lectures soon became popular, and the meetings where he preached uncommonly crowded. And since the subjects of his discourses frequently led him to discuss questions concerning Christian liberty and religious moderation, he soon gained the warm approbation of the more liberal of all parties among the Dissenters. Some of his very orthodox hearers, however, finding themselves rarely addressed on those points of doctrine which they considered to be the most essential articles of Christian faith, in a short time became dissatisfied, and began to suspect him of a want of soundness in opinion. Regardless of the hints which he received from some of that party, Mr. Robinson continued his lectures upon the same plan, while he attended occasionally at the Museum to collect materials for his history. At length, not finding so much satisfaction from the manuscripts on the subjects which he wished to investigate as he expected, and meeting with incessant interruptions to his pursuits, from preaching and visiting, almost every day of the week, he found it necessary to confine himself more to retirement, and hastened to commence his un-

dertaking in his retreat at Chesterton. Here he determined to enter on a larger field than what had been originally proposed to him; and, instead of confining himself to the history of English Baptists, to trace the history of baptism from the earliest use of that rite, as well as that of Baptists in all ages: a work which called for the close application of many years.

While Mr. Robinson was proceeding with this design, he was frequently called upon to preach ordination sermons, as well as discourses on benevolent or particular occasions; several of which were committed to the press. Among the other societies which he had contributed to form, was one at Cambridge, for promoting constitutional information, on the model of that in London, of which Sir William Jones, Dr. Jebb, and other celebrated Whigs of the old school, were members. For Mr. Robinson was a warm admirer of the British constitution in its genuine spirit, and was justly sensible that its permanence greatly depended on that attachment to it in the great body of the people, which would be excited and confirmed by a thorough knowledge and just estimate of its excellencies, united with a jealousy of those corruptions and abuses to which the best human institutions are exposed. With the view of disseminating such knowledge, in 1782, he published an excellent little dialogue, entitled, "A Political Catechism," in 8vo., which is admirably adapted to convey, in a familiar manner, just ideas of civil government, and of the British constitution. In 1784, he published "Sixteen Discourses on several Texts of Scripture, addressed to Christian Assemblies in Villages near Cambridge: to which are added, Six Morning Exercises," 8vo. These discourses were delivered extempore, to plain and illiterate audiences, in a simple yet animated style, and were afterwards penned down by the author as nearly as they could be recollected. They are chiefly on practical subjects; and such of them as are doctrinal discover a commendable spirit of liberality and candour. This liberality excited serious apprehensions concerning the purity of his faith, among some of his orthodox friends, who earnestly expostulated with him, both in person and by letter. That he soon afforded real ground for entertaining such apprehensions, if he had not already become sceptical with respect to some leading points of orthodox belief, is apparent from his letters to confidential friends, which are given in the first of our authorities. When it became no longer

doubtful that his sentiments began to vary materially from the system of Calvin, several of the orthodox Baptists treated him with neglect, and preached against him, successfully endeavouring to diminish his popularity in their connection, by stigmatizing him with the names of Arian and Socinian; while others, of the same description, continued his faithful and invariable friends, and were still proud of his services as a preacher, though they could not but lament what they conceived to be erroneous tenets in his creed. "With his congregation at Cambridge," says his biographer, "he still continued his ministerial labours: by them his decreasing popularity as a public instructor among many of the Calvinist churches was easily dispensed with. "He was," they said, "the minister of our choice, and still is of our esteem." Among the more valuable part of the society he was admired to the last; and if he was less attended to by some former disciples, he obtained a more extensive reputation, and gained a more general esteem."

During the latter years of his life, the large field of enquiry upon which Mr. Robinson had entered, rendered it necessary for him to be much of a recluse. It led him to a review of persons, and to the investigation of facts, dispersed among different nations, and involved in labyrinths uncommonly intricate. In some cases he had no guides: and in others, he found it expedient to consult such as were more original, and better informed, than the ordinary conductors. The more effectually to avail himself of their aid, he thought it necessary to learn the Italian, Spanish, Portuguese, German, and other languages. Astonishing was the number of volumes which, in executing his plan, he not only cursorily perused, but minutely examined, and accurately digested. The intense application which such a process required, undermined the strength of his constitution before he had given the finishing hand to his labours, and brought on him a gradual decay, not attended with pain, but with a great depression of spirits. In these circumstances, it was hoped by his family that a journey to Birmingham, and an interview with Dr. Priestley, which he had long desired, might prove beneficial to him. Having arrived at that town, he ventured to preach twice on the same Sunday, for the benefit of a charitable institution; and, though he occasionally complained, he spent the evening of the following Tuesday, the last day of his life, in the cheerful society of his friends. On the

next morning he was found dead in his bed, where he appears to have expired soon after he went to rest, exactly as he wished to leave the world, suddenly, and alone, without feeling the agonies of death, or occasioning alarm or distress to affectionate relatives or friends. He died on the 8th of June, 1790, in the 55th year of his age. Notwithstanding that his bodily strength had been greatly exhausted, Dr. Priestley was charmed with the vivacity and facetiousness in conversation which he retained to the last; but he confessed himself much disappointed with his preaching. "His discourse," says he, "was unconnected, and desultory; and his manner of treating the Trinity savoured rather of burlesque than serious reasoning. He attacked orthodoxy more pointedly and sarcastically than I ever did in my life." Some time before his death he had embraced the doctrine of modern Unitarians, in the strictest sense of that term, concerning the person of Christ; and he gave reason to believe, both by his preaching and conversation at Birmingham, that the theological writings of Dr. Priestley had materially contributed to produce this change in his sentiments.

Mr. Robinson was a wonderful example of a man who rose to considerable eminence by his own exertions. To his great abilities and extensive learning, his various writings bear the amplest testimony. He possessed an ardent love of truth, was laborious in the search after it, and at all times a strenuous advocate for such principles as he had adopted upon deliberate conviction; while he always exercised candour and liberality towards those whose opinions differed from his own. Of civil and religious liberty he was the enlightened, steady, and zealous friend. In his domestic relations, he was attentive and affectionate; and to the poor, a friend, comforter, and, as far as his limited means permitted, a generous benefactor. "As a companion," says Mr. Dyer, "he possessed a great fund of entertainment and instruction: with the serious he could be as serious as any man, and he could descend to the greatest jocularly. Apt rather to enquire than dispute, to concede an argument, rather than insult an adversary, the theologian intruded not on the province of the friend. His wit was ready: his ridicule, on proper occasions, pointed and satirical; and his power of holding people in laughter uncommon. Some, indeed, thought he was farcical on subjects that required seriousness; but to people very solemn, yet stupid and conceited, he would allow himself to say, "Brother

explain the matter; when I comprehend the subject, I'll preach about it." Towards every truly good and honest man, however simple, he could shew the greatest indulgence: but coxcombs, particularly when in black, were the abhorrence of his soul." His character as a preacher is well delineated by Dr. Rees, in one of the discourses delivered to his late congregation at Cambridge, on the occasion of his death. "There was always a variety, and often an originality, both in what he said, and in his mode of saying it. It was his constant aim to lead the attention of his hearers to the *weightier matters of the law*; to inform the judgment before he attempted to interest the passions; and after inculcating just notions of truth and duty, to enforce a corresponding practice. There have been few preachers, if any, who have done so much, both in this neighbourhood and in London, to rescue the human mind from bondage; to correct prevailing errors; to promote a liberal spirit of enquiry; to recommend mutual forbearance and candour among Christians of different opinions; to weaken their attachment to creeds and forms of human device and imposition; and to direct their chief attention to the principles and duties of piety, virtue, and universal charity. He had a manner of supplanting rooted prejudices without occasioning alarm; of sapping, if I may be allowed the expression, instead of storming, the fortifications of error; of gaining assent to general principles, inconsistent with the opinions which he wished to expose; and of leading men to think, judge, and determine for themselves, and to pursue these principles to their consequences, in which he wonderfully excelled, and which produced, in many instances, the best effects. In his judgment, I have reason to believe, nothing was fundamental, nothing was essential to men's interest in the favour of God and the everlasting benefits of the Gospel, but an honest heart and a holy life. By contributing to diffuse the prevalence of this principle, he promoted union, and fellowship, and mutual affection, among Christians of very different sentiments and denominations. But though he maintained and strenuously inculcated the innocence of mental error, and held in abhorrence the notion of those who imagine that integrity of heart, righteousness of life, and acceptance with God, are to be restricted to one class of believers in exclusion of others; he did not think it a matter of little or no importance what opinion men form on controversial subjects. He recommended impartial and diligent

enquiry by his preaching and by his own example. He took pains to inform himself and to instruct others; and he pursued what appeared to him to be the most eligible and effectual method of serving the cause of truth. He was desirous of avoiding both the extremes of bigotry and intolerance on the one hand, and of culpable supineness and indifference on the other. As a preacher, Mr. Robinson possessed a great share of popularity. From the fund of his own mind, and with the help of a command of language, for which he was distinguished, and of a self-possession, which seldom or ever failed him, he always preached without notes. He had accustomed himself from his youth to this practice; and he admirably excelled in it. *His* popularity was at all times very different from that of those who are popular by vociferation, or by ringing perpetual changes on a few words and phrases to which vulgar error has annexed a charm, or by accommodating themselves to the prejudices and passions of the multitude. Good sense and sound argument, conveyed with a manly and graceful elocution, and in a manner that was singularly calm and gentle, but as singularly interesting and impressive, constituted the popularity of your pastor: and thus he became entitled to your peculiar attachment and respect."

We have already intimated, that Mr. Robinson died before he had completed the great work to which his labours had been chiefly confined for several years. One part of his comprehensive plan, however, was finished, and the whole, excepting two or three sheets, printed off, and corrected by himself while passing through the press. It was published during the year 1790, under the title of "*The History of Baptism*," in 4to. Of this work it is sufficient to say, that it is the most acute and ingenious defence of the distinguishing tenets of the Baptists which has ever appeared, deduced not only from the records of history, but from the relics of Christian antiquity, being illustrated with engravings from ancient paintings and buildings, and from Danish and Saxon remains in our British churches. This part of the author's plan was to be followed by a *History of the Baptists*; most of which had been written, though some of the chapters were left in an incomplete state, others were designed to be new modelled, and the author had only collected materials which he was beginning to arrange for the history of the English Baptists. What he has written, however, his friends and admirers were anxious

to peruse, and it was given to the public, with the exception of some trifling omissions, in the year 1792, under the title of "*Ecclesiastical Researches*," in 4to. In this work, besides much information in ecclesiastical history, not to be found in any other English work on the subject, and interesting views of the progress of civil and religious liberty, together with well drawn characters of its principal advocates, the reader will meet with a variety of curious and entertaining matter on other topics. For in many of his chapters, each devoted to the history of the churches in a particular nation, the author has introduced into his narrative ingenious remarks, useful to elucidate the leading object of his enquiries, on the geography, government, laws, antiquities, commerce, productions, and customs and manners of the inhabitants in the several countries. These "*Researches*," and "*The History of Baptism*" to which they are a supplement, were our author's favourite performances, and, besides their other merits, are recommended, with the exception of some coarse and inelegant expressions, by a style which is in general chaste and forcible, by perspicuity and splendour of description, and by strength and dignity of sentiment. For the subjects of several of his sermons published on particular occasions, and some of his other smaller pieces, we refer to *Dyer's Life of Robinson, or the Appendix to Rees's Two Sermons preached at Cambridge, on the Occasion of his Death.* — M.

ROBISON, JOHN, an eminent Scotch natural philosopher and mathematician, was the son of a gentleman who had retired from mercantile life to his estate at Boghall in the county of Stirling, where the subject of this article was born in the year 1739. As there was no good school in that neighbourhood, after passing the earlier years of childhood at his native place, he was sent to receive the whole of his education at Glasgow. Here his quickness of apprehension and retentive memory enabled him to make a rapid progress in an acquaintance with the Latin and Greek languages, and qualified him, while yet very young, to enter on academical studies at the University. In this seminary he made a considerable proficiency in the various branches of learning, "under the celebrated Professors Moore, Simson, Smith, Dick, and Leechman," and was first led to form a particular predilection for the mathematics, by perceiving the use of that science when studying natural philosophy under Dr. Dick. His tutor in the mathematics was professor Robert Simson, under whose instruc-

tions he became profoundly skilled in the different departments of that science, advancing in the knowledge of them far beyond any of his fellow students. Among other branches he made himself well acquainted with the modes of algebra; but he derived from his tutor, and always afterwards retained a disposition to prefer to them the more accurate though less comprehensive method of ancient geometry; assigning, as the reason of his preference, that in the longest demonstration the geometrician has always clear and accurate ideas, which the most expert algebraist can very seldom have. He told Dr. Gleig, that he first attracted the regard of Dr. Simson by owning his dislike of algebra, and by returning a neat geometrical solution of a problem which had been given out to the class in an algebraic form. With this mode of solution the Professor was delighted, though the pupil candidly acknowledged that it had been adopted only because he could not solve the problem in the manner required of the class. Though Mr. Robison had been designed by his father for the clerical profession, he became decidedly averse from it: not out of any scepticism concerning the truth of Christianity, nor because he did not entertain just notions of the importance of theological knowledge, but, if we have been rightly informed, because his enquiries had led him to be dissatisfied with some tenets in the established creed, and he was too honest to subscribe what he could not believe. Having therefore a new profession to choose, he was desirous of some situation in which he might apply to advantage his acquaintance with the mathematical sciences. Accordingly, in the year 1757, upon the death of Dr. Dick, jun., who had been his father's assistant in the professorship of natural philosophy, Mr. Robison offered himself to the old gentleman, to become his temporary coadjutor, and, though he was not then nineteen years of age, he was recommended as a proper person to discharge that office by Dr. Adam Smith, afterwards so well known by his treatise on the Wealth of Nations. Dr. Dick, however, thought him too young for that place; but, acknowledging his merit, he joined with Dr. Simson in recommending him to Dr. Blair, prebendary of Westminster, whom they understood to be in quest of a young man to go to sea with Edward Duke of York, who should be qualified to read mathematics with His Royal Highness, and a young officer who was to attend him as a companion.

Flattered with the hopes of obtaining this

situation, though without any distinct notion how he was to be employed, or what were to be the emoluments of his office, Mr. Robison went to London in 1758. There he soon discovered that his hopes were built upon no other foundation than some vague scheme of Dr. Blair's, on the supposition that the Duke of York should go to sea during the ensuing summer. This disappointment he felt severely: but, as he could not think of returning to Glasgow, he embraced the opportunity of going to sea as mathematical tutor to Mr. Knowles, the eldest son of Admiral Knowles, and the Duke's intended companion. He embarked with his pupil on board the *Neptune*, of 90 guns, bound to Quebec; and in the course of the voyage, Mr. Knowles being appointed lieutenant on board the *Royal William*, Mr. Robison accompanied him into that ship, and, at his own request, was rated midshipman. He was afterwards accustomed to say, that in this ship he spent the three happiest years of his life; and in this time he acquired that knowledge of the art of seamanship, which qualified him to draw up the article on that subject in the "*Encyclopædia Britannica*." While on board this vessel, in the river St. Lawrence, he noticed a connection between the *aurora borealis* and the direction of the magnetic needle, which he pointed out to the gentlemen on the quarter-deck. An account of what he had remarked was some time afterwards inserted in one or two of the London news-papers, with an invitation to navigators to pay attention to the subject, and communicate their observations to the Royal Society. During the siege of Quebec, Mr. Robison was sent with a party of seamen and petty officers to reinforce the crew of the *Stirling Castle*, Sir Charles Saunders's flag-ship, which was lying before the city, and was thus enabled to see much service both on board and on shore. He was also sometimes employed in taking surveys of different parts of the river. Upon the surrender of the city he returned to the *Royal William*, and spent the whole of the next year and a part of the following in the Bay of Biscay, and on the coasts of Spain and Portugal. Afterwards he accompanied Lieutenant Knowles on board the *Peregrine* sloop of war, of which the Lieutenant was appointed commander; but those friends soon parted, never to meet again. In 1762, upon a promise of future preferment from Lord Anson, then first commissioner of the Admiralty, he went to Jamaica, for the purpose of trying Harrison's time-keeper; and on his return to England he received the pain-

ful intelligence, that the *Peregrine* had foundered at sea, and that his beloved pupil, with the whole crew, had perished. Mr. Robison's prospects now were far from being flattering. Admiral Knowles had retired into the country, deeply afflicted with the loss of his son; Lord Anson was dead; peace seemed to be at no great distance; and his hopes of advancement in the navy were very small. He therefore determined to return to college, and soon afterwards Admiral (then Sir Charles) Knowles placed his remaining son under his care for instruction. At Glasgow he renewed his studies with great assiduity, not only in the mathematics and philosophy, under Dr. Reid, who had become the successor of Dr. Smith, and Dr. Alexander Wilson, professor of astronomy, but also in civil law under Mr. Millar, and chemistry under Dr. Black. In the year 1767, when Dr. Black was called to Edinburgh, the senate of the University of Glasgow, on his recommendation, appointed Mr. Robison his successor as lecturer in chemistry. That post he filled for three years, with great applause, and had among his pupils men who have since distinguished themselves among the most eminent chemists of the age.

In the year 1770, Sir Charles Knowles having been invited to St. Petersburg by the Empress Catharine II., to assist in improving her marine, made Mr. Robison the offer of accompanying him in the capacity of his official secretary, with a salary of two hundred and fifty pounds a year. This offer, as his situation of lecturer did not give him the same rank in the University of Glasgow with a professor, he cheerfully accepted, and set out for the capital of Russia with his old friend and patron by a journey over land. Having taken Liege in their way, where they were invited to dine with the Prince-bishop, Mr. Robison was surprised to observe that all the guests, and even the servants who attended upon them, had about them some badge or other of free-masonry; and he was informed upon enquiry, that the chapter constituted a lodge, of which the Bishop was the *très-vénérable*. By such masons he was easily persuaded to become a brother; and, having been received an apprentice a few days afterwards, he in time made his progress through the other degrees, till he had attained the rank of Scotch master. At St. Petersburg, Mr. Robison's conduct, and the knowledge which he had occasion to display, together with the good offices of Sir Charles Knowles, recommended him so powerfully to the Board of Admiralty, that, in 1772, he was

appointed inspector-general of the corps of marine cadets: an academy consisting of above four hundred young gentlemen and scholars, under the tuition of about forty teachers. As the person who fills this office has the rank of lieutenant-colonel, the customs of Russia rendered it necessary that Mr. Robison should prove himself a gentleman, or what is there called a *dvoranin*; and the proof required was entered on record. His duty in this office consisted in visiting daily every class of the academy; in receiving weekly reports from each master, concerning the diligence and progress of every person in his class; and in advancing, twice yearly, the young gentlemen into higher classes, according to their respective merits. Of these he was constituted the sole judge, and from his sentence there lay no appeal. When speaking of this part of his duty, Mr. Robison always mentioned in terms of high respect the enlightened and honourable conduct of General Kutuzoff, who was military head of the academy, and held the third place in the admiralty college. This general approved of all Mr. Robison's decisions, adopted all his measures, supported his authority against intrigue and opposition, and even introduced him to the Grand Duke as an admirer of the Russian language, of which His Imperial Highness was the declared patron. While in this situation, Mr. Robison presented to the admiralty college a plan for rendering the magnificent docks at Cronstadt of some use by means of a steam engine, which was adopted and executed with success after he left Russia. Being attached by his office to that island, he found it, particularly in winter, to be a dismal solitude, where he was nearly cut off from all civilized and enlightened society. On this account, neither the honour nor the emoluments connected with it, could induce him to spend the prime of his life in such a scene; and, after he had held his appointment about four years, he determined to resign it, and to accept of an invitation from the magistrates and town-council of Edinburgh, to be professor of natural philosophy in their University. The Grand Duke parted with him reluctantly, and requested, when he left the academy, that he would take with him some young men of talents from the corps of cadets, to study under him in Scotland, promising him a pension of four hundred rubles, or about eighty pounds a year. That pension was regularly paid only during the three years in which the pupils whom he selected resided in Edinburgh; and it was afterwards withheld, because, as Dr. Gleig thinks he was

told by Mr. Robison, he did not continue a correspondence with the academy, and communicate to them all the British improvements in marine education.

Soon after Mr. Robison returned from Russia he entered into the marriage-state, and became the father of a promising family. Of his lectures in the chair of natural philosophy very high expectations had been raised, which were fully realized. In accuracy of definition, clearness, brevity, and elegance of demonstration, in neatness and precision in experiments, in the comprehensiveness of his course, extending to every branch of physics and of mixed mathematics, and even in fullness of detail in each particular division, a more perfect system of academical instruction is not easily to be imagined. With respect to the complaints made by some of his pupils, that they could not always pursue him with clearness of understanding through his series of demonstration, they are to be ascribed, not to the want of order or perspicuity in the tutor, but to the deficiency of the pupils in that preparatory acquaintance with pure mathematics, without which they could not be qualified to enter on the study of natural philosophy. Mr. Robison was indefatigable in discharging the duties of his professorship; and he devoted much of his private time to those literary exertions which are honourable testimonies of his zeal in promoting mathematical science, particularly in its application to the useful arts. Among the fruits of his labours are valuable contributions to the last complete edition of the "Encyclopædia Britannica," consisting of the greater part of the articles in mixed and pure mathematics, which are universally allowed to be the best of the original articles in that compilation. By his too close application, however, he greatly injured his health, and brought on languishing complaints, accompanied with that depression of spirits which is not the unfrequent attendant on intense studies, and the recluse and pensive habits which they tend to generate. Such were their effects upon him, that he was prevented during many years from delivering lectures, and his chair was necessarily occupied by substitutes, whom he selected with so much judgment that the want of his personal instructions was less severely felt. Towards the latter part of his life he resumed the business of teaching, having only engaged a gentleman of ability to afford him occasional assistance. Of the estimation in which his talents and character were held, not only by his colleagues in the University of Edinburgh,

VOL. VIII.

but by various other literary societies, the various honours which were conferred upon him afford ample evidence. In the year 1783, when the Royal Society of Edinburgh was incorporated by charter, he was unanimously chosen general-secretary, and discharged the duties of that office to the satisfaction of the president, vice-presidents, and council, till his bad state of health obliged him to resign it some years before his death. In 1798, he was complimented with the diploma of LL. D. by the American-college in New Jersey. In the course of the following year, the University of Glasgow conferred on him the same degree, and sent him a diploma conceived in the most honourable terms. In 1800, he was unanimously elected foreign member of the Imperial Academy of Sciences at St. Petersburg, in the room of Dr. Black. On the 28th of Jan. 1805, after delivering a lecture in his class, Dr. Robison went to take his accustomed walk. Being exposed in it to a greater degree of cold than usual, he was seized soon after his return with an extreme degree of debility, which on the Wednesday following terminated in his death, when he was in the 66th year of his age.

It is said to be the intention of Dr. Robison's friends to collect together his contributions to the "Encyclopædia Britannica," and to publish them in a separate form. Such a publication would, doubtless, be favourably received, as a most valuable abridgment of physical and mathematical science. His communications to the "Transactions of the Royal Society of Edinburgh," would likewise be inserted with propriety in such a collection. In the year 1797, he published an extraordinary treatise in support of the ministerial politics of the day, and entitled "Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret Meetings of Free-Masons, *Illuminati*, and reading Societies, &c.," 8vo. This work does not accuse the British Free-Masons of being accessory to the supposed conspiracy, but attempts to shew, that throughout the foreign lodges the participators in such a crime were numerously dispersed. The testimony adduced in support of this hypothesis, consists of the statements and allegations of French and German writers, which, we must think, the author would not have implicitly admitted, had not his mind been powerfully influenced at the time by credulity, or terror, or that depression of spirits to which he was subject. In 1803, he prepared for the press and published, in 2 vols. 4to., Dr. Black's "Lec-

4 G

tures on the Elements of Chemistry," with notes of his own, which are universally allowed to add greatly to their value. A copy of this publication being sent by him to the reigning Emperor of Russia, that monarch honoured him with the present of a box set with diamonds, accompanied by a letter, strongly expressive of the regard in which he held Dr. Robison's character and talents. The last work on which our author's attention and care were bestowed was his "Elements of Mechanical Philosophy," which was to comprize the substance of his lectures on that subject, and was intended to consist of four or five volumes. During the year 1804 the first volume made its appearance, and fully answered the expectations which the scientific world had formed of its merit and importance. By the author's death in the following January the completion of his plan was prevented, to the great regret and loss of his pupils, his friends, and the public; but we are given to understand, that he left behind him materials for a second volume, which is intended for the press. *Philosophical Magaz. Vols. X. and XIII. Stark's Biog. Scot. — M.*

ROBORTELLO, FRANCESCO, an Italian man of letters, born at Udine in 1516, was the son of a notary and noble of that city. He was educated at the University of Bologna under Romolo Amaseo, and about 1538 was invited to occupy the chair of eloquence at Lucca. In 1543 he removed to Pisa, where he held a similar professorship till 1549, when he received an invitation to Venice to succeed Batista Egnazio, then past his services. About that time he took a wife at his native place; and in 1552 he was called to Padua to fill the chair of Greek and Latin eloquence vacant by the death of Lazzaro Buonamici. He quitted Padua for Bologna in 1557; whence, in 1560, he was recalled by the senate of Venice to his chair at Padua. In that city he died in 1567, in his 51st year. The University gave him a splendid funeral, and the German nation erected a handsome monument to his memory in the church of St. Antonio.

Robortello appears to have been of a contentious disposition, for at most of the places of his residence he was involved in quarrels with his colleagues, and his writings are full of attacks upon his contemporaries. He published numerous works, chiefly on critical and antiquarian topics, among which were, "Annotations on various Authors, Greek and Latin," 1543, republished in 1548 with several small treatises: a corrected edition of "Aristotle's

Poetics," together with a paraphrase on "Horace's Art of Poetry;" an edition of the "Tragedies of Æschylus;" of "Ælian's Tactics," with a Latin version; and of "Longinus de Sublimitate, with annotations. He also published a valuable work "De Vita et Victu Populi Romani sub Imperatoribus Cæsaribus Augustis," with ten other dissertations on subjects of Roman antiquity; and a book "De Artificio dicendi." He engaged in a controversy with the learned Sigonio, carried on with that acrimony by which literature has been so much disgraced. *Tiraboschi. — A.*

ROBUSTI. See TINTORET.

ROCABERTI, JOHN-THOMAS DE, a Spanish prelate in the 17th century, noted for the ardour of his zeal in defence of the high claims of the papal see, was descended from a noble family, and born at Peselada, on the frontiers of Catalonia towards Roussillon, about the year 1624. He entered at an early age into the order of St. Dominic; was made provincial of Aragon in 1666; general of his order in 1670; Archbishop of Valencia in 1676; and inquisitor general in Spain in 1695. He was honoured with the esteem of the Catholic King, who twice appointed him Viceroy of Valencia. Such time as the duties of his places permitted, was spent by him in writing and editing various books. By his authority as general, he selected from the mass of manuscripts belonging to his order, what were considered to be the most valuable unpublished labours of several of its members, which he directed to be printed; but at his own private expence. Besides some devotional, ascetic, and mystical pieces, his zeal for the church of Rome and for the papal authority led him to write and publish a treatise "De Romani Pontificis Auctoritate," 1693, in 3 vols. folio. This work was very favourably received in Spain and in Italy; but the sale of it was prohibited in France, by a decree of the parliament of Paris. Not contented with such a proof of his devotedness to the holy see, he spared no pains in procuring all the treatises which had been composed by different authors in defence of the Pope's authority and infallibility, and made provision for their being printed in an uniform edition at Rome. This enormous collection is entitled, "Bibliotheca Maxima Pontificia," &c., and consists of 21 folio volumes. The Archbishop died in 1699, when he was about 75 years of age. *Moreri. Nouv. Dict. Hist. — M.*

ROCCA, ANGELO, a learned Italian monk

and titular Bishop in the 16th and early part of the 17th century, was a native of Rocca Contrata, a town in the marche of Ancona, and born in the year 1545. When very young he took the habit among the hermits of St. Augustine, and pursued his studies at Rome, Venice, Perugia, and Padua. Having distinguished himself by his proficiency in the learned languages, and his acquaintance with the various branches of literature, sacred and profane, he was honoured with the degree of doctor of divinity by the University of Padua, and afterwards acquired much celebrity as a preacher at Venice. Apprized of his learning and abilities, his general sent for him to Rome, where he appointed him to several confidential and honourable employments, and at last made him secretary to his order. After he had retained this post some years, Pope Sixtus V. placed him in the Vatican in 1585, and confided to his superintendence those editions of the Bible, the councils, and the fathers, which issued from the apostolical press during his pontificate. In the year 1595, Pope Clement VIII., by way of reward for these services, made him apostolical Sacristan, and titular Bishop of Tagaste in Numidia. He collected a very large and excellent library, which he left by his will to the Augustinian monastery at Rome; but upon the express condition, that it should be always open for the benefit of the public. This was the first library formed in that city, to which the public had freedom of access, and it was properly called, after the name of its beneficent founder, the *Angelical Library*. Our author died in 1620, at the age of 75. He wrote numerous books in divinity, morals, ecclesiastical antiquities, philosophy, controversy, history, and philology, which reflect credit on his learning, ingenuity, and industry. He published "*Bibliotheca Vaticana illustrata*," which is held in much esteem, though not always accurate; "*Bibliotheca Theologica et Scripturalis*;" "*Notæ in Novum Testamentum*;" "*De Patientia*;" "*De Cometis*;" "*Observationes in vi Libros Elegantiarum Laur. Vallæ*;" "*Observationes de Lingua Latina*;" and other pieces which were collected together, and printed in 2 vols. folio, in the year 1719. From his manuscripts was also published in 1745, a very curious collection, entitled, "*Thesaurus Pontificiarum Antiquitatum, necnon Rituum ac Cœremoniarum*," in 2 vols. folio. *Landi's Hist. de la Lit. de l'Italie Vol. V. liv. xiii. art. i. § 15. Moreri. Nouv. Dict. Hist. Witte Diar. Biog.*—M.

ROCHE, JAMES FONTAINE DE LA, a French

priest and periodical writer in the Jansenist connection, was a native of some part of the diocese of Poitiers, but the place and time of his birth are unknown. He obtained a benefice in the diocese of Tours, where it is probable that his principles rendered him obnoxious, since we are informed that he found it expedient to resign his cure, and to withdraw into prudent obscurity at Paris. From the year 1731 till a little before his death, he had a principal share in conducting a popular periodical work among the followers of the Bishop of Ypres, entitled, "*Nouvelles Ecclesiastiques*;" on which account he claims this brief notice. This was a weekly publication, and at first consisted chiefly of extracts of letters received from the different provinces; but after the year 1729 it assumed a more methodical form, and, besides ecclesiastical affairs, discussed a variety of topics interesting to theological students. In the year 1767, a table of the contents of these papers, from the year 1728 to 1760, both inclusive, was published at Paris in 2 large 4to. volumes. To render the series complete, another 4to. vol. was published at the same place in 1731, entitled, "*Les Nouvelles Ecclesiastiques, ou, Avant-Nouvelles*," relating to the state of things from the arrival of the constitution *Unigenitus* in France, towards the close of the year 1713, till the commencement of the "*Nouvelles Ecclesiastiques*," in 1728. The Abbé de la Roche died in 1761, and is said by our authority to have been a virtuous and worthy man, though not a little tinctured with fanaticism. *Nouv. Dict. Hist.*—M.

ROCHE, JOHN DE LA, a celebrated French preacher in the 17th and at the commencement of the 18th century, was born at Nantes, in the year 1657. He became a member of the congregation of the Oratory, and distinguished himself early in life by the superiority of his pulpit talents. Hence he was frequently called to address respectable audiences, both in provincial cities and at Paris, where he was considered as excelling particularly in funeral eulogies. He died in 1711, in the 55th year of his age. He published eight volumes of sermons, in 12mo., consisting of courses of Advent and Lent sermons, discourses on the mysteries of religion, and panegyrics. They are said to be recommended by the solidity of their matter, as well as by the nobleness and elegance of their composition. *Nouv. Dict. Hist.*—M.

ROCHEFORT, WILLIAM DE, a modern French writer, was born in 1730 at Lyons. He had a small employment in the finances;

but finding in himself a greater propensity to letters than to business, he went to Paris, and devoted himself to poetry and Greek literature. His taste for antiquity led him to compose three tragedies upon the Greek models, which had too much simplicity to please; and a comedy which he brought upon the stage was not more successful. In prose he published a "Refutation of the Systeme de la Nature;" a "Critical History of the Opinions of the Ancients concerning Happiness;" and a "Complete Translation of the Plays of Sophocles;" this last work gained him much credit by the elegance and fidelity of the version, and the judicious notes annexed to it. He then undertook the arduous task of a complete translation of Homer's Iliad and Odyssey (apparently in verse) of which the preliminary discourses and the notes seem to have obtained more applause than the version itself, which, however, he had the interest to get splendidly printed at the royal press in 1781, in 4to. He was a member of the Academy of Inscriptions and Belles Lettres, to which he contributed several learned memoirs. He died in 1788, highly esteemed for his private and social virtues. *Nouv. Dict. Hist.* — A.

ROCHEFOUCAULT, FRANCIS, Duke of, Prince of Marsillac, a man of wit and a well known writer in the age of Lewis XIV., was born in 1613. He distinguished himself as one of the most brilliant young noblemen about the court, and formed a connexion with the famous duchess of Longueville, which involved him in the civil war of the Fronde. At the battle of St. Antoine in Paris he signalized his courage, and received a musket shot which for some time deprived him of sight. When these troubles were terminated, and he had made his peace with the government, he devoted himself to the pleasures of society and literature. His house was the resort of the best company at Paris in point of talents and understanding, and his conversation was relished by such persons as Boileau, Racine, Sevigné, and la Fayette. Nor did he only shine by his wit and vivacity; he displayed great firmness of mind under domestic losses (having had one son killed and another wounded at the passage of the Rhine), and under the pain of the gout, with which he was much afflicted in his latter years. Mad. de Sevigné speaks of him as "holding the first rank in courage, merit, tenderness, and good sense." In Mad. Maintenon's Letters is a portrait of the Duke, in which there are some features not easily reconciled to each other. "He had

a happy physiognomy, a grand air, much wit, and little learning. He was intriguing, supple, and wary: I never knew a friend more solid, more open, or who gave better counsel. He loved to take the lead. Personal bravery appeared to him a folly, and scarcely did he disguise this opinion; yet he was very brave. He preserved till death the vivacity of his disposition, which was always very agreeable, though naturally serious." Huet asserts that he constantly refused to take a seat in the French Academy, because he was timid, and feared to speak in public. The Duke de Rochefoucault died with philosophical tranquillity at Paris in 1680, in his 68th year. He made himself famous by a work entitled "Reflexions et Maximes," many times printed, and abundantly both praised and criticised. Voltaire speaks thus of it: "This little collection, written with that delicacy and finesse which render a style so captivating, had the rare merit of accustoming readers to think, and to give a lively and precise expression to their thoughts." The fundamental principle of this work is, that self-love is the motive of all our actions. "It is therefore (says M. Palissot) less the history than the satire of the human race: but it is a satire which pleases, because it flatters malignity, and because it excuses men from the admiration of virtue, by giving it a principle in common with vice, and thereby stripping it of the heroism attributed to it." It seems allowed that the writer painted very exactly the world in which he lived, but a lover of mankind will scarcely admit that world to have been a fair example of the species. Misanthropes have taken pleasure in his sentiments, and Swift has made one of his thoughts the basis of his most finished piece, the poem on his own death, beginning

"As Rochefoucault his maxims drew
From nature, I believe them true."

The reflexions and maxims are detailed in no order, and the manner becomes tiresome through monotony. The Duke also wrote "Memoires de la Regence d'Anne d'Autriche," 2 vols. 12mo., 1713, an energetic and faithful representation of that stormy period, in which he was himself an actor. *Nouv. Dict. Hist. Voltaire Siecle.* — A.

RODE, BERNARD, an eminent Prussian painter, was born at Berlin in 1725. At an early period he displayed great attachment to the sciences, but afterwards devoted himself entirely to painting, in the study of which he was encouraged and liberally supported by his

father, who was a very ingenious goldsmith. In 1750 he went to Paris, where he remained a year and a half, during which time he received instruction from Charles Vanloo and Restaut. He then returned to his native place, and two years after, visited Italy, where he passed the greatest part of his time at Venice. After an absence of two years, he returned to Berlin, and first distinguished himself by historical and allegorical paintings, four of which he executed for a Greek church in the Ukraine. He presented to the garrison church at Berlin four allegorical paintings, in which he introduced four of the Prussian generals who had rendered their names celebrated in the seven year's war. He painted also historical pieces on a smaller scale, and in such abundance, that it appeared inconceivable how he could find sufficient time to complete them. The greater part of these he engraved in a very good style, to the amount of about 150, a catalogue of which was afterwards published. Among these are some studies of landscapes, which he sketched in the course of his travels. In order to find subjects for his pencil, he read with great attention the ancient poets and historians in German translations; but he was best pleased to devote his talents to scriptural and sacred subjects, one of the most remarkable of which is his picture of Christ raising up the dead. This alone is sufficient to entitle him to a distinguished rank among historical painters; but the excellence of his genius is most conspicuous in the paintings which he executed in the large gallery of the palace of Sans Souci, and in the hall adjacent to it. In 1783 he was appointed director of the Academy of Painting at Berlin, and died in the month of June 1797. *Neues Historisch — biographisches Handwörterbuch von J. G. Grobmann.* — J.

RODOLPH I., Emperor of Germany, founder of the Imperial house of Austria, born in 1218, was the eldest son of Albert IV., Count of Hapsburgh and Landgrave of Alsace. He was brought up in the court and camp of the Emperor Frederic II., and early distinguished himself by his vigour and dexterity in martial exercises. On the death of his father, in 1240, he succeeded to a territory of very moderate extent, which, according to the practice of the time, he endeavoured to augment by military enterprises. He entertained a band of adventurers of different nations, whom he employed either in defending him from turbulent neighbours, or in attempts to aggrandise himself at their expence. In 1245 he

married a daughter of Burcard Count of Hohenburgh, with whom he obtained some accession of estates. Some years afterwards he served under Ottocar King of Bohemia against the Pagan Prussians. It is unnecessary here to relate the particulars of several subsequent years of activity, during which he was raising himself to consequence by equal exertions of prudence and valour, and at the same time was establishing a character for justice by the spirit with which he undertook the protection of the inhabitants of cities against the barons their oppressors. In 1273, as he was encamped before the walls of Basil, with whose Bishop he was at enmity, he received the very unexpected intelligence that he was unanimously elected King of the Romans. After an interregnum of two years, in which the empire had been a scene of anarchy and confusion, the electors had assembled at Frankfort, when two candidates appeared, Alphonso King of Castille, and Ottocar King of Bohemia. Both of these were probably thought too powerful to be trusted with such a dignity; and in looking round for a more unexceptionable chief of the empire, Rodolph, proposed by the elector of Mentz, was approved, as one of talents well fitted for a throne, and at the same time so inconsiderable in point of territories, as to be no object of apprehension to the powerful Princes of Germany. An additional motive of preference was his having six unmarried daughters, which afforded a prospect of an imperial alliance to the secular electors.

Rodolph, then in his 55th year, willingly accepted the offered elevation, though sensible of the arduous task he was undertaking against the declared opposition of the two unsuccessful candidates. He was crowned at Aix-la-chapelle, and immediately strengthened himself by marrying two of his daughters to the Count Palatine of Bavaria and Duke of Saxony. He also took measures for ingratiating himself with the Pope Gregory X., with whom he had an interview at Lausanne, and who gave his sanction to the election. Alphonso was induced by the Pope to renounce his pretensions; but Ottocar pertinaciously refused to acknowledge the new Emperor, and manifested the bitterest animosity against his successful rival. The King of Bohemia was at this time one of the most powerful Princes in Europe, and was distinguished by his abilities and military skill. Besides Bohemia and Bavaria, he possessed territories in the North of Germany and Hungary, and had lately acquired Austria with Carinthia and Carniola. Both

parties having prepared for the contest, war broke out between the Emperor and the King in 1275, and Rodolph commenced his operations with all the vigour of his character. He first marched against Henry Duke of Lower Bavaria, whom Ottocar had secured in his interest, and soon brought him to change his party. He then penetrated into Austria, and appeared under the walls of Vienna before Ottocar thought of his danger. This Prince, finding himself unable to save the Austrian capital, bent his haughty spirit to sue for peace, which was granted upon the conditions of his renouncing his claims upon the Austrian provinces, and consenting to acknowledge the Emperor, and do homage for Bohemia and his other fiefs. It is asserted, though only by writers of a later age, that Ottocar having requested that his homage might be performed in private, to avoid a public humiliation, Rodolph apparently consented, and the ceremony took place in his tent; but in the midst of it, the sides of the tent were suddenly drawn up, and the King of Bohemia was exposed on his knees to the view of the surrounding armies. This fact, however, is not admitted by the historians friendly to Rodolph's memory. The Austrian provinces, as fiefs devolved to the empire, were taken possession of by the Emperor.

The mind of Ottocar was so much irritated by the loss and disgrace he had undergone, that he could not bring himself to a faithful execution of the treaty, and the war was renewed in 1277. It is probable that the Princes of the empire considered this quarrel as chiefly connected with the personal interests of Rodolph, for he met with much less support from them than in the former contest, while Ottocar had strengthened himself by new alliances. With some difficulty he assembled an army able to contend with that of the King of Bohemia, and at length, in August 1278, the two adversaries met at Weidendorf. A fierce battle ensued, in which Rodolph was beaten to the ground by a Thuringian knight, and brought into great danger; but on the other hand, Ottocar was made prisoner and killed, and his army was entirely defeated. Rodolph was prevented from taking possession of Bohemia by Otho Margrave of Brandenburg, and he thought proper to enter into an accommodation, by which Wenceslaus was acknowledged King of Bohemia, whilst he himself was to hold Moravia for five years, and was to retain the Austrian provinces. The securing of these to his family was thenceforth

a great object of his policy, in which he encountered many difficulties, but at length he succeeded in settling them upon his two sons, Albert and Rodolph.

In the midst of these transactions, the Emperor, thinking it would be for his honour to revive the Imperial authority in Italy, after the death of Gregory, during the subsequent short-lived pontificates, sent commissaries into that country to exact homage from several of the towns. He was, however, thwarted in his purpose, and on the accession of Nicholas III., he found it expedient to confirm to the papal see its possessions in Romagna. Having accommodated the differences which subsisted between himself and the King of Naples, he afterwards attempted to restore the authority of the empire in Tuscany; but in this he failed, and was obliged to content himself with drawing large sums from Lucca and other cities for the confirmation and extension of their privileges. No foreign foe now remaining, Rodolph turned his attention to the restoration of peace and order in Germany; and for this purpose it was necessary to enforce the laws against building private fortresses, which were no other than the retreats of banditti, or the refuge of turbulent nobles, who defied all law and authority. Of these strong holds he razed seventy in one year, condemning to death many of their owners for their violations of the public peace. He was perpetually making progresses through the Imperial cities, administering justice and making salutary regulations, so that he obtained the title of "a living law," and deserved to be regarded as a second founder of the German empire. In 1283 he engaged in a war against Philip, Count of Savoy, who had appropriated several Imperial fiefs in Helvetia. In an action near Morat he was overpowered by numbers, unhorsed, and obliged, in order to save himself, to spring into the lake, where he supported himself by the branch of a tree till rescued by his followers. He was, however, in the end victorious, and brought the count to terms of submission. He was in like manner successful against the Count of Burgundy, who had transferred his homage from the empire to France; but he failed in an attempt to gain possession of Bern, which had declared itself a free republic. The troubles of Bohemia, in which the oppressions of the Regent Otho had excited revolts among the people, while the minor King Wenceslaus was detained as a prisoner by Otho, called Rodolph into that country. He delivered Wenceslaus, whom he married to one of his daughters, and left him at the head of the

government, in a state of tranquillity. The final object of this Emperor was to secure the Imperial crown to his only surviving son Albert; but the electors, probably become jealous of a house which had been raised to such prosperity, were not to be persuaded into this measure, and Rodolph was severely mortified with the disappointment. His strength had already begun to fail, and as he was upon his way to Spire, he was obliged to stop at Germesheim, where he died in July 1291, in the 73d year of his age, and the 19th of his reign.

There is scarcely an excellency of body or mind which the biographers of the house of Austria have not attributed to its founder; and it appears from the history of his actions that few Princes have surpassed him in energy of character, and civil and military talents. He was brave, almost to a fault, indefatigable, simple and unaffected in his manners, persuasive, affable, and magnanimous. In the beginning of his career he seems to have been little scrupulous in the means of aggrandisement, but as an Emperor he was in general moderate and equitable. In his 64th year he married for his second wife a Princess of Burgundy only 14 years of age, but no issue proceeded from this ill sorted union. By his first marriage he had a numerous offspring, of whom six daughters were all united to powerful families. *Mod. Univ. Hist. Coxe's Hist. of the House of Austria.* — A.

RODOLPH II., Emperor of Germany, son of Maximilian II., was born in 1552, and received the principal part of his education in Spain under the Jesuits. His father procured him the crown of Hungary in 1572, and that of Bohemia in 1575, together with the title of King of the Romans. On the death of Maximilian in 1576, he succeeded to the Imperial throne, being then regarded as a highly accomplished Prince, of great sweetness of temper, and conversant with various branches of knowledge. Unfortunately his tastes and acquirements were so far from qualifying him for the station to which he was elevated, that they diverted his attention from the principal duties of a sovereign. He was greatly attached to mechanical inventions, and spent whole days in the shops of clockmakers, turners, and other artists. Chemistry was also one of his favourite studies, with its usual attendant in that age, alchemy. He had a passion for horses which led him to waste much time in his stables, disguised as a groom. His easiness of temper was a defect, as it was attended with timidity and irresolution; and his zeal for the

Catholic religion rendered him unfriendly to those tolerating principles upon which his father had acted. He had succeeded to the sole possession of the territories of the house of Austria, his numerous brothers being provided for by pensions; and finding that the Protestant religion had spread in them to a degree that threatened to subvert the superiority of the Catholic, his first care was to restore the preponderance of the latter. His measures for this purpose occasioned some revolts, and a total alienation of the minds of his Protestant subjects. In the other parts of the empire, Rodolph took part against the Protestants on all occasions of dispute between them and the Catholics; and his interference was a principal cause of the deposition and expulsion of the Archbishop and Elector of Cologne, who had embraced the Protestant religion and married. Troubles soon arose in his Hungarian dominions, where Sultan Amurath III., who had broken the subsisting truce, made various incursions in which he overran part of Hungary and Croatia. These were, however, chastised by several defeats given to the Turks by the Imperial generals. But Mahomet III., the successor of Amurath, took the important town of Agria in Upper Hungary, and war was maintained for several years with various fortune in that kingdom, till a peace was concluded with Sultan Achmet in 1606. Rodolph, who had fixed his residence in Prague, took little personal share in these events being chiefly occupied with his multifarious studies; and his Hungarian subjects had contracted such a contempt for his character, that they invited his brother, the Archduke Matthias, to undertake the government, and in 1607 elected him for their King. They were especially induced to take this step, from the supposed inclination of Rodolph to advance his cousins Ferdinand and Leopold, who were entirely under the direction of the Jesuits, in prejudice of his brothers. Matthias prepared to take possession of his kingdom, and marching with an army through Austria, also projected to make himself master of that duchy. The timid and pacific Rodolph was persuaded to enter into a treaty with his brother, by which he ceded to him both Hungary and Austria, and Matthias was solemnly inaugurated as sovereign of those countries.

Soon after, great disturbances arose in the empire on account of the disputed succession to the duchies of Juliers and Cleves, with which were associated the causes of dissention between the Catholics and Protestants of Germany. Confederations were formed, and

both parties prepared for war. The Emperor convoked diets, and appears to have diligently exerted himself in order to prevent extremities. He, however, gave his chief confidence to his cousin the Archduke Leopold, who was sent to govern the disputed territories, and was placed at the head of the Catholic army. This prince at length marched into Bohemia, to awe the Protestants, who had been rendered discontented by attempts to introduce the inquisition into the country, and by violations of their privileges. In this emergency they applied for assistance to Matthias, who entered Bohemia, and obliged Leopold to disband his troops. Not content with this success, he so wrought upon the weakness of his brother, that Rodolph resigned to him his remaining kingdom of Bohemia, of which Matthias received the crown in 1611. Rodolph was probably at that time in a declining state of health, for he died in January 1612, in the 60th year of his age, and 36th of his reign. Conscious weakness, and the predictions of the celebrated but superstitious astronomer Tycho Brahe, had rendered him distrustful of all his relations, so that he finally shut himself up in his palace, which he never quitted either for exercise or amusement. He was never married, but left some natural children. Among his various studies the most respectable was that of astronomy, his attachment to which induced him to invite Tycho Brahe to Prague, where he was liberally patronised till his death; and the same patronage was afterwards given to the more eminent Kepler who had been his disciple. The Rodolphine tables, commenced by the former, and completed by the latter, have perpetuated the name of this Emperor as a promoter of science. *Mod. Univ. Hist. Sacy Hist. de l'Hongrie. Coxes's Hist. of the House of Austria. — A.*

RODON, DAVID DE, or rather DERODON, DAVID, a celebrated French professor of philosophy in the 17th century, was born in some part of Dauphiné, but in what place, or in what year, we are not informed. As it appears that he was a Catholic in 1630, he was most probably educated in that religion; but he afterwards renounced it, and became zealously attached to the doctrines of the Reformed. He filled the philosophical chair, first at Die, afterwards at Orange, and lastly at Nismes. Bayle says, that "he was one of the most acute logicians at that time in France, and few Spanish or Irish schoolmen exceeded him in what concerns universals, and *entia ra-*

tionis, and the airy and abstracted speculations of the categories, and the dependencies of the syllogistical forms. But if he equalled, in this particular, the most refined logicians of the schools, he surpassed them greatly in his physics; for he embraced the opinions of the moderns, and the hypothesis of atoms, and he explains, like Gassendi, several natural effects by mechanical principles." He published "A Course of Philosophy," which was well received, notwithstanding that the too great length of the scholastic disputes which were introduced into it, must, as Bayle observes, have been not a little discouraging to students. Of the justice of that observation we have been satisfied, by examining a part of that course entitled "Logica Restituta," which alone fills a large 4to. volume. The author having been induced to publish an abridgement of the whole, under the title of "Philosophia Contracta," that performance met with great success, and underwent repeated impressions. It is a moderate sized volume in 4to., and contains short systems of logic, metaphysics, physics, and ethics; to which is added, a treatise or disputation on human liberty. M. Dero-don also engaged in controversy, and published "A Disputation against the Mass," in 8vo.; a treatise entitled, "De Supposito," &c., 8vo., in which he openly declared himself the defender of Nestorius against St. Cyril, not by admitting two natures, but by maintaining that Nestorius did not admit them, and that Cyril confounded the two natures of Christ; and a piece entitled, "The Tomb of the Mass," in 8vo. By the last mentioned book the Catholics were so highly exasperated against him, that, in 1632, by their interest at court they obtained a royal decree, which banished him from the kingdom. Upon this he retired to Geneva, where he died about two years afterwards. *Bayle. Moreri. — M.*

RODRIGUEZ, ALPHONSUS, a Spanish Jesuit in the 16th century, whose labours are held in high estimation by the Catholic world, was born at Valladolid, in the year 1526. He entered the society of Jesus at Salamanca, where his proficiency in his studies recommended him to the esteem of his superiors, by whom he was appointed master of the novices in that place. He was afterwards sent to the college of Montroyal in Galicia, where, during twelve years, he filled the chair of professor of moral theology with great reputation. From this seminary he was transplanted to Montella in Andalusia, of which he continued rector for more than thirty years. The remainder of his

life was divided between the establishments belonging to his order in Cordova and Seville, at the latter of which cities he died in 1616, at the age of 90. Two years before that event, he published his celebrated work, entitled, "Exercises of Perfection, and of the Christian Virtues," in 3 vols. 4to.; on which his Catholic biographers bestow the warmest commendations, while they express their regret that the author should have introduced into it a number of stories which do not appear entitled to credit. This work was translated into French by the solitaires of Port-Royal, by the Abbé Desmaretz of the French Academy, and others, of whose versions a vast number of editions has been published, some in 2 others in 3 volumes 4to. An abridgment of it has also appeared in French, by the Abbé Tricalet, in 2 vols. 12mo. Translations of it have likewise been made into the Latin, Italian, German, Dutch, and other languages. *Antonii Bibl. Script. Hisp. Sotvelli Bibl. Script. Soc. Jes. Moreri. Nouv. Dict. Hist.*—M.

ROE, SIR THOMAS, a distinguished traveller and negotiator, was born about 1580 at Low Layton in Essex. He was sent at an early age to Magdalen-college in Oxford, which he left without taking a degree, and passed some time at one of the inns of court, and also, it is supposed, in France. He was made an esquire of the body to Queen Elizabeth towards the close of her reign, and in 1604 was knighted by King James. We are not informed what preceding studies or occupations caused him to be thought a fit person for maritime discoveries, but we are told that it was at the instigation of Henry Prince of Wales that he undertook an exploratory voyage to Guiana. Having fitted out a ship and pinnace at his own charge and that of his friends, he sailed, in 1609, for the river of Amazons, up which he proceeded to the distance of 300 miles, landing in various places to examine the country. From its mouth he sailed along the coast to that of the Oroonoko, entering several of the intermediate rivers in canoes; and having spent thirteen months in a laborious survey of this part of the American continent, which he did not find so full of gold (the great object of search at that time) as was commonly supposed, he returned to England in 1611. The credit he acquired in this expedition caused him, at the desire of the East India company, to be sent, in 1614, as ambassador to Jehanguire, the Mogul Emperor, for the purpose of concluding a treaty of peace and commerce. He arrived at Surat in the

autumn of that year, and resided at the Mogul court till the beginning of 1618. His conduct in this station did honour to himself and his country, and he made many curious observations on the court and people, of which, specimens were given in Purchas's Pilgrims, and afterwards in Churchill's Collection of Voyages. On his departure thence, he visited the court of Schah Abbas in Persia, with whom he made a treaty, by which the East India company obliged itself to assist him with a fleet for the purpose of expelling the Portuguese from Ormus, on condition of being allowed a free trade with Persia.

After his return, Sir Thomas Roe was elected, in 1620, a representative in parliament for Cirencester; and in the following year he was nominated ambassador to the Ottoman Porte, which post he occupied under the Sultans Osman, Mustapha, and Amurath IV. The services he rendered here to the political and commercial interests of his country were numerous and important, and few members of the diplomatic body have ever acquired more general respect and esteem. He was particularly serviceable to the Greek church, by protecting it both from the oppressions of the Turkish ministers, and from the intrigues of the Jesuits and other bigots to the papal see. The gratitude he inspired on this account assisted him in his collection of manuscripts in the Greek and Oriental languages, which he presented to the Bodleian library; and to him was entrusted the famous Alexandrine manuscript of the Bible presented to Charles I. by Cyril, Patriarch of Constantinople. During his embassy, Sir Thomas drew up "A true and faithful Relation of what hath lately happened in Constantinople, concerning the Death of Sultan Osman, and the setting up of Mustapha his Uncle: with a Continuation of the same Story," printed in 1622, *Lond.* 4to. He also kept minutes of his negotiations at the Porte, which remained in manuscript till 1740, when they were published by the Society for promoting learning, under the title of "The Negotiations of Sir Thomas Roe in his Embassy to the Ottoman Porte, from the Year 1621 to 1628 inclusive," fol.

Soon after his return from Constantinople, he was sent, in 1629, to mediate a peace between Poland and Sweden. In this he succeeded so as to gain the confidence of the great Gustavus Adolphus, whom he encouraged in his design of an expedition into Germany. He was afterwards employed in negotiating a treaty with the King of Denmark at Copen-

hagen; and he went a second time to that court, and also to those of several German princes, and was present at the congress of Hamburg, and in its removals to Ratisbon and Vienna. In 1640 he was elected a representative of the University of Oxford, and made several speeches upon important occasions, especially an excellent one at the council table against debasing the coin. Whilst yet a member of parliament, he was sent, in 1641, to the diet at Ratisbon to negotiate for the restoration of the late King of Bohemia's son to the Palatinate, an order at the same time being made that he should retain his seat in the house. After his return, the King created him a privy-counsellor, and chancellor of the order of the Garter. The view of the approaching national disturbances embittered, and perhaps shortened, his life, which was terminated in 1644. He left the character of a very able and upright minister, a true patriot, and an accomplished gentleman. Besides the writings above-mentioned, he left in manuscript a "Compendious Relation of the Proceedings and Acts of the Imperial Dyet held at Ratisbon in 1640 and 1641;" and a "Journal of several Proceedings of the Knights of the Garter." In 1730 proposals were issued for printing by subscription all the Negotiations and Embassies of Sir Thomas Roe, but the design was not carried into effect. *Biogr. Britan.* — A.

ROEDERER, JOHN-GEORGE, an anatomist and eminent writer on midwifery, was born in 1726 at Strasburg. He studied physic at the University of his native place, and took the degree of doctor in 1750. He travelled for improvement to Paris, England, and Holland, particularly attending to the obstetrical branch of medicine, in which he practised with great reputation on his return to Strasburg. The illustrious Haller invited him, in 1754, to Gottingen to be his anatomical assistant, and resigned to him the chair of that science. He also gave lectures on the theory and practice of midwifery, which greatly improved that art as administered by practitioners of both sexes in that part of Germany. He did not long enjoy the distinction he had acquired, being obliged from ill health to resign his chair and return to Strasburg, where he died in 1763. He was a member of the Imperial Academy of Petersburg, the Royal Societies of Upsal and Gottingen, and the Academy of Surgery of Paris.

This physician wrote a number of works, many of which were theses, programs, dissertations, &c. on anatomical and obstetrical topics, to which he applied great exactness of

observation, with respect to measure, weight, and other particulars. He also published "Elementa Artis Obstetriciæ ad Usus Prelectionum Academicarum," 8vo., 1752, several times reprinted, and translated into French: this is an useful and scientific compendium of the most approved theory and practice of midwifery, with several additions of his own; "Icones Uteri humani Observationibus illustratæ," fol., 1759, 1764; "Opuscula Medica, sparsim prius edita," 4to., 1764; in this are contained most of the dissertations before published separately. *Halleri Bibl. Anatom. et Chirurg. Eloy Dict. Hist.* — A.

ROELL, HERMANN-ALEXANDER, a celebrated Protestant divine and theological professor in Friesland and Utrecht during the latter part of the 17th and at the commencement of the 18th century, was born in 1653, at Doëlberg in the county of Marck in Westphalia, the lordship of which belonged to his father. Having discovered an early inclination for learning, he was provided with able tutors, under whose instructions he successfully studied the Latin, Greek, and Hebrew languages, as well as philosophy and the mathematics. In 1670, he went to the University of Utrecht, where he attended the lectures of the famous Francis Burmann on divinity and the sacred Scriptures, till the approach of the French army compelled him to retire and remove to Groningen. This seminary, however, being soon afterwards alarmed by the same invaders, he returned to Germany, and studied for some time at Marburg, and after that at Heidelberg. Thence he went to Basil and Zurich; and in 1676, he once more visited the United Provinces, and spent two years at the Universities of Utrecht and Leyden. No sooner had he returned to his native country, than he received an invitation to become pastor of the Protestant church at Cologne; which the sickly and precarious state of his health obliged him to decline. He now became chaplain to Elizabeth, Abbess of Hervorden, and daughter of Frederic King of Bohemia, and he retained that post till the death of the Princess in 1680. Not long after that event he was appointed preacher to Albertine, Princess of Orange, and widow of William of Nassau; in whose household, and at Deventer, he exercised the ministry till the year 1686, when he accepted the offer of a professorship in divinity from the University of Franeker. About this time a controversy began to be warmly agitated in the united provinces concerning the following questions:

"Whether the divine origin and authority of the Holy Scriptures can be demonstrated by reason alone, or whether an inward testimony of the Holy Spirit in the hearts of Christians be necessary in order to the firm belief of this fundamental point?" and "Whether the sacred writings propose to us, as an object of faith, any thing that is repugnant to the dictates of right reason?" Professor Roell took an active part in this controversy, and was at the head of those doctors and other learned men who answered the former question in the affirmative, and the latter in the negative. As the flame excited by this controversy increased from day to day, the states of Friesland thought proper to interpose their authority, and attempted to restore peace to the church, by imposing silence on the contending parties. Not long afterwards, Roell alarmed the orthodoxy of his colleagues, more particularly of the learned Vitringa, by using language when explaining the doctrines of the generation of the son, the satisfaction of Christ, the divine decrees, and the penal effects of original sin, which they pronounced to differ essentially from the meaning of those doctrines as received and established in the Dutch church. To prevent any controversy on these points in their province, the magistrates of Friesland again interfered, and published an edict enjoining silence, forbidding at the same time all professors, pastors, &c. from teaching the particular opinions of Roell; and this pacific divine sacrificed the propagation of his notions to the love of peace and concord. But in other provinces, the explanations of our author and his disciples were condemned, both in private and in public synods, as heresies and corruptions of divine truth. Dr. Maclaine, in a note to his version of Mosheim's "Ecclesiastical History," as referred to below, observes, that Roell's "notion concerning the Trinity did not essentially differ from the doctrine generally received upon that mysterious and unintelligible subject; and his design seemed to be no more than to prevent Christians from *humanizing* the relation between the *Father* and the *Son*. But this was wounding his brethren, the rigorous systematic divines, in a tender point; for if *Anthropomorphism*, or the custom of attributing to the deity the kind of procedure in acting and judging that is usual among men (who resemble him only as imperfection resembles perfection), was banished from theology, orthodoxy would be deprived of some of its most precious phrases, and our confes-

sions of faith and systems of doctrine would be reduced within much narrower bounds." However, notwithstanding that our author's particular opinions were proscribed, he was continued in the exercise of the functions of his professorship at Franeker, for several years afterwards. In 1704, he accepted an invitation to fill the divinity chair at the University of Utrecht, upon the most honourable and advantageous terms; and he retained that post with great credit till his death in 1718, when he was in the 66th year of his age. Among his publications are "A Commentary upon the Commencement of the Epistle of St. Paul to Ephesians," 1715, 4to.; the second part of the same with "An Analysis of the Epistle to the Colossians," 1731, 4to., a posthumous piece; "An Analysis and Abridgment of the Prophetical Books of the Old and New Testament," 1683, 4to., avowedly taken from Gulichius, who had been his tutor; "An Explication of the Catechism of Heidelberg," 1728, a posthumous piece; "Theological Theses on the Generation of the Son, and the temporal Death of the Faithful," 1689, 4to.; "Two Philosophical Dissertations on Natural Religion, and one on innate Ideas," 1700, 4to.; and a multitude of academical "Dissertations," "Disputations," and other tracts, both in the Latin and Dutch languages. *Moreri. Mosheim. Hist. Eccl. sac. xvii. sect. ii. par. ii. cap. ii. § 33, 34. — M.*

ROEMER, OLAUS, a celebrated Danish astronomer and mathematician, who flourished in the 17th and early part of the 18th century, was the son of a respectable merchant at Arhusen in Jutland, where he was born in the year 1644. From an elementary school at his native city he was transplanted to the University of Copenhagen, in the year 1662, and soon distinguished himself by the progress which he made in his academical studies, and particularly in the mathematical sciences, which were the favourite subjects of his pursuit. By assiduous application he had become so expert in those sciences, and such an able astronomer, that in the year 1671, having been introduced to M. Picard, of the Academy of Sciences at Paris, who was sent by Lewis XIV. to make astronomical observation in the northern regions, that gentleman was greatly surprized and pleased with him. So high was the opinion which he entertained of young Roemer's merits, that he engaged him to accompany him when he returned to France. Here he presented him to the King, who appointed him mathematical preceptor to the Dauphin, and

settled a pension upon him. Roemer was united with Picard and Cassini, in making astronomical observations; and in 1672, he was admitted a member of the Royal Academy of Sciences at Paris. In this city he resided ten years, during which he acquired a high reputation by his discoveries; and he is even said to have complained afterwards, that his coadjutors took the honour of many things which properly belonged to him. Here it was that he, for the first time, found out the velocity with which light moves, by means of the eclipses of Jupiter's satellites. For many years he had observed that, when Jupiter was at the greatest distance from the earth, at which he could be observed, the emersions of his first satellite happened constantly fifteen or sixteen minutes later than the calculations gave them. Hence he concluded, that the light reflected by Jupiter was thus long in passing through the excess of distance, and, consequently, that it took up sixteen or eighteen minutes in running over the diameter of the earth's orbit, and eight or nine in coming to us, provided that its velocity was nearly uniform. This discovery met at first with much opposition; but it was afterwards confirmed by Dr. Bradley, in the most ingenious and beautiful manner. In the year 1681, Roemer was recalled to his own country by Christian V. King of Denmark, who appointed him professor of astronomy at the University of Copenhagen, and gave him the title of his own mathematician, with a considerable salary. His Majesty also employed him in reforming the coin, improving the public buildings, regulating the weights and measures, and in surveying and laying out the high roads throughout the kingdom: offices which he discharged with the greatest credit and satisfaction. In 1687, the King directed him to travel through Germany, France, England, and Holland, in order to collect such information on a variety of points, as might be applied to beneficial purposes in Denmark. Upon his return home during the following year, he was made counsellor of the chancellery; and in 1693, assessor of the supreme tribunal of justice. After the death of Christian V., Roemer was distinguished by the favour of his successor, Frederic IV., who, in 1705, appointed him burgomaster of Copenhagen, and in 1706, honoured him with the dignity of counsellor of state. This able man was preparing to publish the result of his observations, when he died in 1710, a few days before he had completed the 66th year of his age. In 1753, Peter Horrebow, who had

been his disciple, and was then professor of astronomy at Copenhagen, published, in a 4to. volume, various observations of Roemer, with his method of observing, under the title of "*Basis Astronomiæ.*" In the different volumes of the "*Memoires*" of the Royal Academy of Sciences at Paris, of the institution of 1666, may also be seen various accounts of his astronomical observations, and other pieces communicated by him, particularly in Vols. I. and X. of that collection. *Alberti Thura Idea Hist. Lit. Dan. Par. I. cap. vii. § 2. Moreri. Hutton's Math. Dict. — M.*

ROGER, first King of Sicily, born in 1097, was son of Roger, Count of Sicily, and grandson of the Norman Tancred of Hauteville. He succeeded in his fourth year to the sovereignty of Sicily, under the guardianship of his mother Adelaide. As soon as he assumed the reins of government he appears to have displayed an ambitious spirit; for he endeavoured to obtain the undivided possession of Palermo, of which a moiety belonged to the elder branch of his family, and to enlarge the bounds of his estates in Calabria. On the death of his cousin, William Duke of Apulia, in 1127, without issue, Roger immediately sailed to Salerno, where he received an oath of fidelity from the inhabitants of that capital; and afterwards, at Reggio, was proclaimed Duke of Apulia and Calabria. His application to Pope Honorius II. to obtain from him the investiture of these duchies was rejected; and the Pope, joined by some disaffected barons, opposed him by force of arms; at length, however, Roger effected an accommodation with him, and the investiture was granted; after which he brought the malcontents to submission. He was now become a potent prince, and being urged by many of his principal subjects to assume the regal title, he willingly complied with a request that flattered his ambition. Convoking in the Christmas of 1130 an assembly of his barons at Palermo, and availing himself of a schism in the papal see, in which he took part with the antipope Anacletus, he received with great pomp and ceremony the royal crown of Sicily from the hands of a cardinal delegated for the purpose. He was invested at the same time with the principality of Capua and the dukedom of Naples. A rebellion, however, soon after took place among his new subjects in Italy, from whom, in attempting to quell it, he sustained a defeat which obliged him to retire to Salerno, and thence to Sicily. Meanwhile the Emperor Lothaire had espoused the cause of the other papal candidate, Innocent II., who was also

acknowledged by several of the Italian states; and a formidable confederacy was formed against Roger, in which the republic of Pisa, then a powerful maritime state, took a leading part. An active war was carried on for several years with various success in the south of Italy; and in 1137 the Emperor reduced all Apulia, of which a new Duke was created, whilst Roger, who still supported an antipope, underwent excommunication from Innocent. He had, however, the fortune, in 1139, to take the Pope prisoner, who purchased his liberty by the absolution of the King, and his investiture in Sicily, Apulia, and Capua. From that period the affairs of Roger became prosperous; he reduced many of the rebels, whom he treated with great severity, and in fine gave a solid establishment to his Italian dominion. The successors of Innocent, who had refused to acknowledge his regal title, were brought to comply by the terror of his arms; and he even obtained a bull declaring that no legate should be sent into his dominions contrary to his desire.

About the year 1146, Roger carried his arms into Africa, and after reducing Malta, which thenceforth became annexed to the crown of Sicily, he made himself master of Tripoli, Tunis, Safax, Capsia, and Bona, and an extensive tract of sea-coast, which he rendered tributary. About the same time he avenged himself of the injustice and insolence of the Greek Emperor Manuel, who had imprisoned his ambassadors, and offered him other indignities, by sending a powerful fleet, which took the island of Corfu, and cruelly ravaged all the coasts of the Morea. One result of this expedition, better than mere spoil or vengeance, was the carrying off a number of silk manufacturers, and settling them in Sicily and Apulia, where they introduced their art. His admiral advanced as far as Constantinople, the suburbs of which he pillaged and burnt; and he had the honour of setting free Lewis VII. of France, who, on his return from the Holy Land, had been intercepted by a Grecian squadron. Manuel, however, assisted by the Venetians, pursued, and in part destroyed, the Sicilian fleet, and recovered Corfu. Roger, finding his health in a declining state, associated on the throne his only surviving son William; and after employing the last years of his life in erecting monuments of his munificence and piety, he expired at Palermo in 1154, in the 58th year of his age, and 25th of his reign as King, leaving the character of one of the ablest, most vigorous, and fortunate princes of his time, but more the object of

dread than of affection to his own subjects. He had a large person, a rough voice, and a leonine aspect, was equally brave and politic, a lover of learning and talents. He caused to be inscribed on his sword, with no vain boast, "Apulus et Calaber, Siculus mihi servit, et Afer." *Mod. Univ. Hist. Gibbon.* — A.

ROGERS, JOHN, a celebrated divine of the church of England in the 18th century, was born at Ensham in Oxfordshire, of which parish his father was vicar, in the year 1679. He was instructed in grammar-learning at New-college school in Oxford; whence he was elected, in 1693, to a scholarship of Corpus-Christi-college. He pursued his academical studies with commendable diligence, and, having before taken the degree of B. A. at the regular period, proceeded M. A. in the year 1700, with considerable reputation. As by inclination he was led to embrace the clerical profession, he soon afterwards entered into holy orders; and since there was no prospect of his speedily succeeding to a fellowship at his college, he wisely determined to habituate himself to the duties of his sacred function, by undertaking the curacy of some parish. Accordingly, he obtained that of Buckland in Berkshire, about ten miles from Oxford, the convenient distance of which enabled him, usefully as well as agreeably, to divide his time between his charge and the University. In this situation he conducted himself so much to the satisfaction of the parishioners, both as a minister and a man, that they raised a handsome subscription for him as afternoon-preacher on Sundays. In 1706, he succeeded to a vacant fellowship at his college; and four years afterwards, he was admitted to the degree of bachelor of divinity. In 1712, he was invited to London, and chosen lecturer of St. Clement's Danes. On this new scene, the excellence of his discourses, his graceful gesture, and his clear pathetic elocution, soon rendered him a very popular preacher; and his reputation in this line became so well established, that the inhabitants of the united parishes of Christ-church and St. Leonard Foster Lane unanimously chose him their lecturer also. This relation towards those respective parishes he retained many years, to the entire satisfaction of the people, by whom he was respected and beloved for the uniform diligence and unabated zeal with which he discharged his professional duties, and for his exemplary and agreeable manners. Hitherto his merits had not procured for him any parochial benefice; but in 1716, he was

presented to the rectory of Wrington in Somersetshire; and in the same year he vacated his fellowship at Corpus-Christi-college, by marrying a sister of Lord Colerane, who had been his pupil in the University. Some time afterwards, he was elected canon residentiary of the cathedral church of Wells; in which he also bore the office of sub-dean. On these dignities he reflected credit, by devoting the honourable leisure which they afforded him, not to luxurious ease, or ostentatious hospitality, but to the strict and conscientious discharge of the duties of his station, especially to frequent preaching. In the year 1719, he embarked in the celebrated Bangorian controversy, by publishing "A Discourse of the Visible and Invisible Church of Christ: in which it is shewn that the Powers claimed by the Officers of the visible Church are not inconsistent with the Supremacy of Christ as Head, or with the Rights and Liberties of Christians, as Members of the invisible Church," 8vo. This discourse was received with great applause by the advocates for church authority, and is certainly deserving of praise, for the temper and seriousness with which it is written, as well as for the methodical arrangement of his matter, and the perspicuity of reasoning which the author displays. The advocates for the right of private judgment, however, maintained, that the whole superstructure of his argument is built upon an untenable foundation, an inadmissible distinction of *Visible* and *Invisible* church, which is not to be found in the Christian code, and is utterly inconsistent with the principles of the Reformation. This was ably argued by the learned Dr. Sykes, who published an answer to Mr. Rogers's discourse; which the latter undertook to refute, by publishing "A Review of the Discourse of the Visible and Invisible Church, being a Reply to Mr. Sykes's Answer to that Discourse," 1721, 8vo. His design in this review was more fully to do justice to his argument, and more explicitly to unfold and support his principles, pursuing them through their several conclusions, and marking their application to particular cases. By his opponent, however, his additional matter was not regarded as either sufficiently novel or weighty to demand a rejoinder; and Mr. Rogers may at least boast of having had the last word in that famous controversy.

The reputation which our author had acquired by these performances, could not be over looked by his *alma mater*, and must entitle him to the honours at her disposal.

Accordingly, in the year 1721, the University of Oxford conferred upon him, by diploma, the degree of doctor of divinity, without his desire or previous knowledge. Dr. Rogers was not only famed for his controversial talents, but also for his great skill as a casuist; and in this capacity he was often consulted by persons who were burdened by scrupulous consciences, or who wished to resolve difficult points in religion. For the benefit of such persons among them as had been tampered with by the insidious arts of popish emissaries, and were in danger of being seduced into the Romish pale, he composed some excellent little treatises; one of which was published by him in 1726, under the title of "Reasons against Conversion to the Church of Rome, in a Letter to his Guardian, a late Convert to that Church, by a Student in the Temple," 8vo. In the same year, at the desire of some eminent characters who wished to bring him more into public view, he was appointed chaplain to the Prince of Wales, afterwards King George II.; an honour equally unexpected and unsought by him. About the same time he entered the lists in defence of Christianity, by publishing a volume of sermons, entitled, "The Necessity of Divine Revelation, and the Truth of the Christian Religion asserted in eight Sermons," 8vo. These discourses were introduced by "A Preface, with Remarks on the Scheme of Literal Prophecy," &c., written by Mr. Anthony Collins. In this preface he discovered a disposition to repress freedom of enquiry and debate on the subject of the evidences of revelation, and even used indirect threatenings against the author, on account of the covert attack on Christianity which was made in his work. His exceptionable sentiments and language on this occasion, not only exposed himself to great severity of reproof from Mr. Collins, but were animadverted upon, in a very spirited manner, by Mr. Samuel Chandler, who censured him for ushering in his discourses in vindication of a religion which abhors persecution, with a preface that strongly savours of it. And even in the opinion of his friends, such an introduction of them seemed liable to some exception, or, at least, demanded a more full and distinct explication. He therefore published, in the year 1728, "A Vindication of the civil Establishment of Religion; wherein some Positions of Mr. Chandler, the Author of 'The Literal Scheme' and an Anonymous Letter on that Subject are occasionally considered," &c., 8vo. Soon after

the publication of his "Eight Sermons," Dr. Rogers resigned his lectureships, and removed from London, with the intention of spending the remainder of his life in the country, and chiefly at Wrington, where he could fully enjoy those rural exercises and recreations in which he had always delighted. He had not been long at his rectory, however, before he was surprized with a handsome and generous offer, from the dean and chapter of St. Paul's, of the valuable vicarage of St. Giles's, Cripplegate, in London, which was made to him in such a manner, that he thought it his duty not to refuse it. Accordingly, he was instituted to this living in October 1728; but he enjoyed it only for a very short time, since he died on the first of May 1729, in the 50th year of his age. He was a man of good abilities, and was generally esteemed an excellent writer; though he was by no means a profound scholar, nor ambitious of being thought one. He neither collected nor read many books; being persuaded that from a few, well chosen, and diligently studied, the most real knowledge would be acquired. In private life, he adorned the virtues of a Christian with the manners of a gentleman; and he was particularly distinguished by the liveliness of his disposition, and the polite freedom of his conversation. After his death, three volumes of his sermons were published in 8vo., one entitled, "Twelve Sermons preached upon several Occasions;" the second, "Nineteen Sermons on several Occasions; to which is prefixed the Author's Life, with an Eulogium written by John Burton, B. D. Fellow of Eton-College;" and the third, "Seventeen Sermons on several Occasions; to which are added two Tracts;" one consisting of the reasons against conversion to the church of Rome, already mentioned; and the other a persuasive to conformity, addressed to the Dissenters. He also wrote a persuasive to conformity, addressed to the Quakers. *Life prefixed to his Sermons. Biog. Brit. Brit. Biog.* — M.

ROHAN, HENRY, Duke of, second of the name, one of the first in rank, talents, and character of the French nobility of his time, was born at the castle of Blein in Britany, in 1579. At the age of 16 he distinguished himself at the siege of Amiens under the eyes of Henry IV., who had a great affection for him, and to whom he was presumptive heir before the birth of the Dauphin. After the death of Henry, he was at the head of the Calvinist party in France, a station which he retained

during three religious wars against the authority of Lewis XIII. In the first, in 1621, he defended Montauban in person, where he animated his party by the following address; "You have sworn the union of the churches in my presence; it is a sacred oath, and you ought to keep it inviolable. Though there should be only two persons of our religion, I will be one of the two. My houses and revenues are seized; but my sword and life remain, and I will employ both in your defence." The siege was raised, and in the following year a favourable peace was granted to the Protestants. The war was rekindled in 1625 in consequence of violations of the late treaty, but was soon terminated by a peace on the former conditions. At length Richelieu (see his life) resolved entirely to subdue a party which had become a sort of separate republic in France, allied for its own defence with her enemies. He laid siege to Rochelle, the strong hold of the Calvinists, and at length took it; and though the Duke of Rohan vigorously maintained the war in Languedoc, he was in fine obliged in 1629 to make his submission, and the party was deprived of all its fortresses, but still allowed the public exercise of its religion. To some of the most violent, who were enraged at the terms of accommodation, and accused their chief of having sold them, he presented his naked breast, saying, "Strike! I am content to die by your hands, after having ventured my life in your service." As it was one of the conditions that he should quit the kingdom till it pleased the King to recal him, he retired to Venice. It is affirmed in the memoirs of the Duchess of Rohan, that, during his residence in this city, the Duke engaged in a negotiation with the Ottoman Porte for the purchase of the island of Cyprus, with a view of settling in it Protestant refugees from France and Germany, and that it failed principally through the death of the Patriarch Cyril, by whose mediation it was carried on. The Venetian republic nominated him its general in chief against the Imperialists; but the King of France took him from its service to send him ambassador to the Swiss and Grisons. At the head of the troops of the latter, he drove the Germans and Spaniards out of the Valteline in 1633. He afterwards defeated the Spaniards on the banks of the lake of Como; but the Grisons becoming suspicious that it was not intended to withdraw the French troops from their country, rose in arms, and the Duke was obliged to make a separate treaty with them in 1637.

Apprehending that he might incur the resentment of Richelieu on this account, he retired to Geneva. He thence went to join his friend the Duke of Saxe-Weimar, with whom he fought against the Imperialists at Rheinfeld in 1638. He received wounds in the action of which, some weeks after, he died at the abbey of Konigfeld in Swisserland, at the age of 59. His remains were interred in the church of St. Peter at Geneva, where a magnificent monument was erected to his memory.

The Duke of Rohan was one of the greatest captains of his time, and possessed all the qualities requisite in the head of a party, together with disinterestedness, generosity, and gentleness of manners. He is finely characterised by Voltaire in the following lines:

Avec tous les talens le ciel l'avoit fait naitre :
Il agit en heros ; en sage il ecrivit.
Il fut même grand homme en combattant son
maitre,
Et plus grand lorsqu'il le servit.

The Duke was the author of several works, military and political. These are, "Les Interets des Princes;" "Le parfait Capitaine, ou l'Abregé des Commentaires de Cesar;" "Un Traité de la Corruption de la Milice ancienne;" "Un Traité du Gouvernement des Treize Cantons;" "Memoires," containing the Transactions in France from 1610 to 1629; "Recueil de quelques Discours politiques sur les Affaires de l'Etat, depuis 1612 jusqu'en 1629;" "Memoires et Lettres de Henri duc de Rohan sur la guerre de la Valteline." It was one of his projects to divide France much in the manner of the modern departments.

His wife *Margaret of Bethune*, daughter of the great Duke of Sully, warmly espoused the interests of her husband and party, and rendered herself celebrated by her courage.

Benjamin de Rohan, Lord of Soubise, his brother, acted a distinguished part in the calvinist wars, and finally took refuge in England, where he died in 1640. *Moreri. Millot Elemens. Nouv. Dict. Hist.* — A.

ROHAULT, JAMES, a French philosopher and mathematician of some note in the 17th century, was the son of a rich merchant at Amiens in Picardy, where he was born in the year 1620. Having been instructed in classical learning and the belles-lettres at his native place, he was sent to Paris to study the mathematics and philosophy, towards which he had an early bias, under the eminent professors of that city. In his scientific enquiries,

he appears to have been possessed of an ardent love of truth, and to have sought after it with diligence and impartiality. He studied the writings both of the ancient and modern philosophers; but Des Cartes was the author who most engaged his notice, and of that great man he became a zealous follower. His attachment to the system of Des Cartes, proved the means of introducing him to the acquaintance of Claude Clerselier, an advocate, celebrated for his erudition, and known by his translation into French of several of the works of that philosopher. Delighted at finding in Rohault a strenuous defender of his master, he conceived so great a regard for him, that he gave him his daughter in marriage, without paying any attention to the remonstrances of his family. He engaged him to draw up an abridgment and explanation of the philosophical works of Des Cartes, and to illustrate it with notes and reflections. The result of his labours, which he entitled "Physics," is a methodical and perspicuous production, and was taught by him at Paris during ten or twelve years before he gave it to the public. His enthusiastical admiration of Des Cartes is shewn in the preface to this work, in which he says, that "the abilities and accomplishments of this philosopher must oblige the whole world to confess, that France is at least as capable of producing and raising men versed in all arts and branches of knowledge as ancient Greece." Rohault died in the year 1675, about the age of 55, leaving behind him the character of an amiable, as well as a learned and philosophic, man. His "Physics" were translated from the French into Latin by Dr. Samuel Clarke, who accompanied his version with notes, in which the Cartesian errors are corrected upon the Newtonian system. The fourth and best edition of this translation was published in 1718, in 8vo. Rohault also published "Elements of the Mathematics;" and "Dialogues concerning Philosophy," 1671, 12mo., on the principles of the Cartesian system, which is now considered as entitled to little other merit, than that of having corrected the errors of the ancients. After the author's death, a collection of pieces was made from his manuscripts, and printed at first at Paris and then at the Hague, in 1690, in 2 vols. 12mo.; containing, The first Six Books of Euclid; Trigonometry; Practical Geometry; Fortification; Mechanics; Perspective; Spherical Trigonometry; and Arithmetic. *Moreri. Nouv. Dict. Hist. Martin's Biog. Phil. Hutton's Math. Dict.* — M.

ROLAND, MARIE-JEANNE PHILIPON, a

woman distinguished for her virtues and talents during the period of the French Revolution, was born at Paris in 1754. Her father was M. Phlipon, a respectable engraver and jeweller, who instructed her in the arts connected with his profession. Though not regularly handsome, her person was attractive, and her character and accomplishments excited general admiration in the small circle in which she moved. It was supposed, likewise, that she would inherit a fortune not inconsiderable for her station; but her mother, who was an excellent woman, dying, her father became dissipated, and squandered great part of his own and his daughter's property. With the little she was able to preserve, she retired to a convent, where she lived in solitude, submitting with a truly philosophical spirit to her privations, whilst she was improving her mind by study. Among her admirers had been M. Roland, who was now in the post of inspector of manufactures at Amiens: he had been rejected by her father, who disliked his severity of manners, but he sought her out in her retreat, and obtained her hand, when she had completed her 25th year: he was 20 years older. She accompanied him to Amiens, where she added the knowledge of botany to her other acquisitions. She afterwards visited Switzerland and England, and was led by what she observed in the constitutions of those countries to study the theory of government, the result of which was an ardent attachment to the principles of liberty. Her husband removing to Lyons, she spent several winters with him in that city, and the summers at his country house in the vicinity, still extending the sphere of her knowledge and attainments. When the Revolution broke out, Roland lost his place as inspector, and repaired to Paris, whither he was deputed to the constituent assembly for the negotiation of some arrangement respecting the public debts of Lyons. Madame Roland was now in her element. She received at her apartment the leaders of the popular party, especially those called the Girondists, assisted at all their deliberations, and employed her pen in their service. In March 1792, when the King found it necessary, in order to allay the public discontents, to nominate a popular administration, Roland was appointed minister of the interior; and though he was a man of talents and information, yet the public, perhaps justly, attributed to his wife the most eloquent and best written of his public papers. She has avowed that his celebrated letter to the King was chiefly her

composition. Roland, and all the other ministers except Dumouriez, were dismissed in consequence of their urging the King to sanction certain decrees which he disapproved; but when the monarchy was abolished for a republican government, he was restored to his place. In December 1792, Mad. Roland appeared at the bar of the Convention, in order to repel a denunciation that had been made against her, and spoke with equal eloquence and facility. She appeared again to defend her husband when proscribed with the rest of the Brissotines, but could not obtain a hearing. He made his escape, but she was apprehended, and committed to the Abbaye. After a confinement of some weeks, she was released, but had scarcely returned to her house when she was again arrested by the satellites of Robespierre. She was sent to the convent of St. Pelagie, which had been converted into a prison, and there passed her time in consoling her fellow-prisoners, and composing an account of her own life, and of the transactions she had witnessed. At length she was called before the bloody revolutionary tribunal, and underwent an examination with a calmness and serenity disturbed only when one of the brutal judges asked her questions offensive to modesty. Her condemnation followed as a matter of course, and in November 1793 she was led to the scaffold. On passing the statue of Liberty in the Place de la Revolution, she bent her head towards it, exclaiming, "O Liberty, how many crimes are perpetrated in thy name!" She then submitted to the stroke with the most heroic fortitude. She predicted that her husband would not long survive her; and when he heard of her death, he quitted his asylum and put an end to his life. Mad. Roland was, indeed, a woman capable of inspiring all the elevated sentiments she felt. With the grace and animation of one sex, she possessed the firmness and solidity of the other; and she was generally thought superior to all the men of the party with whom she was connected. She particularly excelled them in penetration and knowledge of the human character, and was not a dupe to that philosophy of which she partook in common with them. She left one only daughter, whose sole provision was her mother's writings. She had written "Opuscules," on moral topics, and "Voyage en Angleterre et en Suisse;" and when in prison, she composed what she entitled "Appel a l'impartiale Posterité," containing historical notices, anecdotes, and her own private memoirs. This is an interesting

work, written with much energy and vivacity, though not with perfect correctness and equality of style. It presents many well-drawn portraits of the leading characters of that period, with the purest sentiments of public and private morality. Her own memoirs are peculiarly valuable, as giving a picture of life and manners in the middle ranks in France, with a view of the progress of a mind which was certainly one of the highest order with respect to virtue and intellect. *Biogr. Anecd. of the Fr. Revolut. Nouv. Dict. Hist.* — A.

ROLANDINO, an early Italian historian or chronicler, was the son of a notary at Padua, in which city he was born in 1200. He studied at Bologna under Buoncompagno, and in 1220 received the honorary title, then customary, of master and doctor in grammar and rhetoric. His father who, besides his employment as a notary, had kept a chronicle of memorable events as they occurred, put his papers into his son's hands after he had returned from Bologna, with a charge to continue them. This he executed with care and fidelity, to the year 1260, when he was urged to revise and complete his work. He employed two years in this revision, and in 1262 his chronicle, in twelve books, in the Latin language, was read publicly before the University of Padua, submitted to an attentive examination, and solemnly approved. Rolandino, who succeeded his father in his post, and was probably likewise a professor of grammar in the University, died in 1276. His history is accounted one of the most exact and faithful records of that time, particularly with respect to the transactions of the famous tyrant Ezzelino da Romano, and the other principal families in the Marche of Trevigi. Though his style is not free from the barbarisms then prevalent, his narrative is clear and well arranged. Vossius speaks of him as surpassing all the writers of his age in perspicuity, order, and judgment, and as showing himself well versed in sacred and profane literature. An edition of his work, with other chronicles, was given at Venice in 1636 by Felix Osius, and it has been reprinted by Muratori in the 7th volume of his Italian historians. *Vossii Hist. Lat. Moreri. Tiraboschi.* — A.

ROLLE, MICHAEL, an eminent French mathematician in the 17th and early part of the 18th century, was born at Ambert, a small town in Auvergne, in the year 1652. His father, who was a petty tradesman, after having had him taught to write a good hand, and

a little arithmetic, placed him to gain his livelihood as a writer, at first with a notary, and afterwards with different country attornies. Disgusted with an occupation so little suited to his genius, at the age of 23 he went to Paris, depending on no other recourse than his fine penmanship, and supported himself for some time by teaching to write, and the first rules of arithmetic. From an originally slight acquaintance with the science of numbers, finding the study of it congenial to his taste, he by degrees advanced further and further, till unintentionally, and almost without perceiving it, he arrived at algebra. No sooner had he made himself master of the first principles of this science, than he became passionately attached to the study of it; and though the demands of a growing family required an assiduous attention to his professional engagements, yet all the leisure time which he could find, and many hours which he redeemed from sleep, he devoted to this favourite pursuit, till he had become intimately conversant in the most abstract analyses. In 1682, the learned M. Ozanam having proposed a difficult mathematical problem to exercise the ingenuity of mathematicians, M. Rolle, who was then in his 30th year, soon sent him a very able and clear solution of it, accompanied by methods which he had invented of solving other problems, attended with still greater difficulty. Informed of his merits, the minister Colbert, who delighted in encouraging men of extraordinary genius and abilities, determined to draw him out of the obscurity in which he had hitherto been concealed, and presented him with a handsome gratuity, which was afterwards settled on him as a regular pension. Animated by such distinguished patronage, he gave up his profession of writing-master, and devoted himself wholly to the study of algebra, and the other branches of the pure mathematics. So great was his success, that in 1685, three years only after his name was first known in the mathematical world, he was chosen a member of the Ancient Academy of Sciences. Some time after this, having taught the elements of the mathematics to a son of M. de Louvois, that minister recompensed him for his services by a place in the War-office, of much greater emolument than his seat in the academy. For a while he endeavoured to discharge the duties of both situations; but finding at length that a proper attention to his new appointment was incompatible with his scientific engagements and pursuits, he without hesitation sacrificed his lucrative place, that he

might be at liberty to prosecute his studies without restraint.

In the year 1690, M. Rolle published "A Treatise on Algebra," in 4to., in which his profound skill and inventive genius in the science were advantageously displayed. This was followed, during the course of the following year, by a new work, entitled, "A Demonstration of a Method for the Resolution of Equations of all Degrees; to which succeed two other Methods: by the first of which the same Equations are resolved geometrically; and by the second, several unresolved Questions of Diophantus are answered." For such an undertaking, in which he admirably acquitted himself, he was peculiarly well qualified by the multitude of calculations and combinations with which his mind was stored. In the year 1699, he published a work, entitled, "A Method of resolving indeterminate Questions in Algebra;" and he was appointed second geometrical-pensionary of the Academy of Sciences. About this time he united with that party in the academy which opposed the new geometry, and carried on a controversy against the Marquis de l'Hôpital on the subject of infinitesimals, till the society imposed silence on all the disputants. In the history of the academy for the year 1710, M. Rolle will be found to have taken a leading part in another dispute among some of the members, in which he openly attacked the geometry of Des Cartes, where that philosopher advances his theory concerning the construction of equations. He was of opinion that algebra was capable of very material improvements, and he announced his design of drawing up entirely new elements of that science; but he did not live to carry it into execution. In the year 1708, he had an apoplectic attack, from the effects of which he so far recovered as to be able to pursue his studies with his former vigour; but a second attack of the same disorder, ten years afterwards, was succeeded by a paralytic affection, which totally disqualified him for any future exertions. He died in 1719, when he was in the 68th year of his age, having maintained through life a character estimable for piety, probity, regularity, and amiable manners. Besides the works which are mentioned above, many curious papers were communicated by him to the Academy of Sciences, and may be seen in the volumes of their "Mémoires" from the year when he took his seat in that body till 1714. The following are some of the subjects of them: "A Rule for the Approximation of

irrational Cubes;" "Remarks upon Geometric Lines;" "On the new System of Infinity;" "On the inverse Method of Tangents;" "Method of finding the Face of Geometric Lines of all Kinds;" "On Curves, both Geometrical and Mechanical, with their Radii of Curvature;" "On the Construction of Equations;" "On the Extermination of the unknown Quantities in the Geometrical Analysis;" "Rules and Remarks for the Construction of Equations;" "On the Application of Diophantine Rules to Geometry;" "On a Paradox in Geometric Effectuations;" and "On Geometric Constructions." *Eloge de M. Rolle par Fontenelle. Moreri. Hutton's Math. Dict. — M.*

ROLLIN, CHARLES, an eloquent writer and professor, was born at Paris in 1661. His father was a cutler by trade, and destined his son to the same occupation; but a Benedictine, who had recognised in him a disposition for learning, procured for him an exhibition at the college of Plessis. The principal at that time was Charles Gobinet, who took young Rollin under his particular protection. He went through his course of classics and philosophy with great applause, and then studied theology for three years at the Sorbonne. He, however, proceeded no farther in the ecclesiastical career than to receive the tonsure, in consequence of the proposal of Hersant, who had been his instructor in classics at the college of Plessis, to make him his successor in the professorship. In 1683 Rollin entered the college as second; in 1687 he was made professor of rhetoric; and in 1688 he obtained the chair of eloquence in the Royal College. He became rector in 1694, and was permitted to occupy that post two years. During his administration, the University of Paris underwent several useful changes. He revived the study of Greek, substituted academical exercises to the representation of tragedies, and introduced the custom of obliging the scholars to get the Holy Scriptures by heart. In 1698 he was appointed coadjutor of the college of Beauvais, which office he exercised, to the great advantage of the foundation, till 1712. He was again rector of the University in 1720, after which he entirely devoted himself to the composition of the works which have rendered his name celebrated. He had been nominated a member of the Academy of Belles-Lettres and Inscriptions in 1701, but not finding himself at leisure to attend to its duties, he obtained permission to be regarded as an honorary member. With a character universally esteemed for kind-

ness, moderation, candour, and sincerity, he died in 1741, at the age of 80.

The writings of Rollin have been popular, both in France and in other countries. Voltaire says of him, that he was the first member of the University who wrote with purity and dignity. He began with establishing his reputation as a classical scholar, by a number of Latin harangues and poems which have been printed, and by an edition of "Quintilian" for the use of students, with a very instructive preface and notes. His principal works in French are, "Traité de la Manière d'enseigner et d'étudier les Belles-Lettres par Rapport à l'Esprit et au Cœur," 4 vols. 12mo., 1726-28, with a "Supplement" relative to the studies of children, and the education of females. This is a work commendable for the elegance of its style, the purity of its sentiments, and the correctness of its taste; but it has little depth or acumen, and is chiefly characterised by expressing common thoughts agreeably. It has, however, been useful in forming the taste of young persons. Several editions of it have been printed. "L'Histoire Ancienne des Egyptiens, des Carthaginois, des Assyriens, des Babyloniens, &c.," 13 vols. 12mo., 1730-38; of this performance Voltaire says, "that though the latter volumes were written too hastily, and are unequal to the first, yet it is the best historical compilation in any language, because compilers are seldom eloquent, and Rollin was." In fact, the author seems to have written history chiefly for the sake of the reflexions of which it might be the vehicle, and which in this work are numerous, and highly moral and pious, but often trite and prolix. He has also given too much credit to the exaggerations and puerilities of ancient historians; and shews himself destitute of philosophy and critical sagacity. Nothing else indeed could be expected from one who was a firm believer in the miracles of the Abbé Paris, and was accustomed to pray kneeling before his tomb. A similar character may be given of his "Histoire Romaine depuis la Fondation de Rome jus'qua la Bataille d'Actium," 8 vols. 12mo., of which he had printed only five at his death: it was less popular than the preceding work. His disciple Crevier continued it to the reign of Constantine. Rollin also published Latin translations of several theological works. *Moreri. Nouv. Dict. Hist. Voltaire Siecle.*—A.

ROLLO, first Duke of Normandy, was originally a chieftain or petty prince in Denmark. The King of that country having in vain endeavoured by force to subdue his small

territory, lulled him into security by a treaty, and then perfidiously falling upon him, killed his brother and many of his officers, and obliged him to take refuge in Scandinavia. Rollo there collected a body of adventurers from different northern regions, whom he further attached to his cause by a pretended vision of future success, and then made an attempt upon England in the latter end of Alfred's reign. The order introduced by that great Prince having rendered it difficult for him to reap a harvest of plunder in that country, he directed his enterprizes to France, and sailing up the Seine, committed great ravages, and obtained possession of the city of Rouen. Making that his head-quarters, he extended his conquests in Neustria, and became so formidable, that Charles the Simple, at that time on the throne of France, made a treaty with him in 912, by which he gave him in marriage his daughter Gisele, with the part of Neustria since called Normandy for her dower, on the conditions that Rollo should do homage for his territory, and embrace the Christian religion. He also for a time was to hold Britany, till Normandy should have recovered from the ravages it had undergone. Rollo willingly submitted to the rite of baptism, in which he had Robert Duke of France for his sponsor, whose name he assumed; but in the ceremony of doing homage, he disdained the usual formality of kneeling before the King and kissing his foot. One of his officers, who was appointed to represent him on this occasion, rudely caught the King's foot, and by suddenly raising it, was near throwing His Majesty upon his back; and it was necessary to pass over this insult as a jest, so low had the royal authority fallen.

In governing the dukedom which he had gained by his sword, the Dane shewed nothing of the barbarian. He divided the land among his followers upon the feudal tenure, established magistracies in the different districts, and took care that law and justice were exactly administered. He severely punished robbery and pillage, treated his French subjects with mildness and equity, founded bishoprics and religious houses, and acted in all respects like an enlightened sovereign. Such was the reputation of his government, that the country shortly recovered its population and wealth, and many of his roving countrymen settled in Normandy, and became useful and regular subjects. To him is attributed the institution of the exchequer or ambulatory parliament, which at a later period became

stationary at Rouen. At length, worn out by age and fatigue, in 927 he abdicated in favour of his son William, which act he is said to have survived five years, and then to have died in peace. *Hume's Hist. Millot. Nouv. Dict. Hist. — A.*

ROLLOCK, ROBERT, a learned Scotch divine and theological professor in the 16th century, was born not far from Stirling, in the year 1556. He studied the classics and the belles-lettres under Thomas Buchanan, a clergyman whom Spotswood calls "learned, wise, and a strong defender of the church's rights," who then kept a school which was in very high repute. From his seminary young Rollock was sent to St. Saviour's-college in the University of St. Andrew's, where he went through his course of philosophy, and so eminently distinguished himself, that he had no sooner taken the degree of M. A. than he was chosen regent of his college. In the year 1580, the magistrates of Edinburgh, being desirous of having a college under their jurisdiction, to be erected and maintained by the public and private benevolence of the citizens, petitioned King James VI. for permission to establish such an institution, and received from him a charter under the great seal, allowing them the full liberty and privilege of an university within their city. Having finished the building in the year 1582, they proceeded to choose proper professors, and were induced, by the fame of his learning, moderation, and piety, to elect to the office of principal and first professor of divinity, Mr. Rollock, though he was not then 28 years of age. On the duties of these appointments he entered in 1583, and displayed so much assiduity and zeal, both in his lectures at college, and in his sermons to the people, while his life was a bright and uniform pattern of pious and virtuous conduct, that he acquired the respect and esteem of all ranks of persons. His high character brought numerous students to the new University, from distant parts of the kingdom, and some of the greatest Scotch divines in that age were educated under him. His reputation, however, was not confined to Scotland, but extended to foreign countries, where he was greatly respected by the reformed churches. It was the just subject of lamentation, when too late, that he was not permitted to confine himself to the important duties of his posts, as he earnestly wished, but that, during the religious and civil disturbances which prevailed in the kingdom, he was called from them to preside in assemblies, and to exercise other

ecclesiastical commissions. By the fatigue arising from these avocations, and the torments of that dreadful disorder the stone, his constitution, naturally delicate, was entirely ruined, and he died in the month of February 1598, when he had only reached the 43d year of his age. He was the author of the following works, which reflected honour on his assiduity as a writer, and on the extent of his acquaintance with theological and biblical literature: "In selectos aliquot Psalmos Davidis Commentarius," 1610, 8vo.; "In Daniele Prophet. Comment.;" "In Evangelium sec. Sanct. Johannem Commentarius," 1608, 8vo.; "In Epistolam S. Pauli ad Romanos Comment.," 1608, 8vo.; "In Epistolam S. Pauli ad Colossenses Comment.," 1602, 8vo.; "Analysis Logica in Epist. Pauli Apost. ad Galatas," 1603, 8vo.; and "Analysis Logica in Epistolam ad Hebræos," 1610, 8vo. He also published some "Sermons," and devotional treatises, which were held in estimation till the language of the author's time became obsolete. *Spotswood's History of the Church of Scotland, book vi. and the Appendix. Moreri. — M.*

ROMAN, JOHN-HELMICH, a celebrated Swedish composer and musician, was born at Stockholm, in 1694. He displayed an early taste for music, and in 1714 was sent to England at the expence of Queen Ulrica Eleonora, in order that he might study thorough bass and composition under those celebrated masters, Handel and Pepusch. During his residence in this country, he was patronised by the Duchesses of Marlborough and Newcastle, and resided three years in the house of the latter. In 1721 he went back to Sweden, and in 1727 was appointed master of the band in the Royal Chapel; but in 1735 he undertook another tour into foreign parts, first visiting England, and then proceeding to France and Italy, where he was much esteemed by the most celebrated performers and amateurs of the time. On his return to Sweden, in 1740, he was honoured with a place in the Academy of Sciences, to the transactions of which, for the years 1741 and 1747, he contributed two papers; one on a method to bleach linen, and another on the fitness of the Swedish language for church music. As a composer, he possessed the necessary knowledge of the mathematics, as well as poetry; and he was acquainted with the principal languages of Europe. His works, comprehending anthems and other pieces, some of which were composed for the interment of the Swedish Kings

in 1742 and 1751, for the coronation in the latter year, and on various other occasions, bear honourable testimony to his abilities, and entitle him to be styled the father of the Swedish music. He continued to compose till the last period of his life, which he spent in retirement at Calmar, where he died in the year 1758. *Gezelii Biographiska Lexicon.*—J.

ROMANELLI, GIOVAN-FRANCESCO, an eminent painter, was born in 1617 at Viterbo. He was a pupil of Pietro da Cortona, whose style he imitated with no inferiority in invention and composition, and with more correctness, but in a colder tone of colouring. Being sent by his father for improvement to Rome, he employed himself most assiduously in drawing after the works of the great masters, and attracted the notice of Cardinal Barberini, who became his patron, and procured him apartments in the chancery palace, where he kept an academy for young students. He married in that capital, and became head of the academy of St. Luke. The Cardinal sent some of his pictures to England to Charles I. by whom they were much approved; and when he himself retired to France, he recommended Romanelli to Cardinal Mazarin, who engaged him to come to Paris. He there painted several pieces for the Cardinal, and for Louis XIV., who recompensed him liberally, and created him a Knight of St. Michael. After two different residences in France, he finally returned to Italy, and died at Viterbo in 1662, at the age of 45. This painter was much admired for his facility of invention, his correctness of design, the graceful airs of his heads, and the elevation of his conceptions; he was also estimable for the amenity of his disposition and his social virtues. Many of his best works were in fresco, and were decorations of palaces, churches, and halls. He painted few easel pieces. The palaces at Rome and in France contain the principal monuments of his labours. About 30 of his designs have been engraved. *D'Argenville. Pilkington.*—A.

ROMANUS I., LECAPENUS, Emperor of the East, from an obscure origin rose to various employments under Leo the Philosopher, and was possessed of the command of the naval armies in the minority of Constantine Porphyrogenitus. Having rendered himself all-powerful at court, he persuaded the Prince to marry his daughter, banished the Empress-mother Zoe to a monastery, and in 919 caused himself to be crowned Emperor by the Patriarch. He associated his three sons in the Imperial authority, and ordered their names

with his own to be placed in all edicts before that of the lawful Emperor Constantine. The adherents of the latter made some attempts to free him from this servitude but they were frustrated and punished; and during these intestine disturbances, Simeon King of the Bulgarians renewed his inroads on the empire, and penetrated to the gates of Constantinople. Romanus in an interview with this King brought him to accede to terms of peace; and the Roman admiral about this time entirely destroyed a Saracen fleet in the harbour of Lemnos. Simeon dying in 927, his son Peter resumed hostilities, and broke into the Constantinopolitan territory; but learning that Romanus was advancing against him, he made proposals of peace, which was concluded with the marriage of the Emperor's grand-daughter to the Bulgarian King. An invasion of the Roman dominions in Asia by the Syrian Saracens was repulsed by the Imperial general, who took the city of Melitena; and the commanders of Romanus had equal success against the Rossi or Russians, who had ravaged the empire with a numerous fleet. Romanus, meantime, had lost his eldest son Christopher; and the two remaining brothers quarrelled with each other, and with their father.

The decline of life rendered him sensible of the wrong he had done to Constantine, and he is said to have made a will by which he ordered that this prince should have the first rank among the Imperial partners. The knowledge of this disposition induced Stephen, the youngest son of Romanus, to form a conspiracy for his father's dethronement; and in December 944 his apartment was entered by night, and he was conveyed to a monastery in an island of the Propontis. He there assumed the religious habit and life; and when, soon after, his two sons were banished to the same place, he met them on the beach, reproached them with their folly and ingratitude, and presented them with a share of his monastic provisions. He died in this retreat in 946. *Univers. Hist. Moreri. Gibbon.*—A.

ROMANUS II., called THE YOUNG, Emperor of the East, succeeded his father Constantine Porphyrogenitus in 959. He had married Theophano, a woman of mean origin, masculine and unprincipled, who was supposed to have been chiefly instrumental in the alleged crime of poisoning his father. Romanus possessed great personal beauty and vigour, and is said not to have been void of talents for government; but he was habitually attached to frivolous amusements and dissolute plea-

tures, and resigned all care of the state to his chief chamberlain. He banished from court his mother Helena, and his two sisters, who were reduced to great indigence. During his short reign, the two brothers, Nicephorus Phocas and Leo, obtained great successes against the Saracens in Crete and the East, whilst the Emperor was wasting his time in indolence. Debauchery, or the evil practices of Theophano, brought his life to a close in 963, at the age of 24, and in the 4th year of his reign. *Univers. Hist. Gibbon.—A.*

ROMANUS III., named ARGYRUS, a patrician of an ancient family, related to the Emperor Constantine IX., was offered, in the last illness of that Emperor, his daughter Zoe for a wife, with the title of Cæsar. He was already married, and through conjugal affection would have declined the honour; but was told that the loss of his eyes or his life must be the consequence of his refusal. His faithful wife removed the difficulty by retiring to a convent, and, in 1028, Romanus espoused the Princess Zoe. On the death of Constantine he succeeded to the Imperial throne, and began his reign by easing the people of some of their taxes, and performing other popular acts. In his second year the Saracens having invaded Syria, the Emperor resolved to march in person against them, at the head of a powerful army. Intimidated by his approach, they sent to implore a peace; but the expectation of gaining great glory in the contest induced him to reject their proposals. This determination proved highly unfortunate to him; for the Saracens, having cut off his advanced guard by an ambuscade, invested him in his camp; and upon his retreat for want of provisions, they pressed him so hard that he escaped with great difficulty to Antioch, having lost the greatest part of his army and his baggage. After his return, he was obliged to lay oppressive taxes in order to replenish his exhausted treasury. Several public calamities in the empire followed, which occasioned him entirely to apply his mind to works of piety. In the meantime the Empress Zoe, who, at an advanced age, continued to follow a licentious course of life, attached herself to a new lover of mean birth, whom she wished to gratify with the purple. In order to effect her purpose she caused poison to be administered to her husband; and finding it too slow in its operation, she employed an assassin who suffocated him in the bath. He died in 1034, at the age of 46, after a reign of five years and a half. *Univers. Hist. Gibbon.—A.*

ROMANUS IV., named DIOGENES, a descendant of Romanus Argyrus, in the regency of Eudocia, widow of Constantine Ducas, engaged in a conspiracy for raising himself to the throne, for which he was tried and condemned to death. His fine person and splendid qualities, however, made such an impression upon the Imperial widow, that she changed the sentence for a short exile, and then nominated him to the chief command of her armies. It was thence an easy step for him to become the partner of her throne and bed; and accordingly Eudocia, having obtained from the Patriarch an absolution from her solemn engagement to her late husband not to marry again, gave her hand to Romanus in 1067, and immediately caused him to be proclaimed Emperor.

The empire at this time stood in great need of an able and active head; for the Turkish Sultan, Alp Arslan, (see his article) had made an incursion into its Asiatic territories; and had carried his devastations to the heart of Phrygia. Romanus had not occupied the throne above two months before he put himself at the head of the few troops he could assemble, and crossed the Hellespont. He found the Turks, who had surprized Neo Cæsarea, retiring loaded with rich spoils. He attacked and routed them with great slaughter, and pursuing his blow, recovered Aleppo and Hierapolis. The rest of the campaign was conducted with equal vigour and success. In two more campaigns, Romanus displayed his military talents to great advantage, and finally drove the Turks across the Euphrates. In the fourth he led a numerous army to the deliverance of Armenia. In the meantime Alp Arslan, roused by the disgrace that had befallen his arms, had collected a body of 40,000 cavalry, at the head of which he flew to the scene of action. He defeated Basilacius, one of the Imperial generals, and then sent proposals of accommodation to the Emperor, who was so elevated with past success, as to treat them with disdain. A general engagement soon followed, in which Romanus, after long maintaining a lost battle with desperate courage, left almost alone in the midst of his enemies, was taken prisoner. He met with a generous treatment from the Sultan, although, when asked by the victor what he would have done to *him*, had the fortune of the day been reversed, he is said to have declared that he should have inflicted many stripes upon his captive. The Sultan, however, used his advantage in inducing the Emperor to sign a very humiliating treaty, after which he set him

at liberty, and gave him an honorary escort to his own territories. His misfortune had, in the meantime, effected a revolution at Constantinople. Eudocia had been driven from the throne, shut up in a monastery, and her eldest son, Michael Ducas, had been proclaimed Emperor. Troops were sent against Romanus, which defeated the small army that remained with him, and obliged him to take refuge at Adana, in Cilicia. He was there besieged, and brought to surrender, upon promise of honourable usage. The condition was violated: his eyes were torn out with so much cruelty that he soon after died, at the island of Prota, in 1071, after a reign of three years and eight months. *Univers. Hist. Gibbon.* — A.

ROMANUS, Pope, was a native of Gallecium, who, upon the expulsion of Stephen VI. or VII. from the see of Rome in the autumn of the year 897, was preferred to that dignity. He is said by Platina to have annulled the acts of his predecessor, and, in particular, to have declared his proceedings against the corps and memory of Pope Formosus, unjust and illegal; but his statement is not confirmed by the testimony of any of the more ancient writers. Romanus's dignity was but of short duration, since he died in Jan. 898, before he had been in possession of it quite four months. Two "Letters" attributed to him may be seen in Baluze's "Append. ad Marc. Hispan." *Platina. Moreri. Bouver.* — M.

ROMANUS, ADRIAN, a learned physician and mathematician, who flourished in the 16th and at the commencement of the 17th century, was born at Louvain, in the year 1561. He studied philosophy and the mathematics under the Jesuits at Cologne; and at the same city began the study of medicine, which he prosecuted still further at Louvain, and afterwards completed in the Italian universities. Possessed of a lively penetrating genius, united to a solid judgment, he made a very considerable proficiency in the different sciences to which his attention was directed, as was sufficiently apparent from the lectures which after his return from Italy he delivered for some years at Louvain, and the books which he published there. In the year 1593, he accepted an invitation from the Prince and Bishop of Wurtzburg, in the German circle of Franconia, to teach the mathematics and medicine in a college which that prelate was then founding. Here he published many of the works which are mentioned below, and, having buried his wife, and embraced the ecclesiastical profes-

sion, was promoted to a canonry of the church of St. John. On account of his merit he was appointed physician to the Emperor, and honoured with the insignia of the order of the golden fleece. He visited almost the whole of Germany, Hungary, Bohemia, Prussia, and Poland, and resided near two years with John de Samoschi, or Zamoschi, chancellor of the kingdom of Poland. At the request of that nobleman, in the year 1710 he delivered public lectures on the mathematics in the new town which was named after him. Having returned to Wurtzburg, his health began to decline till, in 1715, he thought it adviseable to try the efficacy of the waters at Spa; but he died at Mentz on his journey towards that place, about the age of 54. He was the author of "Ouranographia, de Cælorum Numero et Ordine," 1591, 4to.; "Ideæ Mathematicæ pars prior, sive Methodus Polygonorum," &c., 1593, 4to.; "Theatrum Urbium, in quo Urbium præcipuarum per Orbem universam brevis est Descriptio," 1595, 4to.; "Supputatio Ecclesiastica, juxta novam veteremque Calendarii Rationem, cum Theoria Calendariorum," 1595, 4to.; "Theoria Ventorum," of the same date, in 4to.; "Problema Apolloniæ," of the same date, in 4to.; "Apologia pro Archimede, ad Josephum Scaligerum;" "Expositio et Analysis in Archimedis Circuli Dimensionem;" "Exercitationes Cyclicæ," 1597, folio; "Idea Matheseos Universæ," 1602, 8vo., afterwards published in an enlarged form, under the title of "Mathesis Polemica," 8vo.; "Arithmetica Quatuor Instrumenta," 1603, folio; "Speculum Mathematicum, sive Organum Forma Mappæ expressum, de Motibus in primo Cælo ac mobili spectari solitas," 1606, 4to.; "Methodus Experimendi numeros Quantumvis Maximos," 1607, folio; "Mathematicæ Analyseos Triumphus," of the same date, in folio; "Canon Triangulorum Sphæricorum," 1609, 4to.; "Canon Triangulorum Rectangulorum, tum Sphæricorum quam Rectilineorum;" "Pyrotechnia, sive de Ignibus festis, Jocosus et Artificialibus, Lib. II.," 1611, 4to., &c. *Valerii. Andrea Bibl. Belg. Moreri.* — M.

ROMÉ DE L'ISLE, JOHN-BAPTIST LOUIS, an eminent naturalist, was born in 1736, at Gray in Franche-Comté. From his youth he applied himself to observations on natural history and mineralogy, and by his writings and discoveries acquired a reputation which has entitled him to a place among the successful votaries of these sciences. In 1766 he published a "Letter to M. Bertrand on Fresh-water Polypes." He drew up descriptive catalogues of

many rich collections of minerals and madrepores, of which the most distinguished was that of Davila, in 3 vols. 8vo., 1767. A work which he published in 1779 and 1781 bore the singular title of "L'Action du feu Central banni de la Surface du Globe, et le Soleil retabli dans ses Droits." In 1783 appeared the work by which he is best known, his "Christallographie," 4 vols. 8vo. In this ingenious and elaborate performance the author gives a description of the forms proper to every substance of the mineral kingdom in a saline, stony, and metallic combination, with figures of all the known crystals, arranged according to the number and disposition of their angles. He asserts that every species in the mineral kingdom always takes a polyhedral form, which is regular, constant, and peculiar to itself. His system has been attacked by several naturalists, but it cannot be denied to exhibit great industry and sagacity. He published besides, "Caractères extérieurs des Minéraux," 8vo., 1784: "Metrologie ou Tables pour servir à l'Intelligence des Poids et des Mesures des Anciens, d'après leur Rapport avec les Poids et les Mesures de la France," 8vo., 1789. Romé, who bore a truly philosophical character in society, died at Paris in 1790. *Nouv. Dict. Hist.*—A.

ROMULUS, founder and first King of Rome. The history of this person is so much blended with fable, that it is not easy to form it into a credible and consistent narrative; but upon a comparison of the different relations and their authorities, the following account appears to come nearest to probability. Amulius, having expelled from the throne of Alba his brother Numitor, and murdered his son, compelled his daughter Rhea Sylvia to consecrate herself to the worship of Vesta, whereby she was obliged to perpetual virginity. She, however, became pregnant, and was delivered of twin sons, whom Amulius caused to be set afloat in a wooden trough on the Tiber. They were carried safe to the shore, and were taken up by Faustulus, the chief of the King's shepherds, who gave them to his wife to be suckled. Fable has made the god Mars the father of these children, and a she-wolf their wet-nurse. The circumstances of their exposure and preservation may perhaps be fictitious, but they are as probable as similar stories in other ancient records. The youths grew up bold and hardy, and by their superior courage and abilities obtained a kind of authority over the rustics of the neighbouring forests. In consequence of a bloody affray between the herdsmen of Amulius and Numitor, in which the

brothers took part with the former, Remus, the younger, was apprehended, and carried for punishment to his grandfather; who, upon some enquiries as to his birth and education, was led to the discovery of his relationship. Romulus, the elder brother, in the meantime, was informed of his parentage by Faustulus; and assembling a body of countrymen devoted to his service, he determined both to free his brother and to dethrone the usurper. Remus, recognized and liberated by Numitor, joined him; and the youths surprized and killed Amulius, and restored their grandfather to his throne. Alba not affording scope for a divided dominion, Numitor advised the brothers to found a new colony, and assigned to them for that purpose the lands near the Tiber on which they had been brought up. A number of settlers was procured among the neighbouring people, and the foundations of Rome were laid B. C. 753 (*Blair's Chronol.*)

It was not long before differences arose between the two brothers, each of whom had his party; and in one of their broils Remus lost his life. Romulus, now sole chief of the colony, constructed his town upon the Palatine mount, and surrounded it with a rustic fortification. The town was an irregular assemblage of mean huts, and the palace was no more than a thatch-roofed habitation. As there was yet no regular government established, Romulus convened the people for the purpose of forming one, and they unanimously gave him the title and office of King. His subjects composed a body of 3300 men, whom he divided into three tribes, subdivided into curiæ and decuriæ. He made a distinction of them, according to birth and dignity, into patricians and plebeians, to the former of whom were assigned all the religious rites, and all civil and military offices; and he connected the two classes by the reciprocal tie of patron and client. The constitution of Rome was not a pure monarchy, for a senate was elected from the body of patricians, the office of which was partly judicial and partly deliberative; and the people, assembled in a mass, were to elect magistrates, to enact laws, and to resolve upon wars proposed by the king. The prerogative of the king himself was to be the civil, religious, and military head of the state; and Romulus procured for his personal defence a guard of 300 young men, named *celeræ*, who served on horseback.

Having thus provided for the government of his new state, his next object was to augment the number of its subjects. For this purpose he opened an *asylum* or place of refuge, for

fugitive slaves, debtors, and criminals of every kind, whom he did not disdain to admit into his political body, though at first he chose not to receive them within his walls, but assigned them a neighbouring hill for their residence. These he humanized by religion and laws; and at length the asylum was included within the enlarged bounds of Rome, and its inhabitants were made Roman citizens. As these would naturally be a daring and hardy race of men, they constituted a valuable addition to a state, the character of which was to be martial. The next great want to the infant colony was that of women, and a method was taken to supply it, worthy of a troop of banditti. Romulus proclaimed a solemn festival with public games in honour of the Equestrian Neptune, and the neighbourhood round flocked in to view the spectacle. In the midst of it, a band of young Romans, with drawn swords, rushed upon the strangers and seized their unmarried daughters, whom they carried off, amidst the terror and outcries of the parents. This was the *rape of the Sabines* so celebrated in history and fiction. Although the Romans made wives of their captives, the Sabine nation, justly incensed at the injury, meditated revenge. In the meantime, Romulus engaged in war with some of the circumjacent petty states, and having killed in single combat one of their kings, whose *opime spoils* he consecrated to Jupiter, he reduced their towns, politically transplanting the people to Rome, where he admitted them to all the privileges of citizenship. At length the Sabines executed their threats by marching with an army of 26,000 men, under the King Titus Tatius, to Rome, where the citadel was betrayed into their hands. A general engagement ensued, the event of which was indecisive; but while both parties were in suspense concerning their future proceedings, the Sabine women, now become Roman matrons, resolved to interpose between combatants on each side so dear to them; and with Hersilia (said by some to be the wife of Romulus) at their head, proceeded to the senate, from which they obtained authority to treat with the Sabines. Their mediation was so efficacious, that a treaty was entered into, by which both people agreed to become one nation, of which Rome should be the capital, where the two kings should reside, and reign conjunctly. This event, so propitious to the early progress of Rome, is dated in the 7th year of Romulus, B. C. 747. The institution of the three bodies of Roman knights followed this union.

The two kings governed together in concord, chiefly attentive to civil regulations and domestic improvement, till the sixth year, when Tatius was assassinated as he was offering a sacrifice at the city of Lavinium. Romulus, from that time reigning alone, gained several victories over the neighbouring people, and made considerable additions to the territory and population of Rome. After the honour of a third triumph, he ceased to engage in further wars, but employed the remainder of his life in legislation and political cares. It appears to have been his object to extend his regal prerogatives, and break through those limitations which had been placed by the original constitution. He referred very few affairs to the senate, and ingratiated himself with the military citizens, by assigning to them shares of the conquered lands at his own pleasure. This conduct proved his destruction. Having appointed a review of the army without the city gates, the senate attended him thither, when a violent storm of wind and thunder arising, the crowd dispersed, leaving the King in the midst of the senatorian body. When the tempest subsided, Romulus was no more to be seen; and it cannot be doubted that he was massacred by the senators, who contrived to conceal his corpse. Julius Proculus, one of their number, appeased the people, who began to grow tumultuous, by a solemn asseveration that he had seen the King surrounded by a flame, and snatched up to heaven. Their superstition led them to credit an exit suitable to the reverence with which they regarded him, and the demi-god became an object of their worship under the title of Quirinus. Romulus died in the 37th year of his reign, B. C. 717; a man undoubtedly of great qualities, both civil and military, and not unworthy to be the founder of the most famous city in the world. *Livy. Plutarch. Univers. Hist. — A.*

RONDELET, WILLIAM, an eminent physician and naturalist, born at Montpellier in 1507, was the son of a druggist in that city. A weak state of health in his youth retarded his education so much that he was eighteen when he went to Paris to complete his course of Latin and philosophy. He returned to Montpellier in 1529 for the study of medicine, and as soon as he had obtained a bachelor's degree, he settled at a small town in Provence. His professional emoluments here were so scanty that he was obliged to open a grammar-school for a subsistence. He afterwards revisited Paris, where he studied the Greek language, and lived some time with the

Vicount Turenne as preceptor to his son. Returning to Montpellier, he was admitted to the degree of M.D. in 1537. Soon after, he was appointed physician to the Cardinal de Tournon, whom he accompanied in his journeys as ambassador to Italy and other countries. Rondelet made use of his opportunities to collect information, especially in what regarded his intended history of fishes. In 1545 he was nominated to a medical chair in the University of Montpellier, but for some years longer he continued to attend the Cardinal de Tournon. He was much attached to anatomical enquiries, and this passion so far overcame his other feelings, that he is said to have brought the body of one of his own children into the dissecting room. He also urged one of his colleagues, whom he visited in a dangerous disease, to suffer his body to be opened after death. It was a more reputable effect of this propensity that he warmly solicited at court the erection of an anatomical theatre at Montpellier, which took place under Henry II. in 1556. In that year he was elected chancellor of the university, which office he filled with great attention till his death in 1566. Rondelet was of so liberal a disposition with regard to money, that notwithstanding his considerable appointments and professional gains, he left scarcely any property but his writings. Rabelais, his contemporary, has thrown some ridicule upon him under the name of *Rondibilis*, alluding both to his real name and to the roundness of his form.

This physician was not only learned, but was also an attentive observer of nature, qualities (says Haller) at that time not frequently in conjunction. He is best known by his works on fishes, which were "*De Piscibus Marinis*, Libr. XVIII.," fol., 1554; and "*Universæ Aquatiliæ Historiæ Pars altera*," fol., 1555; both translated into French by Laurence Joubert under the title of "*Histoire entiere des Poissons*," fol., 1558. This work is accompanied with figures, and contains much curious information with respect to this class of the animal creation, and many valuable anatomical remarks arising from his own researches. Some observations in human anatomy are interspersed, and he appears to have been the first who has described the valve of the colon. His principal medical writings were "*De Ponderibus, seu justa Quantitate et Proportionem Medicamentorum*," 8vo., 1555, often reprinted; "*Methodus de Materia Medicinali et Compositione Medicamentorum*," 8vo., 1556. *Methodus curandorum*

omnium Morborum Corporis Humani," 8vo., 1574, several times reprinted. He is said to have been the first who brought into repute the mineral waters of Balaruc. *Halleri Bibl. Mod. et Anatom. Eloy Dict. Hist. Med.* — A.

RONSARD, PETER DE, a French poet of great celebrity in his time, was born in 1524 of a noble family at the castle of la Poissonière in the Vendomois. He was educated at the college of Navarre in Paris, but he quitted his studies at an early age, and became page to the Duke of Orleans. That prince transferred him to the service of James V. of Scotland, who was married to Magdalen of France. With that king he passed two years, partly in Scotland and partly in England; and then returning to France, was again employed by the Duke of Orleans. He accompanied Lazare du Baif, master of requests, to the diet of Spire; and his taste for belles-lettres being revived in the society of that learned man, he applied with great assiduity to the study of the Greek under Dorat, with the son of Baif. He at length entirely devoted himself to poetry, and composed a great number of works, by which he obtained the title of the Prince of the Poets of his time. He gained the first prize at the floral games of Toulouse; and the ordinary recompence being thought unequal to his merit, the city made him a present of a Minerva of massy silver. The successive Kings Henry II., Francis II., Charles IX., and Henry III., all patronized him, especially Charles IX., who entertained a poetical correspondence with him. Mary Queen of Scots also greatly esteemed him, and made him a rich present. He had some benefices conferred upon him, though he was not in priest's orders; and he displayed great zeal in opposing those of the reformed religion, against whom, in 1562, he fought at the head of some troops in the Vendomois. Like many other religious zealots, he made his faith stand in the stead of morals, for he was much addicted to licentious pleasures, by which he brought on a premature old age. He was extremely vain, as well of his birth as his poetry, and was a great boaster of his successes with the fair sex. He had many admirers, and some enemies. The Calvinist ministers have not spared him, on account of his severities towards their sect, and the famous Rabelais maintained a constant warfare of wit against him. He felt contrition in his latter years for the licentiousness of his muse at an earlier period, and resolved for the future to confine himself to sacred subjects. He died

in 1585 at the age of 61, at St. Cosme-les-Tours, one of his benefices, and his memory was honoured by eulogies from many of the literary characters of the time. The compositions of Ronsard were odes, eclogues, epigrams, sonnets, hymns, and a poem entitled "La Franciade." It is acknowledged that Ronsard had many qualities of a true poet, warmth, invention, enthusiasm, and the talent of painting to the imagination; but a bad taste rendered him pedantic, turgid and obscure in his language, and often extravagant in his thoughts, and his works appear at present to live only in traditionary reputation. Three of the best entitled "La Promesse," "Hymne à l'Eternité," and "Les Quatre Saisons de l'Année," have been reprinted in the *Annales Poétiques*. Bayle. Moreri. *Nouv. Dict. Hist.* — A.

ROOKE, SIR GEORGE, a distinguished naval commander, born in 1650, was the son of Sir William Rooke, a gentleman of ancient family in Kent. Though destined to another profession, a strong inclination for the sea induced him to enter into the navy, where his courage and conduct raised him to the rank of captain before he was 30 years of age. In the reign of James II. he was appointed to the command of the Deptford man-of-war. His obligations to this prince, however, did not prevent his hearty concurrence in the Revolution; and in 1689 he was employed as commodore of a squadron off the Irish coast, with which he prevented the intercourse of King James with Scotland, and assisted in the relief of Londonderry, and in other military operations. In 1690, he was made rear-admiral of the red, in which quality he was present at the unfortunate battle off Beachy-head; but no blame in that action was imputed to him. He was employed more than once in the subsequent years to convoy King William to Holland; and being promoted to the rank of vice-admiral of the blue, was partaker of the glory obtained at La Hogue, under Admiral Russel, in May 1692. Besides his share in the action, the important business of burning the French ships on the next day was committed to him, which he performed with great skill and success, the number destroyed being twelve of the line and one of 56 guns. In 1693, the honour of knighthood was conferred upon him, and he was made vice-admiral of the red. The grand fleet of English and Dutch proceeding to sea in May, Sir G. Rooke was detached from it with a squadron of twenty-three ships of both nations, to convoy a great fleet of merchantmen up the Mediterranean.

The French, in the meantime, had been indefatigable in repairing their losses, and with a very powerful fleet, of which the English ministry had obtained no proper intelligence, were lying in Lagos-bay, on the coast of Portugal, to intercept the combined fleet. On descrying the enemy, Rooke ordered the smaller of the merchant-ships to make their escape into the nearest Spanish ports, and stood off under an easy sail for the protection of the rest. Although two Dutch men-of-war and a great number of merchant ships were captured, the conduct of the English Admiral, who saved his own squadron and the best part of the fleet committed to his charge, was exempted from all blame. He received the thanks of the merchants, and his promotion was not impeded by this misfortune, which was principally owing to the mismanagement in the naval department during that reign. In 1696, having the chief command of the Channel fleet, he was ordered to prevent the Toulon squadron from getting into Brest, which, from the defective manning of his ships, he was unable to accomplish. On this account, he underwent a long examination before the House of Commons, but nothing appeared upon which a charge against him could be founded. He continued in the command, till the peace of Ryswick, in 1697, gave him an interval of repose.

In 1698, he was chosen representative to parliament for Portsmouth; and voting with the opposition, an attempt was made to induce the King to remove him from his seat at the Admiralty-board; but William, who had juster notions than his ministers of freedom of opinion, observed, that Sir George had served him faithfully at sea, and should not be displaced for acting as he thought most for the good of his country in the House of Commons. In 1700, he was sent with an English squadron, in conjunction with a Dutch one, into the Baltic, to preserve the balance of power in the North, where a confederacy had been formed against the young King of Sweden, Charles XII. Rooke bombarded Copenhagen, and a peace being effected in the course of the year, he returned. In the following year he acted as commander of the Channel fleet; and being again chosen representative for Portsmouth, he continued to vote as an anti-courtier. This conduct gave him a merit with the ministry of Queen Anne, who came to the crown in 1702; and when war with France was declared, he was appointed, as vice-admiral of England, to the command of

an united English and Dutch fleet in an expedition against Cadiz, the Duke of Ormond being commander of the land-forces. The plan failed, apparently for want of that cordiality between the sea and the land service which has so often been detrimental to their combined operations. Soon after, Sir George, obtaining intelligence that twenty-two Spanish galleons, guarded by a squadron of French men-of-war, were arrived in the harbour of Vigo, sailed thither; and sending a detachment of his fleet with fireships into the harbour, destroyed all the enemy's men-of-war and a number of the galleons, and took the rest. A great booty was brought home, and a new coinage of silver, with the stamp *Vigo*, was issued as a national memorial of this brilliant success. Sir George, on his return, was created a privy-counsellor; and an enquiry having been moved in the House of Lords into his conduct at Cadiz, it was voted that he had honourably discharged his duty.

In 1704, this Admiral was appointed to the command of the fleet destined to convey to Lisbon Charles, the competitor for the crown of Spain. Having performed that service he proceeded to the Mediterranean, where he cruised for some time. On his return through the Straits, he was joined by Sir Cloudesly Shovel with a large reinforcement; and several schemes of further service being proposed, he determined to make a sudden attempt upon Gibraltar. This was brought to effect in July; and the Prince of Hesse with the land forces being disembarked on the neck, the ships proceeded to cannonade the fortifications at the mole. The enemy were driven from their guns, and a party of seamen landing, took possession of the batteries. The governor, intimidated by this bold action, capitulated; and that important fortress has ever since remained in the hands of the English. Sir George Rooke then proceeded to Malaga, where he encountered the French fleet under the Count de Toulouse. The numbers on each side were nearly equal in ships of the line, but the French were superior in men and weight of metal. The engagement, which ensued, August 13th, was undecided, neither party losing ship; and each returned to their own ports. Factions now ran high in the nation; and Rooke, whom the Tories placed in a degree of competition with Marlborough, was so coldly received by the Whigs, that he retired from public life, and spent the remainder of his days chiefly at his seat in Kent. He died in January 1708, in the 58th year of his age, and

was interred in the cathedral of Canterbury. He had been thrice married, but left no other issue than one son. Sir George Rooke has merited the reputation of a brave and able seaman, who maintained the honour of the British flag at a period when its superiority was much less decided than at present. He was a worthy character in private life; and proved his honesty by the moderateness of the fortune he left, which, he said, "never cost a sailor a tear, or the nation a farthing." *Biogr. Britan. Smollett.*—A.

ROOKE, LAWRENCE, an able English mathematician and astronomer in the 17th century, was descended from a respectable family, and born at Deptford in Kent, in the year 1623. He was educated in grammar-learning at Eton school; whence he removed, in 1639, to King's-college, in the University of Cambridge. Here he led a very studious life, cultivating with great success the various branches of academical literature, and more particularly the mathematical sciences. His assiduity was the more commendable, since he appears at this time, as well as afterwards, to have enjoyed but an indifferent state of health; on which account he was admitted, in 1643, to his degree of B.A. by proxy. In 1647, he commenced M.A., and then retired for some time to his estate in Kent. This retirement he quitted in 1650, and went to Oxford, where he took apartments in Waddam-college, for the sake of improving by the conversation of Dr. Wilkins, the warden, and Mr. Seth Ward, the astronomical professor in the University, who was a member of that college. At the warden's rooms several learned and curious gentlemen were then accustomed frequently to meet, for the purpose of cultivating the new philosophy, whose society was so agreeable to Mr. Rooke, that he became a fellow-commoner of the college, and made it his principal place of residence for some years; during which he accompanied Mr. Boyle in his chemical experiments. In the year 1652, a vacancy taking place in the professorship of astronomy at Gresham-college, London, Mr. Rooke was elected to that chair. A few months after his election, he made some observations at Oxford on the comet which appeared in December 1652, which were printed by Mr. Seth Ward in 1653. Of the respect which Dr. Wallis entertained for our professor, his dedication of his treatise "*De Sectionibus Conicis*," published in 1655, jointly to him and Mr. Seth Ward, is an honourable testimony. In 1657, Mr. Rooke was permitted to exchange the astronomical professorship at Gresham-col-

lege, for that of geometry. This exchange at first occasioned a little surprize, as astronomy always continued to be his favourite study; but it appears that his motive for it was, the convenience of the apartments allotted to the professor of geometry, which opened behind the reading-hall, and were therefore well situated for the reception of those gentlemen after the lectures, who formed the Royal Society there, in the year 1660. Many of these gentlemen were those with whom he had been accustomed to assemble at Oxford, who, upon coming to London, joined with other philosophical gentlemen, and after attending Mr. Rooke's lectures, withdrew into his apartments, to converse and read papers on philosophical subjects. This practice they begun in 1658, and continued it regularly till their meetings were prevented by the quartering of soldiers in the college. After the Restoration, when the Royal Society had been formed and settled into a regular body, Mr. Rooke was very zealous and serviceable in promoting the objects of that great and useful institution; but he did not live to see it established by the royal charter. Among the men of rank who cultivated his acquaintance, was the Marquis of Dorchester, who was not only a patron of learning, but learned himself. After the Restoration, this nobleman frequently entertained Mr. Rooke as a visiter at his seat at Highgate, whence he used to bring him every Wednesday in his coach to the Royal Society, which then met on that day of the week at Gresham-college. But the last time that Mr. Rooke was at Highgate, he walked from thence to town; and as it was a warm summer's day, by overheating himself he caught a cold, and that cold threw him into a fever, which proved fatal to him. He died at Gresham-college, on the 27th of June 1662, in the 40th year of his age.

Among other unfortunate circumstances which attended Mr. Rooke's death, it is remarked that it took place on the very night when he had for some time expected to finish his accurate observations on the Satellites of Jupiter. This subject occupied his thoughts on his death-bed; and as he was sensible that his disorder would prevent him from then making the necessary observations, he sent his request to the Royal Society, that some other person, properly qualified, might be appointed for that purpose: so intent was he to the last, on making those curious and useful discoveries, which might contribute to extend the boundaries of science. Mr. Rooke left his property, by a noncupatory will, to Dr. Seth Ward, who

had lately been made Bishop of Exeter, permitting him to receive what was due to his estate upon bond, provided that the debtors offered payment willingly, but prohibiting him from compelling them to pay in any instance: "For," said he, "as I never was in law, nor had any contention with any man, in my lifetime, neither would I be so after my death." Few persons have had higher characters given them than Mr. Rooke, by all those who were intimately acquainted with him, or knew how to estimate justly his great endowments. Dr. Pope, in his "Life of Seth, Lord Bishop of Salisbury," passes this encomium upon him: He was "profoundly skilled in all sorts of learning. I durst venture my life upon the truth of any proposition he asserted, either in mathematics, natural philosophy, or history; for I never knew him affirm any thing positively, that was dubious. And when I have asked his opinion of an hypothesis, his usual answer was, *I have no opinion*. He was very modest, and sparing of his words, unless amongst intimate friends, and never talked idly. I may truly say, I never was acquainted with any person, who knew more, and spoke less." Mr. Hook, in the preface to his "Micrographia," places him with those who were most eminent for their knowledge and improvement of astronomy. Dr. Sprat, in his "History of the Royal Society," speaks of him as "a man of a profound judgment, a vast comprehension, prodigious memory, solid experience. His skill in the mathematics was revered by all the lovers of those studies, and his perfection in many other sorts of learning deserves no less admiration. But above all, his knowledge had a right influence on the temper of his mind; which had all the humility, goodness, calmness, strength, and sincerity of a sound and unaffected philosopher." Dr. John Ward, in the work referred to below, observes, that "these accounts give us his picture only in miniature; but his successor, Dr. Barrow, has drawn it in full proportion in his oration at Gresham-college." The only pieces which were published from his papers, consist of "Observationes in Cometam, qui mense Decembri, Anno 1652, apparuit," mentioned above, and which was printed by Dr. Seth Ward, in his "Lectures on Comets;" "Directions for Seamen going to the East and West Indies," which were drawn up at the appointment of the Royal Society, and are inserted in the "Phil. Transactions" for 1665; "A Method for observing the Eclipses of the Moon, free from the common Inconveniences,"

to be seen in the "Phil. Transact." for 1666; "A Discourse concerning the Observations of the Eclipses of the Satellites of Jupiter," printed in "The History of the Royal Society;" and "An Account of an Experiment made with Oil in their long Tube," read to the Royal Society, April 25th, 1662, and entered in the 1st vol. of their Registers. By this experiment it was found, that the oil sunk when the sun shone out, and rose when it was clouded; and the account mentions the proportions of its rise and fall. *Ward's Lives of Gresham-college Professors. Martin's Biog. Phil. Hutton's Math. Dict.* — M.

ROOS, PHILIP, called ROSA DA TIVOLI, an excellent landscape painter, born at Frankfurt in 1655, was the second son of John Hendrick Roos, an eminent Dutch painter. He was initiated in his art by his father, and made a progress which recommended him to the notice of the Landgrave of Hesse, who sent him to Rome at his expence. His diligence in that capital was most exemplary, and by constant practice he acquired a facility of hand which distinguished him among his fellow-students. He copied natural objects with the greatest exactness; and in order to furnish his mind with a variety of picturesque scenery, he fixed his residence at Tivoli amidst the beauties of that delightful place. For the purpose of studying animals in all their forms and attitudes, he kept a number of them in his house, which was thence denominated Noah's Ark. He married a beautiful woman, the daughter of Hyacintho Brandi, an eminent painter at Rome, whom he loved so passionately as to change his religion to obtain her; yet her attractions were not able to restrain him from the licentious course of life to which he was addicted, and which always kept him necessitous. The wonderful ease and rapidity with which he worked caused him to rely upon his pencil for the immediate supply of his wants, and encouraged him in extravagance. As an instance of his celerity of invention and execution, it is related that a wager being laid by the Imperial ambassador with a Swedish general, that Roos should paint a picture whilst they were playing a single game at cards, he produced within half an hour a finished picture, consisting of a landscape, with one human figure, and two or three sheep or goats. In his best works he displayed every excellence in this branch of the art; grand and correct design, forcible colouring, a remarkably free and spirited touch, skilful grouping, fine management of lights and shades, and a striking resemblance of

nature. He died in 1705 at the age of 50. His genuine works bear a high value: one of his capital pictures is in the collection of the Earl of Pembroke at Wilton. *Pilkington's Dict.* — A.

ROQUE, JOHN DE LA, a writer of voyages and travels, was the son of a merchant of Marseilles. He studied in his native city, and afterwards travelled into the East, in what capacity is not known. In 1689, he visited Syria, Mount Lebanon, and some other countries. He appears to have been resident in Paris in 1715; and when his brother Antony had in 1722 obtained the privilege of writing and publishing the *Mercure de France*, he was associated in the work. He died in 1745 in his 84th year. The publications of this writer were "Voyage de l'Arabie Heureuse par l'Océan oriental et le détroit de la Mer Rouge fait par les François, &c., avec Un Memoire concernant l'Arbre du Caffé," 12mo., 1716; "Voyage de la Palestine fait par l'Ordre de Louis XIV.," 12mo., 1717; to this is annexed a translation of Abulfeda's description of Arabia; "Voyage de Syrie et du Mont Liban, &c., avec un Abregé de la Vie de M. M. de Chastenil," 2 vols. 12mo., 1722. He had long promised a "Voyage Litteraire de Normandie," but did not live to publish it. He was an associate of the Royal Academy of Belles-Lettres at Marseilles. *Moreri.* — A.

ROQUES, PETER, a learned French Protestant divine in the 18th century, was born at Caune, a small town in Upper Languedoc, in the year 1685. Having been educated to the ministry, at the age of 25 he was chosen pastor of the French Protestant church at Basil, in connection with which he spent his life, diligently and faithfully discharging the duties of his pastoral office, greatly admired as a preacher, universally respected for his learning, probity, and piety, and beloved for the frankness, generosity, and benevolence of his disposition, as well as for his pleasing, amiable manners. He died in 1748, when about 63 years of age. He was the author, or editor, of numerous works, which bear honourable testimony to his extensive learning, his sound judgment, and his laborious industry. They consist of "A Picture of the Behaviour of a Christian;" "The Evangelical Pastor," in 4to., a work greatly esteemed in the author's communion, and translated into several languages; "Elements of the Historical, Dogmatic, and Moral Truths, contained in the Sacred Scriptures;" "Genuine Pietism;" "The Duties of Subjects;" "A Treatise on judicial Tribu-

nals ;" "Sermons ;" an enlarged edition of "Moreri's Dictionary," Basil, 1731, in 6 vols. folio ; the first continuation of M. Saurin's "Discourses on the Old and New Testament," in folio ; a new edition of M. Martin's edition of "The Holy Bible," with prefaces, corrections, notes, and parallel passages, in 2 vols. 4to. ; an enlarged edition of M. Basnage's "Dissertation on Duelling, and Orders of Chivalry ;" various theological and critical "Dissertations ;" controversial treatises ; and numerous papers inserted in the "Journal Helvetique," and the "Bibliothèque Germanique." *Nouv. Dict. Hist. Dict. Hist. et Bibl. portatif par M. l'Abbé Ladvocat.*—M.

RORARIUS, JEROME, was a native of Pordenone in Italy, who, about the middle of the 16th century, appeared in the character of nuncio from Pope Clement VII. at the court of Ferdinand King of Hungary. He was the author of a curious and not ill-written book, entitled, "Quod Animalia Bruta Ratione utantur melius Homine ;" in which he undertook to shew, not only that beasts are rational creatures, but also that they make a better use of their reason than man. Among the proofs which he brings forwards, will be found a great number of singular particulars relating to the ingenuity of beasts, and the perversity of man. This work, after lying concealed in the obscure recesses of libraries for near a 100 years, was introduced to the world by the celebrated M. Naudé, who published it at Paris in the year 1645 ; and it has been reprinted in Holland more than once. Bayle, to whom we are indebted for these particulars, has taken the opportunity, when commenting upon them, of introducing much learned and curious matter relating to the capacity of brutes, and the opinions of ancient and modern writers on the question, whether they have a rational soul ? which will afford no little entertainment to readers who take pleasure in such abstruse speculations.—M.

ROSA, SALVATOR, a very eminent painter, was born at a village near Naples in 1614. His father destined him to the profession of law, and long refused to indulge him in the decided inclination he shewed for the arts of design. At length he was suffered to take instructions from Francanzano, a painter who was his relation, and the walls of his father's house were soon covered with his coal sketches. His father's death left him in so destitute a condition, that he was obliged to draw designs upon paper and sell them at a mean price for a subsistence. These sketches, and a picture

which he painted of Hagar and Ishmael, attracted the notice of Lanfranc, who liberally purchased his works, and made himself acquainted with their author. By his patronage he was enabled to enter the school of Ribera, named Spagnoletto, and he afterwards further improved himself under Falcone, an admired painter of battles at Naples. At the age of 20 he accompanied Ribera to Rome, where for some time he worked for the picture-brokers. At length he obtained the protection of Cardinal Brancacci, and took a house at Rome. Salvator's talents were not confined to the pencil. He played well on the lute, and had a turn for poetry, especially of the satirical kind. He composed comedies which he acted with his comrades during the carnival, and they became popular. His reputation caused him to be invited to Florence by Prince Matthias de' Medici ; and at that capital, and at Volterra, he divided his time between the three sister arts of music, painting, and poetry. He composed six satires which were several times printed, and rank among the most ingenious in the Italian language. After a residence of nine years in Tuscany, he returned to Rome, where he passed the remainder of his life. Passionately fond of liberty, he refused to enter into the service of any prince, though several were desirous of engaging him. He had a high idea of the value of his own productions, and for a long time refused to sell his pictures, as being above price. Glory, indeed, rather than money, was the object of his exertions ; and he had too elevated a mind to be a hoarder of wealth. He was of a jovial disposition, lively in conversation, abounding in sallies of wit and strokes of raillery, so as often to give offence, whimsical and capricious in his tastes and manners. He lived in celibacy till his last illness, when the importunities of his confessor induced him very reluctantly to marry a Florentine mistress, by whom he had had several children, but whom he knew to be very licentious in her conduct. He died at Rome in 1673, at the age of 59.

Salvator Rosa was a genius in his profession, and derived his manner and ideas from views of nature modified by his own warm and exalted imagination. He practised in various branches of the art, and chose to be regarded chiefly as a painter of history, in which, indeed, he obtained a conspicuous rank, though not equal to that which he claims in landscape. In this he was truly great and original. "His choice (says Mr. Fuseli) is the original scenery of Abruzzo, which he made often, though not

always, a vehicle of terror. He delights in ideas of desolation, solitude, and danger, impenetrable forests, rocky or storm-lashed shores; in lonely dells leading to dens and caverns of banditti, alpine ridges, trees blasted by lightning or sapped by time, or stretching their extravagant arms athwart a murky sky, low'ring or thundering clouds, and suns shorn of their beams. His figures are wandering shepherds, forlorn travellers, wretched mariners, banditti lurking for their prey or dividing their spoils." His touch was inimitably light, free, and spirited. He etched a number of his own designs in a style of great force. Of his great works, Saul and the witch of Endor at Versailles, and the conspiracy of Catiline at the Martelli palace in Florence, are much admired. His landscapes and smaller pieces are the ornaments of many private collections. *D'Argenville. Pilkington's Dict.*—A.

ROSCOMMON. See DILLON.

ROSCELINE, the founder of the scholastic sect which was known by the name of *Nominalists*, was a native of the French province of Bretagne, who flourished in the latter part of the 11th and the commencement of the 12th century. He distinguished himself by his proficiency in the literature of the times, particularly in logic and metaphysics, and acquired the character of a most profound dialectician. Having been presented to a canonry in the church of St. Cornelius at Compeign, in the diocese of Soissons, he delivered lectures on scholastic philosophy, probably at the request of his chapter, in which he maintained tenets at variance with the principles of the peripatetic school. For, on the subject of ideas, or the universal forms of things, instead of the opinion of Aristotle, that universals subsist not prior to individual bodies, nor after them, but within them, and are the forms eternally united to matter, which make bodies to be such as they are, he adopted the stoic opinion, that universals have no real existence either by or in individuals, but are mere names and words by which the kinds of individuals are expressed. Hence he and his followers obtained the name of *Nominalists*, while their opponents were distinguished from them by that of *Realists*. By applying his tenet to the doctrine of the Trinity, Rosceline brought upon himself a suspicion of heresy. If his meaning was fully comprehended, or not willingly perverted by those writers who have transmitted to us an account of his opinions, he held it inconceivable and impossible, that the Son of God should take on him the human

nature alone, that is without the Father and the Holy Ghost becoming incarnate also, unless by the three persons in the Godhead were meant three distinct *objects*, or natures existing separately (such as three angels, or three distinct spirits), though endowed with one will, and acting by one power. When it was insinuated to Rosceline, that this manner of reasoning led directly to *Tritheism*, or the doctrine of three gods, he answered boldly, that the existence of three gods might be asserted with truth, were not the expression harsh, and contrary to the phraseology generally received. This opinion he was obliged to retract, in a council held at Soissons towards the close of the year 1092; but he resumed it when the council was dismissed, and all danger over. Persecuted anew for his doctrine, and compelled to quit France, he took refuge in England, where he excited contests of another kind, by maintaining, among other things, that persons born out of lawful wedlock ought to be deemed incapable of admission to holy orders. This doctrine, which was by no means suited to the times, and could not but be alarming to some who were even possessed of the episcopal dignity, excited against Rosceline many enemies, and was in a great measure the occasion of his being obliged to withdraw from England. Returning to France, he chose Paris for the place of his retreat, and there revived his old dispute concerning the Trinity. By so doing he provoked a host of foes, who by their attacks from all quarters exposed him to much trouble and vexation. Fatigued at length with their persecutions, he retired into Aquitaine, where he acquired universal esteem by his piety and extraordinary charity to the poor, and passed the rest of his days in tranquillity and repose. The time of his death is not known; but there is reason for concluding that he did not live beyond the year 1107, or 1108. None of his writings are any longer extant. *Moreri. Enfield's Hist. Phil. Vol. II. book vii. chap. iii. sect. iii. Mosheim's Hist. Eccl. sac. xi. par. ii. cap. v. § v. — M.*

ROSCIUS, QUINTUS, a Roman actor of great fame, was a native of Gaul, as some suppose, of the Narbonnensian province. He was contemporary at Rome with the celebrated tragic actor Esopus. His own talents for the stage appear to have been universal; and such was the degree of perfection to which he had carried his art, that, according to Cicero, a complete master in any other art was popularly called the Roscius of it. Cicero also mentions

him as being accustomed to say " that he had hitherto met with no disciple whom he could approve ; not that some of them were without qualities deserving of approbation, but that he could not tolerate any kind of defect." Roscius was not less esteemed for his morals and conduct, than admired for his professional talents. Cicero, in defending him from a pecuniary action brought against him by C. Fannius, after stating the vast profits he gained and might gain by his acting, says that he was liberal and munificent even before he was rich, and that for ten years he had refused the public compensation of his labours, and yet continued to serve the Roman people. He is said not to have been favoured by nature in his features, and to have had some obliquity of vision, yet his speech and action were so pleasing that he had no occasion to use a mask. The greatest men in the state were his intimate friends, and his loss was universally lamented. " Which of us (says Cicero in his oration for Archias) was so rude and unfeeling as not to be affected by the recent death of Roscius, who, though he died at an advanced age, appeared, on account of his excellence in his art, and the gracefulness of his manners, worthy of immortal life." His death took place at Rome, B. C. 61. He composed a " Parallel between theatrical and oratorical action," which is not come down to modern times. *Ciceronis Oper. Pliny. Moreri.* — A.

ROSETTI, DONATO, an ingenious Italian mathematician and natural philosopher in the 17th century, concerning the time of whose birth or death we have no information. He was a native of Leghorn, where he appears to have been educated, and was so successful in the cultivation of the sciences, that, at an early age, he became qualified to teach philosophy and the mathematics in different universities. While he was professor of Logic at Pisa, he published a treatise relating to the system of the earth, which was received with great applause. It is entitled, " Antignome fisico mathematiche con il nuovo Orbe e Systema terrestre." This was followed by " A Collection of physico-mathematical Instructions;" " A Treatise on the Composition of Dutch Glasses, and Glass Drops;" and " A Collection of physico-mathematical Demonstrations," of seven different propositions which he had undertaken to prove. In his " Antignome," he has advanced a singular opinion respecting the number of the senses, which is not undeserving of being noticed in the list of the whimsical hypotheses with which the imaginations of able

and ingenious men have teemed. Not satisfied with the commonly received number of five external senses, he wishes to make them amount to eleven, by considering the different *modes* in which we touch bodies as so many different senses, and endeavouring to shew, that the perceptions arising from them cannot properly be ascribed to the sense of feeling in general. He maintains, for instance, that the sense by which we judge concerning the superficies of bodies, whether they are rough or smooth, ought to be distinguished from the sense by which we ascertain whether the same superficies be hard or soft, dry or moist; and that the sense by which we judge of the bodies which we feel, ought to be distinguished from that by which we form a judgment of their different shapes and conformations. He also maintains, that there is another sense, distinct from the preceding, by which, when we touch bodies, we form a comparative judgment of their relative magnitudes. He was the author of another treatise, entitled " Polista fedele," intended to explain the inclination of bodies to unite at their poles, and various phenomena respecting their hardness, their elasticity in recovering their original forms after the removal of any extraneous force by which they may have been compressed, their extention, the causes which convert solids into fluids, &c. Rosetti was living at Pisa in the year 1678. *Moreri.* — M

ROSSI, GIAN-VITTORIO, (Latin, JANUS NICIUS ERYTHREUS,) an Italian man of letters, was born of a good family at Rome in 1577. He was educated under the Jesuits of the Roman college, where he joined the studies of law and philosophy to that of polite literature, till being disappointed in his views with respect to the first of these pursuits, he limited his attention to the last. He entered into the academy degli Umoristi, of which he was one of the most zealous promoters, and gave such proofs of ability in its exercises, that several advantageous offers of employment were made to him. At length he accepted the post of secretary to the Cardinal Andrea Peretti, with whom he resided twenty years. After the death of that prelate, he retired to a solitary villa on Mount Sant' Onofrio, where he lived in tranquillity, to himself and his studies, till his decease in 1647, at the age of 70. His learning and amiable character caused him to be much regretted by the men of letters in Rome as well as by several persons of rank, among whom was especially Cardinal Chigi, afterwards Pope Alexander VII. Rossi, better known by his

classical name of Erythreus, was an author in various departments. His first publication was a kind of satire on the corrupt manners of the Romans, entitled, "*Eudemix, Lib. X.*" 8vo., which is rather declamatory than philosophical. He also published two volumes of "*Epistles*," addressed to Cardinal Chigi under the name of Tyrrhenus, and two others to different persons: also various dialogues on moral topics, orations, and ascetic tracts, all these in Latin. His principal work is entitled "*Pinnotheca Imaginum illustrium Virorum*," being eulogies or biographical accounts of many learned men his contemporaries. In this performance not much judgment is displayed, and he has too much given way to his private affections in praise or censure; yet the work has its value in literary history. *Tiraboschi. — A.*

ROSSI, GIROLAMO, (Latin, HIERON. RUBENS,) a physician and man of letters, was born of an ancient family at Ravenna in 1539. His progress in literature was so rapid, that he was appointed at the age of 15 to compliment Cardinal Farnese, Archbishop of Ravenna, in a Latin oration, which was greatly applauded; and from that time, on almost every public occasion of the like kind, he was chosen to perform the office of orator. His education was completed at Rome and other seats of academical instruction, through the care of an uncle who was afterwards general of the Carmelites. The profession he chose was that of medicine, in which he became so eminent, that several cities offered him a large salary to become their public physician; his attachment to Ravenna, however, where he married and had a family, caused him to decline their proposals. At length, having been sent by his fellow-citizens as ambassador to Pope Clement VIII. in 1604, he accepted the post of physician to that pontiff; but the air of Rome not agreeing with him, he returned, after a few months residence, to Ravenna. He died there in 1607, at the age of 68, much esteemed for his talents and private virtues. The work for which this writer is principally commemorated is his "*Historiarum Ravennatum, Lib. X.*" first printed at the expence of the senate of that city in 1572 folio, and reprinted, with the addition of one book and other augmentations, in 1589. The first edition is in request on account of some passages which are omitted in the second. This history is written in a polished and dignified Latin style; and on account of its learned researches into antiquity, and the light it throws upon Italian history in general, it brought much honour to the author during his

life, and has ever since been regarded as one of the best productions of that age. He published various other works on medical and miscellaneous topics, which it is not necessary here to enumerate. *Moreri. Tiraboschi. — A.*

ROSSO DEL Rosso, an Italian painter, called by the French MAITRE ROUX, was born at Florence in 1496. Without any regular instruction, he acquired the art of painting from the study of the works of Michael Angelo and other masters, and formed a style of his own, which, with some extravagance of conception, combined much life, expression, force of colouring, and grandeur of grouping. After a variety of fortune in his own country, and the loss of all his property at the sack of Rome, he visited France, where he was taken into the service of Francis I., and was highly favoured by that friend to the arts. He had a good figure, and possessed various talents and acquirements, being an anatomist, poet, musician, and architect. The King made him superintendant of all his works at Fontainebleau, where he erected the little gallery, which he decorated with many curious works of art, and especially with 14 large pieces by his own hand, representing the actions of Francis I., and stories from ancient history and mythology. These display great facility of invention and boldness of execution; and with his other works are sufficient to denominate him a man of genius, if not a faultless artist. "His great merit (says Mr. Fuseli) in general consists in the principal group, and the diffusion of that dying and nearly nocturnal light which tones the whole with sombre gravity." He particularly excelled in painting women, and the heads of old men. Several of his works at Fontainebleau were destroyed by his rival Primaticcio to make room for his own. Rosso was richly remunerated by Francis, and lived in great prosperity, when an event happened which proved his ruin. He was often visited by a Florentine painter named Pellegrino, with whom he was on terms of intimacy. Having been robbed of a large sum of money, he suspected this man, and caused him to be apprehended and put to the torture to force confession. Pellegrino sustained the trial with fortitude, and being discharged as innocent, commenced a prosecution against Rosso. This artist, overwhelmed with remorse and the fear of infamy, swallowed poison, and died in 1541, much regretted by the King, who regarded him as the ablest painter who had ever visited France. Many of his works are seen in the cities of Italy, as well

as at Fontainebleau. A considerable number have been engraved. *D'Argenville. Pilkington.* — A.

ROST, JOHN CHRISTOPHER, a German poet, was born at Leipsic in 1717. He received a good education, and applied with great assiduity to jurisprudence, antiquities, and the belles-lettres. His principal instructor was Ernesti; but he studied philosophy also under Hoffman, and attended the lectures of Gottsched, to whose praise he devoted the first fruits of his muse, though he afterwards wrote against him a satirical poem, which was published in 1743. It is said to be the best of his productions, and to abound with genuine and delicate wit. About this period, the German poetry possessed nothing of the pastoral kind which could serve as a model; but as Rost had a genius suited to this species of writing, he made some attempts in it about the year 1735. These pastorals were printed at Berlin in 1742; but they deserve, it is said, no praise for their morality, as vice is exhibited in them under the captivating form of innocence. A new edition of them appeared at Dresden in 1744, entitled "An Attempt at pastoral Poetry, with other poetical Pieces," and a third was published in 1768. In 1746, Rost was appointed secretary and librarian to Count Bruhl, and died in 1765, in the forty-eighth year of his age. His miscellaneous poems were published, after his death, in 1769. *Neues Historisch-biographisches Handwörterbuch von J. G. Grohmann.* — J.

ROSTGAARD, FREDERICK, a learned Danish writer, was born at Kraagerup in Seland, in 1671. He received the early part of his education in the school of Copenhagen, and in 1690 undertook a tour through Europe, in the course of which he paid a visit to the most celebrated Universities of Germany, Holland, England, France, and Italy. After his return, in 1669, he was made private keeper of the records to His Danish Majesty, and, in 1702, was ennobled, and appointed a counsellor of justice. In 1721 he became chief secretary in the Danish chancery, and after receiving a considerable pension, he was nominated, in 1735, a counsellor of conference. He died in 1745, and bequeathed to the library of the University of Copenhagen a great many of his manuscripts and several printed books, consisting mostly of historical works, together with a fount of Arabic and Persian types. Among his literary labours were the following: "Deliciæ Poetarum Danorum," *Lugd. Bat.* 1693, 12mo. 2 tom.; "A Danish Translation of Corneille's Cid." *Paris*, 1696, 4to.; "Project d'une nouvelle

Methode pour dresser le Catalogue d'une Bibliothèque selon les Matieres, avec le Plan," *Paris*, 1697 et 1698, fol.; "Enchiridion studiosi, Arabicè cum Versione Latina, edit. ab Hadriano Relando," *Traject. ad Rhenum*, 1709 8vo; "Variantes Lectiones ad Thucydidem," inserted in Duker's edition, *Amst.* 1731. He collected also with great care, and at considerable expence, in various parts of France and Italy, manuscripts of "Libanii Epistolæ," from which the edition of J. C. Wolf of Ham-burgh was published, *Amst.* 1738, fol. It was through Rostgaard's exertions that the "Fragmentum Theotiscum Isidori Hispalensis" was brought to light, and published in the second volume of the Danish Bibliothèque. He wrote likewise a great many Latin and Danish poems, and was employed for several years on a Danish Lexicon, as well as in collecting rare Arabic and Greek manuscripts and heraldic documents relating to the Danish nobility. *Forsøg til et Lexicon over Danske, Norske og Islandske lærde mænd af Jens Worm.* — J.

ROSWEIDE, HERIBERT, a learned Dutch Jesuit, and voluminous writer in ecclesiastical antiquities, was born at Utrecht, in the year 1569. He entered among the disciples of Loyola at Doway in Flanders, when he was twenty years of age, and soon discovered the subjects of study peculiarly adapted to his genius, by spending the time which he was allowed to devote to exercise and recreation, in examining the libraries of the monasteries in that city, and rescuing the ancient manuscripts repositied in them from dust and oblivion. Having completed his course of academical studies, he filled successively the chairs of philosophy and divinity, first at Doway, and afterwards at Antwerp, with great reputation for several years, and was then permitted by his superiors to confine his labours chiefly to the composition and publication of his various works. His days were shortened by a malignant fever, caught from a person whom he charitably attended on his death-bed, which carried him off in the year 1629, at the age of 60. He published "Fasti sanctorum quorum Vitæ in Belgicis Bibliothecis Manuscriptæ asservantur," 1607, 8vo., which he intended as a specimen of a larger work, and which was the prototype of the immense collection by Bollandus and his successors, under the title of "Acta Sanctorum;" "Notationes in Vetus Martyrologium hactenus desideratum a Baronio, et aliis," 1613, folio; "Martyrologium, Adonis, Archiepiscopi Viennensis, &c." of the same date, which was reprinted at Paris in 1645, and at

Rome in 1745, in 2 vols. folio; "*Vitæ Patrum, seu, de Vita et Verbis seniorum Lib. X. Historiam Heremicam complectentes, &c.*," 1615, folio, containing not only the lives of the hermits written by St. Jerome, Rufinus, Cassian, Severus Sulpitius, and Theodoret, but also the Lausiac history of Palladius, the *Pratum Spirituale* of Moschus, the *Paradise of Heraclides*, &c.; "*Vindiciæ Kempenses*," 1717, 12mo., in support of the claims of Thomas a Kempis to the celebrated book "*De Imitatione Christi*," against the authors who have attributed it to John Gerson; "*Joannes Buschius de Origine Cænobii, et Capituli Windeshinnensis*," 1621, 8vo.; "*D. Paulini Episcopi Nolani Opera, notis illustrata*," 1622, 8vo.; some controversial pieces against Isaac Casaubon, in defence of Baronius, and against Joseph Scaliger, in defence of Justus Lipsius; together with the following works in the dialect of the Low-Countries: "*The Lives of the Saints*," 1619, folio, and in subsequent editions enlarged into 2 vols.; "*An Account of the Hermits of Egypt and Palestine*," 1619, 4to.; "*An Ecclesiastical History from the Time of Christ to Pope Urban VIII.*," 1623, in 2 vols. folio; "*The History of the Belgic Church*," of the same date, in folio, &c. *Sotwelli Bibl. Script. Soc. Jes. Moreri.*—M.

ROTGANS, LUKE, an eminent Dutch poet, was born of a distinguished family at Amsterdam in 1645. He applied from his childhood with assiduity to the study of polite literature, which for a time he quitted to take up arms in the defence of his country when invaded by the French in 1672. He afterwards retired to a villa between Amsterdam and Utrecht, and resumed his favourite pursuits. When peace was concluded between France and Holland, he paid a visit to Paris; and marrying upon his return, was left a widower in 1689, with two daughters. He died of the small pox in 1710, in his 66th year. Rotgans was the author of a number of poems, greatly esteemed in his own country, to which, indeed, the fame of works in the Dutch language must be nearly limited. One of these is a "*Life of William III. in eight Books*," a poem of the epic class. His other pieces are moral and miscellaneous, and, with two tragedies, were printed at Lewarden in 1715, 4to. *Moreri.*—A.

ROTHARIS, King and legislator of the Lombards, was Duke of Brescia at the time of the death of King Ariovald in 638, who left a widow named Gundeberg, and no male issue. The Lombard nobles gave Gundeberg the pri-

vilage of raising to the throne the person she should choose for a husband, and her choice fell upon Rotharis. He repudiated his wife for the sake of his royal spouse, whom he promised to maintain in the dignity of queen. He was, however, an Arian and she a Catholic; and either in consequence of that difference, or some other cause of dissention, he violated his obligation, and shut her up in an apartment of the palace of Pavia, till, after a confinement of five years, she was restored to her rank through the mediation of Clovis II. Rotharis, soon after his election, had to contend against the opposition of some disaffected nobles, which he quelled with great severity, and afterwards reigned with equal glory and prosperity at home and abroad. Not conceiving himself bound by the treaty his predecessor had made with the exarch of the empire, he suddenly broke into the province of the Cottian Alps, which he reduced, and then made himself master of all the towns in the Venetian province. The exarch in the meantime made an incursion into the Lombard territory, which called away Rotharis from his conquests; and an engagement ensued, in which the exarch was totally defeated, and obliged to save the relics of his army by flight. Rotharis likewise penetrated into Liguria, and took Genoa, Albenga, and other maritime towns, which he pillaged and dismantled, carrying away the inhabitants as prisoners.

It was much more to his praise that he was the first who gave to his nation a code of written laws. In the fifth year of his reign he summoned a general diet of his nobles at Pavia, where, with their consent, he enacted a number of laws, which were made public in an edict issued in 643, consisting of 386 articles. Although many of these have the stamp of a rude age and people, yet they are accounted more judicious than the laws of some other barbaric people; and it is observable that Rotharis was sufficiently enlightened to deride the superstition of witchcraft, and protect the victims of that imputed crime from popular rage. He also practised religious toleration, and provided in all the cities of his kingdom a bishop for each of the two persuasions, the Arian and the Catholic. After having filled the Lombard throne for 15 years and 4 months, with the character of the most illustrious prince of his time, he died in 653, at the age of 47. *Paul Diacon. Univers. Hist. Gibbon.*—A.

ROTROU, JOHN DE, a French dramatic poet, was born in 1609 of an ancient family at Dreux. He distinguished himself by a great

facility in composing dramatic pieces, both in tragedy and comedy, in which he improved so much upon his predecessors, that he is termed by Voltaire, "the founder of the theatre." Cardinal Richelieu esteemed and patronized him, and the great Corneille used to call him his father. He was expensive in his habits of life, and wrote most of his works under the pressure of immediate necessity, whence he could allot but a short time for their correction. At length he purchased the office of lieutenant-particular of his native place, where he took up his residence. The occasion of his death was truly honourable to him. Dreux was visited by a very fatal pestilential disease, and during the height of it, Rotrou was strongly urged by his brother to quit the place and come to Paris. In his answer he expressed his full resolution to remain on the spot where his duty placed him. "At the moment of my writing (said he) the bells are tolling for the 22d death this day: my turn will come when it pleases God." This event took place soon after, in 1650, when he was in his 41st year. Of his numerous plays, "Chosroes," "Antigone," and "Wenceslaus," are reckoned the best. The latter was revived by Marmontel, and several times represented with success. Voltaire speaks of some parts of it as master-pieces. *Moreri. Nouv. Dict. Hist.—A.*

ROUILLÉ, PETER-JULIAN, a learned Jesuit, born at Tours in 1681, was educated in the Jesuits' college of that city, and made his profession in the society in 1715. He successively taught the languages, philosophy, and mathematics in its seminaries, and in 1724 was called to Paris by his superiors to assist Father Catrou (see his article) in the composition of his Roman History. To that work he contributed only the dissertations and notes, being prevented by a long illness from writing the continuation of the history after Catrou's death. He also revised and corrected the work of Father d'Orleans, on the Revolutions of Spain; and had a share in the "Mémoires de Trevoux," from December 1733 to February 1737. He delivered a "Discourse on the Excellence and Utility of Mathematics," printed at Caen in 1716; and was the author of the "Second Letter in the Examination of Racine's Poem on Grace," 1723. This Jesuit, who was beloved and esteemed in society, died at Paris in 1740. *Moreri. Nouv. Dict. Hist.—A.*

ROUSSEAU, JOHN-BAPTIST, a very eminent French poet, was born at Paris in 1671.

His father, though only a shoemaker by trade, gave him a liberal education in the colleges of the metropolis. At an early age he distinguished himself by his poetical talents, and obtained admission among persons of rank and taste. In 1688, he attended the French ambassador to Denmark in quality of page; and he afterwards went with Marshal Tallard to England, where he contracted an intimacy with Saint Evremond. In 1703, he was domiciliated with M. Rouillé, director of the finances, whom he accompanied to court and elsewhere, living in tranquillity in the midst of splendour, and cultivating the Muses, to the neglect of the opportunities presented him of making his fortune. The minister Chamillard offered him the post of provincial director of the fermes generales, which he declined. He was at the height of his reputation, and enjoying all the pleasures of society, when an unfortunate affair shed bitterness on all the remainder of his life. A number of men of letters and leisure were accustomed to meet at a coffee-house in Paris, and Rousseau and La Motte were the leading personages of this assembly, when, in 1708, the opera of Hesione made its appearance. Rousseau, who had already displayed an envious and caustic disposition, wrote five couplets to the measure of an air in this opera, highly satirical upon the authors of the words, the music, and the ballet of the piece. That these anonymous couplets were his, is an acknowledged fact; but they were followed by a number of others of a similar kind, in which the most indecent licence of personal satire was employed against many known characters. All Paris exclaimed against the baseness and malignity of these concealed attacks, and the general voice attributed them to Rousseau, from their similarity to the couplets which were known to be his. This poet, however, not only asserted his own innocence, but attempted to fix the charge upon one Saurin, a man of science and letters, who, from a Calvinist minister, had become a convert to popery, and resided in Paris. It is unnecessary here to dwell upon the particulars of this disgusting controversy: the reader who wishes for further information may consult the list of writers in Voltaire's "Siècle de Louis XIV.," articles Rousseau, Saurin, and La Motte. The conclusion was, that by an arret of parliament in 1712, Rousseau was condemned to perpetual banishment from the kingdom, not only as a suborner in the accusation of Saurin, but as the author and distributor of "the impure and satirical verses which are

the subject of the action;" nor could any solicitation afterwards procure the revocation of this decree. Rousseau had already retired to Switzerland, where he was protected by the Count de Luc, the French ambassador to the Cantons. He published at Soleure the first edition of his collected works, in the preface to which he ridiculously gives himself the air of one who wrote verses for mere amusement, although it was his poetry alone which raised him from the obscurity of a mean rank, to public notice and the favour of the great. Something like this was observable in Pope. When the Count de Luc went to Baden in 1714, as plenipotentiary for concluding peace with the Emperor, Rousseau accompanied him. He there became known to Prince Eugene, who was a great admirer of his poetry, and he was taken by that celebrated general with him to Vienna. He resided in his palace for three years, when, not being able, it is said, to refrain from exercising his satirical talent upon his patron, he was obliged to quit that capital for Brussels. That city thenceforth became his principal residence, but he was not formed to live in tranquillity any where. At Brussels he first became acquainted with Voltaire, then a young candidate for fame. They began with reciprocal compliments, and soon formed a confidential intimacy. It was not likely, however, that a cordial friendship should continue between the jealous possessor of mature reputation, and a rising competitor in the same walk, both of tempers abounding in causticity and selfishness. They became bitter enemies, not only endeavouring to blacken each other's moral character, but, at the expence of their own judgment, depreciating the literary merit of their adversary.

Rousseau, though treated with distinction at Brussels, could not be at his ease under a sentence of banishment from Paris. He made intercession with the Regent Duke of Orleans, who granted him letters of recal; but the poet insisted upon a previous revision of his trial, and a solemn cassation of the sentence against him, which he could not obtain. He endeavoured to dissipate his chagrin by travelling, and, in 1721, visited England, where he prepared a new edition of his works. This was published in 1723, in 2 vols. 4to., and produced him 10,000 crowns, which he placed in the fund of the Ostend Company. The failure of this company sunk all his fortune, and he was reduced, in the decline of life, to subsist on the benevolence of his friends. Boutet, a notary of Paris, ge-

nerously supplied his most urgent wants; and he met with a more considerable resource in the Duke of Aremberg, who, on being obliged to quit Brussels for Germany in 1733, settled upon him a pension of 1500 livres, besides an apartment and table in his palace. This patron, too, he had the misfortune to displease, on account of something he published calumniating Voltaire; but the Duke, whilst he discharged him from his palace, proposed to continue his pension. This favour, the poet spiritedly declined, from a man who had withdrawn from him his esteem. Brussels now became odious to him, and he complied with an invitation from his friends to return secretly to Paris, in the hope of finally obtaining the repeal of his banishment. He had prepared the way by two epistles, one to the Jesuit Brumoy, the other to the Jansenist Rollin, and by an ode to the praise of Cardinal Fleury on the peace. All these efforts, however, were defeated by some new imprudences of his satirical muse, and the ill offices of his inveterate enemies. He could not obtain even a safe-conduct for passing a year at Paris, and returned to Brussels, where he died in March 1741, at the age of 70. He expressed much religious fervour on his death-bed; and on receiving the viaticum solemnly protested that he was not the author of the couplets for which he had been condemned.

The estimate of the moral character of this poet depends so much upon the belief of his guilt or innocence in the points respecting which he was accused, that nothing can be more different than its statement by his friends and his enemies. Yet as he seems to have been much more hated than beloved, it is reasonable to attribute to him at least a repulsive harshness and haughtiness of temper, and a caustic, misanthropical disposition, if nothing worse. There is much more agreement in the opinions of his countrymen relative to his poetical character, and he seems very generally acknowledged to stand at the head of ode-writers in the French language. To those compositions he brought great fire and force of expression, copiousness, and grandeur of imagery, and all the harmony of which his language is capable; but the sentiment is generally common, and nothing indicates a soul of the superior order. Of his "Odes" there are four books, of which the first consists of sacred topics, taken from the Psalms. He wrote besides "Two Books of Epistles in Verse," more querulous and misanthropical than philosophical; "Cantatas," in which species he is regarded as original and unri-

valled; "Allegories;" "Epigrams," some of the earlier of which are licentious, but the pointed severity of this kind of composition was well suited to his genius; "Miscellaneous Poems," mostly defective in ease and grace; "Four Comedies in Verse and Three in Prose;" generally of little merit; a "Collection of Letters" in prose, which are said to give a very unfavourable idea of his temper and feelings; but something should be pardoned to a man who was so long an object of the persecution of his enemies, and of whom Piron has said, in an epitaph, that "thirty years he was an object of envy, and thirty of compassion." *Moreri. Nouv. Dict. Hist. Voltaire Siecle de Louis XIV.* — A.

ROUSSEAU, JOHN-JAMES, the most eloquent writer and singular character of his age, was born at Geneva in 1712. His father was a watch-maker, an ingenious man, and tinctured with that taste for literature which is almost universal among the citizens of Geneva. The aliment he administered to the young mind of his son was, doubtless, one of the most powerful external causes which conduced to the formation of his character: he read romances with the boy till he was eight years old, and then led him through a course of Plutarch's Lives, with which he intermixed such conversations as might be expected from an ardent republican. A taste for romantic adventure, and a high admiration of free and patriotic principles, were therefore impressed on his mind in indelible colours. In his "Confessions" Rousseau has recorded several other circumstances which, in his opinion, exerted a lasting influence upon his character; but it is more probable that his ruling propensities were determined by his bodily constitution. This, he represents as of the warmest kind, "burning with sensuality from his very birth:" in fact, he was all susceptibility, mental and corporeal, and made to be a creature of feeling rather than of reason. His school education was very imperfect, and never enabled him to read Latin with facility. He grew up in habits of idleness, and the vices of a weak unsteady temper. He was first apprenticed to an attorney, who soon discharged him for negligence; and was then put to an engraver, who disgusted him by what he thought tyranny. The fear of merited chastisement rendered him, in his 16th year, a fugitive from this master, at which time, by his own account, he was a restless discontented being, consumed with desires of which he knew not the object, and caressing his fancies for want

of realities. He strolled away to the territory of Savoy, where he was hospitably entertained by a parish priest, who pleased himself with the idea of making a proselyte of a Genevan heretic. For this purpose he sent the youth to Annecy to a Mad. de Warrens, a new convert to the Catholic church, who had left her husband at Lausanne, and employed all the charitable zeal of her character in the pious work of proselyting. A captivating woman of 28 was well calculated to operate conviction upon the mind of an enthusiast of 16; but for further instruction she forwarded him to a seminary of catechumens at Turin, where his conversion was completed, and he got twenty florins in exchange with his new religion. When this money was spent, he found no better resource than to enter into the service of a Countess of Vercellis. Here he committed a crime which he acknowledges with so much heartfelt remorse in his "Confessions," that his memory might be spared the record of it, did it not tend to show the degradation into which his unbalanced and unprincipled character had fallen. He stole a ribbon, and when it was found in his possession, he persisted in charging an innocent and amiable girl of the house with the theft, which in fact he had committed with the intention of presenting her with the ribbon. After the death of the Countess, he entered the family of a nobleman, whose son, a man of letters, took pains to instruct him in literature, and treated him rather as a companion than a servant. But the flattering prospects opened to him by this connexion he destroyed by his misconduct; and being turned out of doors, after passing some time as a vagabond, he returned to Mad. de Warrens. This lady had found means to ally her devotional turn with the indulgence of amorous propensities, of which her young protégé was an object, though not the only one. She settled at Chambéry, where Rousseau, after some other changes of place and situation, again joined her. Through her interest he obtained a place as secretary to a commission appointed by the King of Sardinia for surveying lands; and in this employ he continued two years, during which he applied to the study of arithmetic and geometry. Music, however, which he had already taught, became his passion; and growing disgusted with his other occupation, he renounced it, and took up the profession of music-master at Chambéry. In this place he passed eight more years, intimately connected with Mad. de Warrens, though not without following her example of occa-

sional deviations to other favourites. At length a coldness between them took place, and our philosopher (such he was now become in his studies), was recommended by her to the office of tutor to the children of M. de Mably at Lyons. This place he did not long keep. He went to Paris, where he seems to have lived in indigence and obscurity till 1743, when he was appointed secretary to the French ambassador to the republic of Venice. It was not long before he quarrelled with his superior; and returning to Paris with an improved knowledge in music, he supported himself by copying music, at the same time employing his leisure in the study of natural philosophy and botany. He was also for some time clerk to a farmer-general; and with part of his profits in this place he repaid some of the pecuniary assistance he had received from Mad. de Warrens, who now stood in need of it. In 1748 he began to feel the attacks of a disorder in the bladder, which tormented him during his whole life, and by incapacitating him for active employments, was probably a remote cause of his literary fame. He had already acquired some reputation by his pen, and the undertakers of the *Encyclopædia* engaged him, in 1749, to compose the musical articles in their dictionary. The following year was the epoch of his first appearance, under his own name, on the theatre of letters. The Academy of Dijon had proposed for its prize question "Whether the re-establishment of the arts and sciences has contributed to purify morals?" Rousseau, it is said, had intended to take the affirmative side; but, by the persuasion of Diderot, was induced to support the negative, as more likely to attract notice: whether or not this assertion be correct, he displayed so much ingenuity and eloquence in his discourse on this occasion, that it was crowned by the Academy, and was generally read with the interest usually inspired by a splendid paradox. Several answers appeared to it, one of which was written by the King of Poland, Stanislaus: but it was enough for Rousseau to have made his name known with so much distinction in the literary world. In fact, the question is an idle one, as are all those in which ingenious men may bring equal arguments on both sides, while the whole is a matter of speculation, and points to no useful conclusion. The part, however, which Rousseau chose to take, seems durably to have impressed him with that preference of savage to civilized life which was so frequent a subject of his declamation. Among other attacks which this discourse drew upon him,

was that of being ridiculed on the stage of Nancy by Palissot in his "*Comédie des Philosophes*." The King of Poland (then Duke of Lorraine) was so much displeased with this insult, that he caused a letter of apology to be written to Rousseau, at the same time acquainting him that he had deprived Palissot of his place in the Academy of Nancy: and it is to the philosopher's credit that he immediately interceded for him and obtained his restoration.

In 1752 Rousseau wrote a comedy entitled "*Narcisse ou l'Amant de lui même*," represented by the *Comédiens François*. He also composed his musical entertainment of "*Le Devin du Village*," both the words and the music; a piece of charming simplicity, which was represented with the greatest success at Paris. In the midst of the applause it excited, this strange paradoxical being took occasion in his "*Lettre sur la Musique Française*," to prove that the French had no such thing as vocal music, and, from the defects of their language, could not have. The letter was written with great taste and knowledge of the subject; but this ungracious return for the favour shewn to his own performance, and the severity with which he treated the national idol, *le grand opera*, brought down a storm of resentment on his head. Besides the abuse he underwent in various publications, he was burnt in effigy at the theatre of the opera, whilst he pleasantly returned thanks to those, "who at length had withdrawn him from the torture." Returning to Geneva in 1754, he abjured the Roman-Catholic religion, and was restored to his rights of citizenship. For this favour he made a return by the truly eloquent and patriotic dedication to the republic, of his "*Discours sur les Causes de l'Inégalité parmi les Hommes, et sur l'Origine des Sociétés*." It is impossible for any one to appear, at least, a better man and citizen, or to give more salutary advice to his fellow-citizens, than he has done in this dedication. The discourse itself, written upon a prize question proposed by the Academy of Dijon, and crowned by it, with many just and enlightened sentiments on the subject on which it treats, is upon the whole rather rhetorical than argumentative, and is over-run with idle declamation in praise of a savage, and depreciation of a civilized state, which the author has repeated in his works till it becomes quite disgusting.

In 1758 Rousseau, who was now living at Montmorency near Paris, as a studious solitary, published his Letter to M. D'Alembert on the design of establishing a theatre at Geneva. This piece is written with great force of

reasoning, and much solid observation on life and manners; and though he may have carried too far his objections to theatrical exhibitions in general, it cannot be denied that he has produced many good arguments against their introduction into a place under the circumstances of Geneva. Nor was there so much real as seeming inconsistency in his opposing at his native city, spectacles for which he had been a writer at Paris. This work is said to have laid the foundation of that hatred which Voltaire never ceased to entertain for the Genevan philosopher. It was replied to by D'Alembert and Marmontel.

In 1760 Rousseau published his famous novel entitled "*Lettres de Deux Amants, &c.*" but commonly known by the title of "*Julie, ou la Nouvelle Heloise.*" In the preface he justifies his consistency on this head also, in the following words: "Public spectacles are necessary for great cities, and romances for a corrupted people. I have viewed the manners of my age, and I have published these Letters. Why did not I live at a time when I ought to have thrown them into the fire?" He further affects to say that his work is not made for extensive circulation, and that it will suit few readers. With regard to its effects on the female sex, he satisfies his conscience with saying "Never chaste girl read romances; and I have given this book a decisive title, that on opening it a reader may know what to expect. She who, notwithstanding, shall dare to read a single page, is undone: but let her not impute her ruin to me — the mischief was done before." In all this there is as much bad faith, as insolence and vanity. He made the work as seductive as he could, and would have been much mortified if it had not been very generally read; nor could he doubt that many young girls, even among his innocent Genevans, would be readers. If he thought it of so inflammatory a tendency that its perusal would corrupt female chastity, he ought to have thrown it into the fire whatever were the character of the age in which he lived. But in reality he assumes in it the tone of a moral teacher of the highest order; nor can it be denied, amidst much improper matter, to contain many lessons of domestic prudence and exalted virtue. This is not the place to enter into an estimate of a work universally known, and both praised and censured without moderation. In warmth of painting and eloquence of sentiment it must be allowed to have no superior in its class; in moral inconsistency and improbability, scarcely an equal. With deep knowledge of the human heart, it joins

great ignorance of life and manners; with much sober and useful truth, all the extravagance of exaggerated feeling. It is a dangerous work, but has been the parent of others more dangerous, because affording easier objects of imitation. Not long after the *Nouvelle Heloise*, appeared the author's tract "*Du Contrat Social, ou Principes du Droit Politique,*" alleged to be an extract from a more extensive work which he had commenced, but had long abandoned as beyond his powers. This is a closely reasoned dissertation on the fundamental principles of civil polity, firmly supporting those doctrines upon which alone public liberty can be established, though perhaps with too little accommodation to such existing governments as are formed on a less perfect plan. Indeed, in his zeal for republicanism, he excludes from the rank of free governments all except real democracies, in which every citizen gives his personal consent to the laws which he is to obey. That such a theory, coinciding with a violent political agitation, may produce much mischief, will not be denied: and accordingly Rousseau has been accounted one of the principal incendiaries of the conflagration in which a large portion of Europe has been involved; but to this imputation he is liable only in common with all the other writers in favour of freedom, though the eloquence and popularity of his works may have rendered them peculiarly operative on the European continent. The work in question was prohibited in France, and also in republican Switzerland; and from its publication may be dated that warfare between the author and the supporters of authority, civil and religious, which exposed all the rest of his life to storms and persecutions.

Rousseau's "*Emile, ou de l'Education,*" was published in 1762. It may be regarded as the author's principal work, as it was also that in which he the most boldly opposed received opinions, and, of course, excited against himself the greatest mass of hostility. His fundamental idea in education is to suffer the young mind to develop by itself, rather preventing it from imbibing any thing mischievous, than hastening to impress it with lessons of preceptive instruction; presenting to it objects of nature rather than of art; and regulating conduct more by the restraints of necessity than of principle, till a foundation is laid for the operation of reason unbiassed by habit and prejudice. That many of his observations display excellent sense and sound philosophy, and may be applied to great advantage in the

business of education, will be admitted by every candid and enlightened reader; and he deserves great applause for the manly independent spirit, the contempt of luxurious indulgences and idle parade, that he everywhere inculcates. At the same time there is such a mixture of the absurd and impracticable in his system, that it is altogether unfit to be acted upon as a whole; and great judgment is required to detach the useful from the prejudicial and chimerical parts. The author indisposed against him almost all the religious world, by the manner in which he spoke of the attempts to furnish the youthful mind with theological ideas; and he made enemies of the different sects of Christians by a profession of faith put into the mouth of a Savoyard vicar, which was little more than a system of theism. No one, indeed, could more eloquently extol the morals of the gospel than he has done; but by this praise, and his sentiments of piety, he displeased the French philosophers; so that there was scarcely a party of men to whom he did not stand in opposition. Of these, however, by much the most formidable were his antagonists possessed of authority. The "Emile" was anathematised by the Archbishop of Paris in an express *mandement*, and ordered to be burnt by the parliament of Paris, which proceeded criminally against the author; and about the same time it was burnt at Geneva. Rousseau fled from France, and was protected at Yverdon, till the sovereigns of Berne ordered him to quit their territory. He then took refuge at Motiers-Travers, in the principality of Neufchatel, where he received the hospitable protection of the governor Marshal Keith. He there published a very eloquent and forcible "Letter to the Archbishop of Paris, Christopher de Beaumont," in answer to his "Mandement." His "Lettres de la Montagne," published in 1764, were a remonstrance against the proceedings of the republic of Geneva in his condemnation, the citizenship of which state he formally renounced. A passage of these Letters contains a remarkable proof of the high idea he entertained of his own merit in the work for which he underwent so much obloquy and persecution. "How (says he) can I resolve to enter into a justification of this work? I, who think that I have effaced by it the faults of my whole life; I, who place the evils it has drawn upon me as a balance to those which I have committed; I, who filled with confidence, hope one day to say to the Supreme Arbiter, Deign in thy clemency to judge a weak mortal; I have done ill upon the earth, but I have pub-

lished this writing." In these letters he again expressed his sentiments concerning revealed religion, in a manner which excited great indignation among the clergy of Neufchatel. A consistory was assembled to take his opinions into consideration, but its proceedings were stopt by the government. The ferment, however, which they had raised in the minds of the people, occasioned some popular insults to be offered to Rousseau, who, under the apprehension of more serious outrages, requested the magistrates of Berne to permit him to retire to an island in the lake of Bienne, promising not to leave it, nor to publish any more; but his request was refused. Driven to seek another asylum, he arrived at Strasburg, where the Marshal de Contades gave him a very kind reception. After hesitating for a time upon an intention to go to Berlin, he suddenly changed his plan, and went to Paris, where he appeared in an Armenian habit. The celebrated Hume was at this period in that capital, in the quality of chargé d'affaires from the English court; and having been applied to in favour of Rousseau, who was desirous of making England his asylum, he willingly undertook the charge of conducting him hither in the beginning of 1766.

At this period, the real persecutions he had undergone, the hostility with which he had been hunted from country to country, the acrimony of his numerous opponents, and the ferment his presence had excited in the different places of his residence, had so agitated his susceptible mind, and inflamed his vanity, that he imagined himself to be the most important object in Europe, and fancied that a general confederacy was formed against him: of all sects and parties. This notion filled him with absurd suspicions, and rendered him prone to view every thing in a wrong light, and to magnify trifles into matters of great moment. In short, he was under the influence of a perversion of temper and intellect, nearly amounting to mental derangement — a malady which, indeed, in a certain degree seems to have attended him through life, and which alone can account for his singularities and inconsistencies. Without this clue, his conduct to Hume must appear the extreme of baseness and ingratitude. That gentleman had employed himself with the most friendly assiduity in finding an agreeable retreat for the unhappy wanderer, and had at length obtained from Mr. Davenport, a gentleman of fortune and family, the gratuitous use for him of his house at Wootton in Derbyshire, where he and the *gouvernante* who had long lived with

him, were boarded at a very moderate expence. He farther made use of his interest with the ministers to procure for Rousseau a royal pension; and the consent of His Majesty to this measure was obtained on the condition of its being kept a secret. It happened that in the preceding winter, Mr. Horace Walpole, then at Paris, had amused himself with writing a letter in the name of the King of Prussia, for the purpose of throwing ridicule upon Rousseau. This piece of pleasantry had been widely circulated, and at length appeared in an English newspaper. The poor man immediately took it into his head that Hume had sent it to the press; and his diseased mind connected this supposed fact (which was wholly groundless) with a plot formed by a pretended friend, in conjunction with his enemies, to ruin his reputation and bring him to dishonour. It was impossible to convince him of the falsehood and absurdity of this suspicion. He solemnly renounced friendship with Hume, and declined accepting the offered pension, which he seems to have considered as the instrument by which his character for independence was to be destroyed. There were those who in this transaction charged him with acting a part, and purposely taking occasion to throw off the burden of an obligation to his friend, and make a parade of refusing a favour from a crowned head; but the extravagance of this conduct, and the weakness of the suppositions on which he grounded his charges, seem to prove that he really laboured under a mental delusion, favoured, indeed, by habitual pride and self-consequence.

He did not remain much longer in England, where he probably had been mortified by the small degree in which he excited the public attention; for neither freedom in writing, nor eccentricity of manners or thinking, were novelties here. He left the country in 1767, and went to France, where he met with various protectors, with whom he passed his time in different provinces. In this year he published his "Dictionnaire de Musique," a performance displaying much taste and science; but as he repeated in it his attacks upon French music, it brought upon him some severe criticism. It tended more to harmonize his mind that he resumed his botanical pursuits, and in the summer of 1768 collected plants on the mountains of Dauphiné. In the following year he married his *gouvernante*, or mistress, for he had had five children by her, all of whom he sent to the orphan hospital—a dereliction of duty that is perhaps the greatest stain upon his character,

though his foreign biographers take little notice of it, and probably think it justified by the indigence in which he lived. But how could *he* dare to write on education, who had abandoned his own children? This woman was a vulgar and mean person, who employed her ascendancy over him in fomenting his quarrels with his friends. She was, however, a faithful and valuable nurse to him under his infirmities. During the summer of 1770 he appeared at a coffee-house in Paris in his ordinary dress, and received with pleasure the plaudits of the surrounding crowd. It was one of the inconsistencies of this extraordinary man, to affect a love of solitude and a misanthropical dislike of society, and yet never to be easy without occupying the public attention. He could neither accommodate himself to the world, nor live out of it. It also appeared singular that he should so much enjoy himself in a capital which had been the object of his keenest satire, and in which an unrepealed decree existed for his apprehension. Always priding himself on his independence, he copied music for his subsistence, and likewise must have derived some profit from his writing. In 1775 his "Pygmalion" was acted with great success at the Comedie Française. He seems to have passed some of his latter years more tranquilly than any former period of his life, having consented to renounce all farther discussion of those controverted topics which had involved him in so many hostilities, and to keep his philosophy for his own use. Still, however, suspicious of the machinations of a supposed confederacy against him, he accepted in May 1778 an invitation from the Marquis de Girardin to retire with his wife to a small house near his beautiful seat of Ermenonville, where he died of an apoplectic attack in the following July, at the age of 66. The marquis erected a monument for him in the Isle of Poplars in his pleasure grounds, with the inscription "Ici repose l'Homme de la Nature et de la Verité:"—an epitaph, to the justness of which many exceptions might be made.

After Rousseau's death were published his "Confessions," in six books, in which he has given a minute account of his life to his 30th year. This very singular piece of auto-biography is itself a striking exemplification of character; for scarcely any work of the kind can be found (that of Cardan perhaps excepted) in which circumstances so degrading and humiliating are related with so little reserve; whilst the air of importance given to the most trivial incidents in which he was concerned, and the

cynical contempt of shame implied by exhibiting himself thus naked to the world, prove it to have been dictated more by self-consequence than by contrition. He might, indeed, have passed for a better man if this work had not been written, but he could not have had a pretext for talking so much about himself. It may be added, that several of its pictures are offensive to decency, and that he has exposed the failings of others as freely as his own. Another posthumous work, entitled "*Les Reveries du Promeneur Solitaire*," gives a view of his thoughts and sentiments at a later period, when his mind was occupied with all the contests and vexations he had undergone on account of his writings, and he fancied himself the object of a grand confederacy of foes. This too is highly characteristic; and, together with several small pieces in vindication of himself, might be advantageously studied by one who was curious to anatomize the whole mind of this moral and literary phenomenon. To the list of his writings already noticed, might be added many more of smaller importance, but all marked with his peculiar warmth and energy of style, and vigour of thinking. He was one of the writers who exercised the greatest influence upon the opinions of his age; and at the period of the French revolution his works were referred to as of the highest authority in political matters, and his memory was almost deified. His reputation has since been in the wane; but as long as the language lasts in which he wrote, he cannot cease to be regarded as one of its great authors. His works have been published collectively in 17 vols. 4to. *Confess de Rousseau. Senebier Hist. Lit. de Geneve. Nouv. Dict. Hist. Monthly Rev.*—A.

ROUSSEL, WILLIAM, a learned French Benedictine of the congregation of St. Maur, who flourished at the beginning of the 18th century, was born at Conches, a small town within the diocese of Evreux in Normandy, in the year 1658. He became a member of the congregation in the year 1680, and at first chiefly directed his attention to those studies which should qualify him for the office of a preacher. As he possessed a fine genius, and very excellent oratorical talents, his pulpit-exhibitions soon became the theme of general commendation at Paris, and were attended by numerous audiences. Preferring retirement and quiet, however, to the love of fame, he withdrew from the capital to Rheims, and afterwards to Argenteuil, where he spent the remainder of his life in devotion and study.

He died at the last mentioned place in 1717, when he was about 59 years of age. He published an excellent translation of "*The Letters of St. Jerome*," in 3 vols. 8vo.; the two first of which appeared in 1704, and the third, containing the critical letters on that father on the sacred scriptures, in 1707. They are accompanied with a good preface, learned and useful notes and remarks, and moral maxims collected from the works of St. Jerome. He was also the author of an "*Eloge*" on father Mabillon, which is said to be a masterly composition, and is inserted in the different "*Bibliothèques*" of the authors who were members of the congregation of St. Maur. Father Roussel had employed many years in making preparations for writing a "*Literary History of France*," and his materials had become so considerable that he was on the point of commencing that work, when his superiors directed him to employ his pen in drawing up a history of his congregation. Scarcely had he laid the plan of this undertaking, before death terminated his labours in the year 1717, when he was about the age of 59. The collections which he made for his "*Literary History of France*," were delivered over to father Rivet, a member of the same congregation, who availed himself of them, but not without making due acknowledgments of his obligations, in the work which he published under the same title. *Moreri. Nouv. Dict. Hist.*—M.

ROWE, ELIZABETH, a lady distinguished for her piety and her poetical talents, was the daughter of the Rev. Walter Singer, a dissenting minister, possessed of a moderate estate near Frome in Somersetshire. He was imprisoned for non-conformity in the intolerant reign of Charles II. at Ilchester, where he married, and where his daughter Elizabeth was born in 1674. She displayed from childhood a passion for reading, together with a devotional turn, which, however, did not impair her natural vivacity, or prevent her from cultivating a taste for the agreeable arts. She began to write verses at twelve years of age, and she practised both music and drawing. Her poetry excited notice in the neighbourhood, and gave her an introduction to the family of Lord Viscount Weymouth at Long-Leat, near Frome. The deprived Bishop Kenn was a resident in that house, and paid much attention to the young poetess; and the Hon. Mr. Thynne, son to Lord Weymouth, undertook to be her teacher in French and Italian. In her 22d year, at the request of her friends,

she published a volume of miscellaneous poems, which made her advantageously known. Possessing an agreeable person, and a large share of the accomplishments of her sex, she attracted several admirers, among whom is said to have been the celebrated Prior; but as matrimony does not seem to have ever been his object, it is probable that his addresses were only complimentary. Mrs. Singer (as she was called) was in no haste to shackle herself with the connubial tie, and passed many years, chiefly in study and the performance of the filial duties to her father, before she was prevailed upon to change her condition. At length, in 1710, her 36th year, she gave her hand to Mr. Thomas Rowe, a very amiable man, a scholar and a poet, with whom, notwithstanding disparity of age, he being the younger by 12 or 13 years, she lived in the enjoyment of the highest conjugal felicity. This happiness, however, was doomed not to be lasting. Mr. Rowe, who was of a consumptive habit, died at Hampstead in 1715, and left his widow overwhelmed with a grief which nothing but her sentiments of pious resignation could enable her to support: she cherished the most affectionate remembrance of him to the close of her own life.

From this time she passed her days for the most part in retirement at Frome, but making occasional visits to some intimate friends, among whom one of the most distinguished was the excellent Countess of Hertford. Her manners and attainments rendered her perfectly suited to the best company; and though she adhered to the sect in which she had been educated, she was entirely free both from narrowness of sentiment, and from forbidding austerity of behaviour. The manner in which she employed herself, and the list of eminent characters by whom she was beloved and esteemed, are recorded in the following lines from a tribute to her memory by Mrs. Barbauld.

Yet in no useless gloom she wore her days;
She loved the work, and only shunned the
praise.

Her pious hand the poor, the mourner, blest;
Her image lived in every kindred breast.

Thynne, Carteret, Blackmore, Orrery, ap-
prov'd,

And Prior prais'd, and noble Hertford lov'd;
Seraphic Kenn, and tuneful Watts were thine,
And Virtue's noblest champions fill'd the
line.

Several of these persons were closely attached to the national church, and Mrs. Rowe was so

far from being prejudiced against it, that she once attended the service with the purpose of receiving the sacrament at the close of it; but the bigotry of the preacher, whose preliminary discourse was occupied in abuse of the dissenters, caused her to change her intention. In her retreat she composed several of her works, especially those letters from the dead to the living, which her own loss, doubtless, had suggested. She enjoyed a good constitution, and had passed her life with very little interruption to her health, when in February 1737 she was suddenly seized with an apoplectic fit which carried her off within a few hours, in her 63d year.

Few characters more thoroughly amiable and estimable have been recorded than that of Mrs. Rowe. The poem above cited justly says of her, that

Her whole soul was harmony and love;

and it seems as if not one discordant atom was mingled in her frame, mental or corporeal. Of her poetical compositions, besides the early volume already mentioned, she published "The History of Joseph," and some other miscellaneous poems. Of these, the general character is correct and melodious versification, and a flow of ornate language, and tender and elevated sentiment. Among her prose writings the most popular was that entitled "Friendship in Death, in Twenty Letters from the Dead to the Living." These are the work of a lively and florid imagination, and a feeling heart, exercised in pious meditations, and never fail to be highly impressive upon the minds of young and susceptible readers. They have passed through many editions, and are usually accompanied by other pieces of the author's of a moral and religious kind. She also published "Letters, moral and entertaining, in Prose and Verse," in three parts. She wrote without labour, and with no great attention to correctness; but though her works may not be calculated to stand the test of exact criticism, they all inspire a favourable idea of the writer.

THOMAS ROWE, her husband, descended from a good family, and son of a respectable dissenting minister, after a very liberal education, partly at the University of Leyden, became an accomplished literary character, and would probably have distinguished himself as a writer, had not his early marriage been soon followed by delicate health and a premature decline. He wrote some pleasing pieces of poetry, one of which was a tender ode to his wife some years after their union. History was his favourite

study, and he formed a design of writing the lives of illustrious characters in antiquity omitted by Plutarch, of which eight were finished, and published after his death by the Rev. Mr. Chandler. His blameless life terminated, as above mentioned, in 1715, at the age of 28. Some of his "Original Poems and Translations" were printed with Mrs. Rowe's "Miscellaneous Works." *Biogr. Britan.*—A.

ROWE, NICHOLAS, an eminent English poet, descended from an ancient family in Devonshire, was the son of John Rowe, Esq. serjeant at law, a barrister of reputation and extensive practice. He was born in 1673, at the house of his maternal grandfather at Little Berkford, Bedfordshire. After a preliminary education in a private school at Highgate, he was placed under Dr. Busby at Westminster, as a King's scholar, and pursued the classical studies of that seminary with credit. His poetical exercises in the learned languages and in English were particularly admired. He was removed from school at the age of 16, and entered a student of the Middle Temple, it being his father's intention to bring him up to his own profession. He proceeded so far in the study of the law as to be called to the bar; but the death of his father, when he was 19, had freed him from the authority which was probably his principal motive for applying to a pursuit foreign to his disposition, and he gradually turned his chief attention to poetry and polite literature. At the age of 25 he produced his first tragedy, "The ambitious Stepmother;" the story of which appears founded on that of Solomon elevated to the throne by the machinations of his mother Bathsheba, but the scene and circumstances are totally different. The play was acted at Lincoln's Inn Fields, and though marked with all the faults of a juvenile composition, its success is said to have rendered the author a decided deserter from the law. His next dramatic performance was "Tamerlane," acted in 1702. This was intended to have a political signification; the tyrant and despot Bajazet being a type of Lewis XIV., then considered as the great foe of liberty, civil and religious; and the Tartar Tamerlane, metamorphosed into a perfect prince, representing King William. In both portraits there was much exaggeration, but the purpose of the piece, and its many elevated and liberal sentiments, caused it to be received with great applause. It was frequently acted during that and the following reign, till the year 1710; when different political opinions coming to be favoured at

court, it was for a time intermitted. But the accession of the House of Hanover restored it to the stage, and it has usually been represented on the anniversary of King William's landing. Proceeding in the dramatic career, he gave to the public his "Fair Penitent" in 1703. This is perhaps his most striking performance; for though the plot is borrowed from Massinger's "Fatal Dowry," and with some deterioration with respect to character and moral effect, yet it is rendered highly interesting, and abounds with poetry and sentiment. He made an attempt in comedy in 1706, but did not succeed; and he was prudent enough not again to engage in a kind of composition unsuited to his genius. From that time to 1715 he brought out in succession the tragedies of "Ulysses," "The Royal Convert," "Jane Shore," and "Lady Jane Grey." Of these, the two last only have survived on the stage, though all have their merits. "Jane Shore" to this day employs the talents of the principal performers, and never fails to be viewed with deep interest. During this interval he appeared as an editor of Shakespear's plays, prefixing an account of the life of that transcendant genius. He did not attempt to be an annotator; and indeed the age for elucidating the English classics was not yet come.

Rowe was not so exclusively engaged in his poetical studies as to neglect those opportunities of entering into public life which his reputation and connexions afforded. He had decidedly joined the whig party, and when the Duke of Queensberry was made secretary of state, he was appointed by that nobleman his under-secretary. This post he held nearly three years, when the Duke died, and his services were no more called for during the remainder of Queen Anne's reign. Upon the authority of Pope, with whom he was well acquainted, it is affirmed that he applied to the treasurer, Lord Oxford, for employment, and that upon being asked by the minister whether he understood Spanish, taking it for a hint that some post at the court of Spain was designed for him, he immediately applied to the study of that language; that waiting upon the treasurer again to inform him that he had mastered the task, "Then, Sir, (replied Lord Oxford) I envy you the pleasure of reading Don Quixote in the original" — and dismissed him. As it does not appear why this insult should be offered, and it is also improbable that a staunch whig should ask a place from a tory minister, some doubt attends the story. On

the accession of George I. the place of laureat was conferred upon him, and certainly did not lose any dignity by the exchange of Nahum Tate for Rowe. To this poetical promotion were added the more valuable posts of one of the land-surveyors of the port of London, clerk of the closet to the Prince of Wales, and secretary of presentations to Lord-chancellor Parker. The emoluments of these offices, with his paternal fortune, rendered him one of the best provided of the poetical fraternity, and enabled him to support a respectable station in society. He was twice married to women of good connexions, and had a son by his first wife, and a daughter by the second. He died, of what disorder we are not told, in December 1718, in the 45th year of his age, and was interred among the poets in Westminster Abbey. His widow raised a sumptuous monument to his memory, for which Pope wrote an epitaph, but not that which now appears inscribed. It was indeed, rather a memorial of Dryden than of Rowe, whom it very faintly praised.

The personal character of this poet is highly extolled by his biographer Dr. Welwood, as possessing every amiable and estimable quality. A testimony of his agreeable talents for society is given by Pope in one of his letters, who speaks of him as endowed with a vivacity and gaiety of disposition almost peculiar to himself, and which rendered it painful to part with him. On the other hand, the same poet described Rowe to Warburton, as having a decent character, but no heart; and he quoted Addison's authority to the same purpose. Yet his works, if they could be relied upon in such a point, would prove him to be highly susceptible of the tender and generous affections, and he seems to have filled with credit all the offices of domestic life.

It is in the quality of a tragic poet that Rowe has the principal claims upon posterity. Of that school which was founded rather upon the model of French tragedy, than upon improved imitation of our ancient dramatists, Rowe may be placed in the very first rank; for of no other in this class so many pieces still keep possession of the stage, or are read with so much pleasure in the closet. It cannot be said, indeed, that he possesses in a high degree the principal parts of dramatic invention, such as the nice discriminations of character, and the skilful developement and varied play of passion; but his diction is poetical without being bombastic or affected, his versification is singularly sweet, and his plays

abound with what the French call *tirades* of sentiment, given with force and elegance, and calculated to dwell on the mind. The fables, too, are generally interesting, and the situations often striking. In one of his tragedies, that of Jane Shore, he has professed himself an imitator of the style of Shakespear; but, as Dr. Johnson observes, it is difficult to conceive in what point he imagined this imitation to consist, for nothing can be more dissimilar than the mode and colour of writing in the two poets, as nothing could be less resembling than their genius. As a general or miscellaneous poet Rowe occupies but an inconsiderable place among his countrymen. His original compositions are for the most part loyal and complimentary effusions, of which the time is past. Two or three songs or ballads in the pastoral strain have a touching simplicity scarcely excelled by any pieces of the kind, and which seem to denote a feeling heart. His principal efforts, however, have been in poetical translation. He gave versions of the "Golden Verses of Pythagoras," and of the first book of "Quillet's Callipædia;" but his great labour of this kind was a translation of "Lucan's Pharsalia," not published till after his death. This work Dr. Johnson does not scruple to call "one of the greatest productions of English poetry," for he has generally done more justice to industry than to invention. It is, indeed, a very respectable performance of the kind, though, when compared with the original, it will often appear diffuse, and though it sometimes exaggerates even the extravagance of the Latin poet. The "Poetical Works" of Rowe, consisting of his plays and miscellaneous poems, were published collectively in 3 vols. 12mo., 1719, with an account of his life prefixed. His translation of the "Pharsalia" was published soon after his death by Dr. Welwood, with a dedication to the King, by his widow. *Biogr. Britan. Johnson's Engl. Poets.* — A.

ROWNING, JOHN, a divine of the church of England, and an able mathematician and philosopher in the 18th century, was born about the year 1699, but we are not furnished with any record of the place of his nativity. He received his academical education at Magdalen-college, in the University of Cambridge, where he took his degrees in arts, and was elected into a fellowship. Afterwards he was presented by his college to the rectory of Anderby in Lincolnshire. He became a member of a respectable society at Spalding, which assembled periodically for the discussion

of literary and philosophical subjects; and was a constant attendant at their meetings. In this society he not only proved an useful instructive member, in consequence of his possessing a philosophical habit and turn of mind, and having a genius for mechanical contrivances in particular, but he also contributed much to the pleasure of his brethren, by the cheerfulness of his disposition, and his innocent companionable qualities. He died in his lodgings, when on a visit to London, in 1771, about the age of 22. He was the author of "A Compendious System of Natural Philosophy," 1738, in 2 vols. 8vo. which is a very ingenious work, and has gone through several editions; "A preliminary Discourse on the Fluxionary Method," 1756, 8vo.; "A Description of a Barometer wherein the Scale of Variation may be increased at Pleasure," inserted in the "Phil. Transactions" for 1733; and "Directions for making a Machine for finding the Roots of Equations universally, with the Manner of using it," inserted in the same work for the year 1770. *Hutton's Math. Dict. Monthly Review for 1756.* — M.

ROY, LOUIS LE (Latin REGIUS), a learned professor, born at Coutance in Normandy towards the beginning of the 16th century, after passing several years in Italy and other countries, settled at Paris, where, in 1570, he succeeded the celebrated Lambin as professor-royal of Greek. It appears from his writings that he had previously lived in various places and situations. He studied law four years at Toulouse, and afterwards taught it; he frequented the bar at the parliament of Paris, in which he exercised some kind of magistracy; he was domesticated with two or three chancellors; he sometimes followed armies; and had visited the courts of the Emperor and the King of England. Le Roy was of a vain and boastful character, hot and quarrelsome. His inattention to his domestic affairs reduced him in his latter days to depend upon others for support, which was a very humiliating circumstance to him. He died at an advanced age in 1577. This professor wrote a number of works both in Latin and French. In the former language he gained great reputation by an elegantly written life in 4to. of the learned Budæus. To French literature he was a benefactor by many translations from Greek authors, particularly Plato, Aristotle, Demosthenes, and Xenophon, which he enriched with learned commentaries. Several of his writings were political, and he was much attached to monarchical principles in government, and to

uniformity of religion. *Thuani Hist. Moreri.* — A.

ROY, JULIEN-DAVID LE, an architect and antiquary, born at Paris in 1728, was the son of Julien le Roy, a celebrated mechanist. He was brought up to the profession of architecture, in which he became eminent. Joining erudition with a knowledge of the arts, he travelled with advantage, and published his observations in several esteemed works. Of these the principal are "Ruines des plus beaux Monumens de la Grèce," fol., 1758, 1769; this work gave the author admission into the Academy of Inscriptions; though it is less accurate than the works of Stuart and others on the same subject, it has considerable merit; "Histoire de la Disposition et des Formes différentes des Temples de Chrétiens," 8vo., 1764; "Observations sur les Edifices des anciens Peuples," 8vo., 1767; "De la Marine des anciens Peuples," 8vo., 1777; he published two other works on the construction of the ships of the ancients; and a Memoir on cutting masts in the Pyrenees. This ingenious man, equally estimable for his modesty, public spirit, and industry, died at Paris in 1803, aged 75. *Nouv. Dict. Hist.* — A.

ROY, WILLIAM LE, a pious French abbot, and esteemed writer among the Jansenists in the 17th century, was the son of David le Roy, secretary to the King, and born at Caen in Normandy, in the year 1610. He was sent to pursue his studies at Paris, where he embraced the ecclesiastical profession, was ordained priest, and made a canon of the church of Notre-Dame. That he might be qualified to appear with advantage in the pulpit, he furnished his library with the best books; and, that he might not neglect any means of increasing his knowledge, he carefully cultivated the acquaintance of the most pious and learned men in the church, both among the regular and secular clergy, and even of the most eminent Protestants. In the number of his intimate friends was M. Godeau, Bishop of the united sees of Grasse and de Vence, who was desirous of resigning the former bishopric in favour of M. le Roy. Accordingly, the necessary measures were pursued for carrying that design into execution; but when matters were nearly brought to a conclusion, the negotiations were unexpectedly broken off, in consequence of a change which took place in our author's sentiments. By perusing the writings of St. Augustine, and repeated conversations with the celebrated M. Arnauld, he became a convert to the principles of Jansenius Bishop of Ypres, and com-

menaced a zealous defender of them. This change in his opinions proved an insurmountable objection against his promotion to the episcopal dignity; and it also contributed to create in him a greater indifference to the world, and a disposition for solitude and retirement. That he might indulge to this disposition, in 1653 he purchased a house and small estate called Merancy, at the distance of six leagues from Paris, to which place he frequently withdrew, that he might devote his time without interruption to the study of the Scriptures, the Fathers, the Councils, and ecclesiastical history. From this disposition he was induced, in the same year, to exchange his canonry at Paris for the Cistercian abbey of Hautefontaine, in the diocese of Chalons in Champagne. About this time he was inducted to a personate in the collegiate church of Manerbe; and also presented to the abbey of St. Nicholas at Verdun. Sometime afterwards, conscientious scruples arising in his mind with respect to the legality of holding pluralities, which were confirmed by his correspondence on the subject with M. Arnauld, he resigned all his benefices excepting the abbey of Hautefontaine, in which he took up his residence during the remainder of his life. Here he had the satisfaction of exercising the rites of hospitality towards M. Arnauld, M. Nicole, and many other illustrious men; and he displayed the goodness of his heart, by devoting the greatest part of his income to purposes of benevolence and charity. Such part of his time as was at his own command, he spent entirely in devotion and study. He died in 1684, soon after he had entered on the 74th year of his age. His works, which were all published without his name, consist of "Instructions collected from the Sermons of St. Augustine on the Book of Psalms," 1662, &c. in 7 vols. 12mo.; "Christian Solitude," in 3 vols. 12mo.; "Practical Instructions for the Employment of every Day in the Duties of Christianity, with Observations on false Devotion," 1660, 12mo.; "On the Renewal of the Vows of Baptism, and the Vows of Religion," 1676, 12mo.; and a multitude of practical, devotional, and controversial tracts, translations from Athanasius, St. Augustine, St. Basil, &c.; "Discourses," and "Letters," of which a long list may be seen in *Dupin or Moreri. Nouv. Dict. Hist.* — M.

ROYEN, ADRIAN VAN, a physician and botanist, born (probably in Holland) in 1705, succeeded Boerhaave in the botanical chair at the University of Leyden, and in the direction

of the academical garden, which was greatly enriched under his care. He was also an elegant scholar, and had talents for poetry. When he took the degree of doctor in 1728, he printed an inaugural dissertation "*De Anatome et Oeconomia Plantarum*;" and in the following year, on taking the chair, he published "*Oratio qua jucunda, utilis et necessaria Medicinæ Cultoribus commendatur Doctrina Botanica*." He further contributed to recommend botanical science by his "*Carmen de Amoribus et Connubiis Plantarum*," 1732. When Linnæus, after his residence with Mr. Clifford, was upon the point of quitting Holland in 1737, Van Royen prevailed upon that great naturalist to pass some months with him for the purpose of arranging anew the botanical garden of the University, and assisting him in the compilation of his "*Floræ Leidenensis Prodomus*," or catalogue of the plants in that garden. This work appeared in 1740, 8vo., and was one of the first that adopted the Linnæan nomenclature, though it followed a different method of classification from his, and more approaching to the natural. The attempt was well received, and the catalogue is among the richest of the kind. Adrian Van Royen resigned his professorship of botany in 1754, and was succeeded by his relation David Van Royen. He died in 1779. *Halleri Bibl. Botan. Eloy Dict.* — A.

ROZIER, FRANCIS, an eminent writer on economics, was born at Lyons in 1734. His father, who was engaged in commerce, dying without property, he entered into the ecclesiastical order for a subsistence. His taste, however, led him to rural occupations, and the writers on agriculture and botany became his favourite study. When Bourgelat, the founder of the veterinary schools, went to Alfort, he obtained for Rozier the place of director of the school at Lyons. In this situation he joined La Tourette in publishing, in 1766, "*Elementary Demonstrations of Botany*," a work which passed through many editions. A difference with Bourgelat caused him to lose his place, and he went to the capital, where, in 1771, he began to publish the "*Journal de Physique et d'Histoire Naturelle*," which he long conducted with reputation. Though not profound in the knowledge of the sciences noticed in this work, he obtained such an acquaintance with them as to be able to give a clear account of all new discoveries in physics, chemistry, natural history, and agriculture; and he possessed singular judgment in discerning the new views and facts

contained in the memoirs communicated to him. Through the recommendation of the King of Poland, he was presented to a valuable priory; and being now at ease, he turned his attention to his favourite project of drawing up a complete body of rural economy. Purchasing a domain at Beziers in the finest part of France, he engaged actively in country labours, and at the same time employed himself in the abridgment of the great works from which his compilation was to be formed. This was at length finished, under the title of "*Cours d'Agriculture*," in 10 vols. 4to., of which the last did not appear till after the author's death. It is a very estimable publication, uniting theory to a practice corrected by his own experience, but too abundant in details foreign to his main object. In 1788, he went to Lyons, the academy of which city admitted him as a member, whilst the government gave him the direction of the nursery ground of the generality. When the Revolution broke out, Rozier was one of its partisans without partaking of its excesses. He was, however, one of its victims; for, during the siege of Lyons in September 1793, a bomb falling upon his bed, buried his mangled body in the ruins of his apartment. Besides the works abovementioned, he wrote treatises on the method of making wines and distilling brandy, on the culture of turnip and cole seed, on oil mills and presses, a *Gardener's Manual*, &c. *Nouv. Dict. Hist.*—A.

RUARUS, MARTIN, an eminent German Socinian divine in the 17th century, was born at Krempen in Holstein, about the year 1587. Being designed for the ministry among the Lutherans, in whose principles he was educated, after laying a good foundation of elementary learning, he pursued his studies at different German universities, in which he carefully read all the best Greek and Latin authors, diligently studied the different branches of philosophy, natural and public law, the Hebrew and Arabic languages, divinity, and the history and opinions of all sects, ancient and modern. At Altdorf, professor Sonerus, who privately taught the principles of Socinus, made him a complete convert to them; and when he was reproached and threatened by his family for deserting the creed of his forefathers, he firmly determined to adhere to what appeared to him to be truth, and boldly defended the cause of free enquiry in matters of religion. Of his sincerity he afforded unequivocal proof, by submitting to the loss of his patrimony, rather than make a sacrifice of his principles. He

travelled over almost the whole of Germany, in France, Italy, the Low-Countries, and England, and acquired the languages of most of those countries. Wherever he went, he secured respect and esteem by the evidences which he gave of his learning, judgment, and rectitude of mind; and he was offered various engagements in England, Silesia, and elsewhere, which he thought proper to decline. The first office in which we find him fixed, was that of principal of the college of Racow in Poland; after which, in the year 1635 at the latest, he became pastor to the Socinians at Dantzic, both in that city and in the town of Strassin. In the year 1646, the famous Calixtus used all his endeavours to bring him back into the fold of orthodoxy, during the conference at Thorn; but without effect. He died at Dantzic in the year 1657, at the age of 70. He wrote notes on the catechism of the Socinian churches in Poland, which were added to the edition of that work printed in 1665, and they are also inserted in the edition of 1680. Two volumes of his "*Letters*," in 12mo., each containing a hundred, were published after his death at Amsterdam: the first in 1677, by David Ruarus, the author's son, with a preface by Joachim Ruarus, David's brother; and the second in 1681, by David, who added a preface to them. The whole collection is very curious and interesting, not only as it serves to throw light on the history of Socinianism, but as it furnishes the reader with valuable literary anecdotes. Among the author's correspondents will be found Father Mersenne, Hugo Grotius, De Bergius, and other eminent men. *Moreri. Bayle. Sandii Biblioth. Antitrit.*—M.

RUBENS, PETER-PAUL, the most eminent painter of the Flemish school, was the son of a doctor of laws and sheriff of Antwerp, who, during the troubles of the Low-Countries, retired to Cologne, where his son was born in 1577. His father returning to Antwerp, placed Peter-Paul as page with the Countess of Lalain, with whom he did not long remain. He received a literary education, during which he displayed so extraordinary a talent for design, that his mother, now become a widow, placed him with the painter Adam Van Oort, whose school he left for that of Otto Venius. Under this master he made a progress which caused him to be advantageously known to the Archduke Albert, governor of the Netherlands, who employed him in several works about his palace, and gave him a warm recom-

mendation to the Duke of Mantua, when, at the age of 23, he visited Italy for further improvement. At the court of Mantua he remained six years, studying the works of Julio Romano, and other great artists, and particularly attaching himself to the colouring of the Venetian school. In the interval, he took a journey to Madrid on a commission from the Duke, where he saw the finest works of Titian, and other masters. After his return, he visited Rome and the other cities of Italy most celebrated for the riches of art, copying some of the capital pictures in a style equal to the originals, and perfecting himself in every branch of his profession. He is only censured for not paying that attention to the antique which is regarded as the true foundation of correct taste. After a residence of seven years in Italy, he was recalled to Antwerp by the illness of his mother, whom he found already dead; and for a time he gave himself up to solitary study at the abbey of St. Michael, causing books of poetry and history to be read to him as he worked, and thus cultivating his mind while he was exercising his hand. He possessed, indeed, considerable learning, and wrote some Latin treatises on painting, in a good style.

His reputation now stood so high, that the Archduke Albert, and his wife the Infanta Isabella, drew him to their court and pensioned him. He married his first wife, and built himself a sumptuous house, painted without and within, and enriched with curiosities of art. He executed many great works, and formed a school at Antwerp, which produced several able artists. In 1620 he was sent for to Paris by Queen Mary de Medicis, the allegorical history of whose life he painted for the gallery of the Luxemburg palace in 24 great pieces. These he finished for the most part at Antwerp, and put up at Paris in 1625,—a vast performance, displaying as well his skill in painting, as his learning and invention. Such was the opinion of his general talents, that he was chosen as the negotiator of a peace between England and Spain. The Infanta Isabella sent him to Madrid for instructions, where he was treated with great distinction by the Conde Duc d'Olivarez; and he brought a secret commission with which, in 1629, he proceeded to England. Though not openly received as a minister, Charles I., who was a patron and judge of the fine arts, was much gratified with his visit, engaged him to paint the ceiling of the banqueting-house, and conferred upon him the order of

knighthood. He executed some other works during his stay in England, and also succeeded in his negotiation. After his return, he married his second wife, the beautiful Helena Forman; and having been nominated secretary of the council for the Low-Countries, he maintained a dignified station in life, but without abandoning his original profession. Indeed, in the annals of painting, there is scarcely any individual whose name is attached to so many great works, so that it is difficult to conceive how, with the closest application and most ready pencil, he could have been the author of them all. In fact, he seems to have left a great deal to his numerous disciples, often furnishing from his own hand only a coloured design, and some finishing touches to the picture. No artist of his time stood so high in general reputation; and the munificence of his character was proportionate to his professional elevation. He was a liberal patron of kindred talents, and appears to have been free from the jealousy too often accompanying eminence. His expences were upon a scale suited to his rank, and he was particularly fond of fine horses,—a taste that rendered him a superior designer of that noble animal. After a life of uniform prosperity, he died at Antwerp in 1640, at the age of 63, and was interred in the chapel of his family at the church of St. James.

So much has been written on the character and merits of Rubens as an artist, that to quote and compare the different opinions would give a disproportionate length to this article. Sir Joshua Reynolds, in the account of his journey to Flanders and Holland, has dwelt copiously upon this subject, and his judgment, with that of Mr. Fuseli, will be thought sufficient guides. "The productions of Rubens (says Sir Joshua) seem to flow with a freedom and prodigality as if they cost him nothing; and to the general animation of the composition there is always a correspondent spirit in the execution of the work. The striking brilliancy of his colours, and their lively opposition to each other, the flowing liberty and freedom of his outline, the animated pencil with which every object is touched, all contribute to awaken and keep alive the attention of the spectator. To this we may add the complete uniformity in all the parts of the work, so that the whole seems to be conducted and grow out of one mind: every thing is of a piece and fits its place. Even his taste of drawing and of form appears to correspond better with his colouring and composition than if he had adopted any other manner,

though that manner, simply considered, might be better.—Besides the excellency of Rubens in these general powers, he possessed the true art of imitating. He saw the objects of nature with the painter's eye, he saw at once the predominating feature by which every object is known and distinguished; and as soon as seen, it was executed with a facility, that is astonishing.—Rubens was, perhaps, the greatest master in the mechanical part of the art, the best workman with his tools, that ever exercised a pencil.—This power enabled him to represent whatever he undertook better than any other painter. His animals, particularly horses and lions, are so admirable, that it may be said, they were never properly represented but by him. His portraits rank with the best works of the painters who have made that branch of the art the sole business of their lives. The same may be said of his landscapes." This writer goes on to remark the defects of Rubens, consisting in the want of elegance in his female figures, his young men and children, his being void of all poetic or sublime conception of character, and his occasional incorrectness of outline.

Mr. Fuseli says of the colouring of Rubens, that "its favourite tone was that of gay magnificence. From this he never deviated whatever were his subject, sacred or profane, poetic or historic, homely or elevated, grave or gay." He speaks with severity of this artist's inelegance and incorrectness of form. "His male forms, generally the brawny pulp of slaughtermen; his females, hillocks of rosy flesh in over-whelmed muscles, grotesque attitudes and distorted joints, are swept along in a gulf of colours." He further observes, that "Rubens, though learned, was indifferent to the dictates of historic propriety, and subjected national character and costume to picturesque effect." After this criticism, however, he speaks with high admiration of his Luxembourg gallery, ascribing to it the principal excellencies of a first-rate production of the art.

The works of Rubens are found in churches, palaces, and galleries throughout Europe. Some of the greatest decorated his own city of Antwerp, and attracted the visits of all lovers of painting; but the most celebrated of them were among the spoils of French victory, and are now in the national museum at Paris. The number of engravings from his designs exceeds 300. He wrote "A Treatise on the Art of Painting," and published a folio volume of "Italian Architecture." *D'Argenville. Pil-*

kington's Dict. Walpole's Anecd. of Painting. Sir J. Reynolds's Works. — A.

RUBENS, ALBERT (Lat. RUBENIUS), a man of letters, son of the preceding, born at Antwerp in 1614, succeeded his father in his post of secretary to the council, and devoted his leisure to literary pursuits. He was much esteemed by Leopold-William, governor of the Low-Countries, as well for his knowledge, as his private virtues. He died in 1657. This writer published a commentary on the medals of the Duke of Arschot, entitled, "Regum et Imperatorum Romanorum Numismata," 1654, fol.; and after his death, his curious treatise "De Re Vestiaria Veterum," with his "Dissertatio de Gemma Tiberiana et Augustea—de Urbibus Neocoris—de natali Die Cæsaris Augusti," were published by Grævius in the Thesaurus Antiquit. Roman. The same critic also edited his "Dissertatio de Vita Mallii Theodori," 1694, 12mo. *Saxii Onomast. Nouv. Dict. Hist. — A.*

RUBEUS, see ROSSI, GIROL.

RUCELLAI, BERNARDO (Lat. ORICELLARIUS), a writer and patron of letters, was born of a noble family at Florence in 1449. At the age of 17 he married Nannina, daughter of Piero and sister of Lorenzo de' Medici, an alliance that raised him to the highest posts in the republic. In 1480 he was elected Gonfalonier of Justice, and four years afterwards went as ambassador to the state of Genoa. In 1494 he was deputed in the same quality to Ferdinand King of Naples; and, in the same and the following year, to Charles VII. King of France. With his public employments he joined that cultivation of polite literature which was frequent among the Florentines in the age of the Medici. He was intimately connected with Marsiglio Ficino, of whose academy he was first one of the chief ornaments, and afterwards the firmest support. After the death of Lorenzo, he was a munificent patron and protector of the Platonic academy, for the use of which he erected a sumptuous edifice, with fine gardens and groves, furnished with monuments of antiquity, serving both for ornament and instruction. These *Horti Oricellarii* were famous in their time, and have been celebrated by various writers. In the revolutions which followed the subversion of the Medici interest, Rucellai incurred the charges of ambition and inconstancy by favouring sometimes one party, sometimes another; but, according to Mr. Roscoe, his crime in the eyes of the Florentine historians of the succeeding century was "an ardent love of liberty, which he preferred to the

claims of kindred, and the expectations of personal aggrandisement." He was attached to the popular party, and on the accession of Leo. X. declined the office which his countrymen would have conferred upon him, of going as public orator to compliment the pontiff, probably foreseeing in his elevation the subversion of liberty at Florence. He died in 1514, and was buried in the church of St. Maria Novella, the front of which, begun by his father, was finished by him with great magnificence. The learning and talents of Bernardo were displayed in his antiquarian and historical works. His treatise "*De Urbe Roma*" is a commentary on the description of Rome by Publio Vittore, in which, with great erudition and critical sagacity, and in a clear and elegant style, he collected from all the ancient writers whatever could serve to convey a just idea of the grandeur of that capital. He also composed a short treatise "*De Magistratibus Romanis*," published by Walch at Leipzig in 1752. His histories, "*De Bello Italico*," and "*De Bello Pisano*," the former first published in London in 1724, and both republished by Bowyer in 1733, are works of great merit, and have been compared to those of Sallust. Erasmus speaks highly of this author's Latin style; but complains that when he saw him at Venice he could not prevail upon him to speak a sentence in that language; a reserve undoubtedly owing to his great fear of violating purity in his expressions. He was also a poet in his own tongue; and a piece of his, entitled "*Trionfo della Calunnia*" was printed among the "*Canti Carnascialeschi*" at Florence in 1759. *Tiraboschi. Roscoe's Lorenzo de' Medici.*—A.

RUCCELLAI, GIOVANNI, son of the preceding, a distinguished Italian poet, was born in 1475. With a natural capacity for learning, he could not fail, under his father's roof, to become a proficient in polite literature, and it appears from contemporary testimony that he was highly accomplished in the Greek and Latin languages, as well as in his own. In 1505 the republic of Florence nominated him ambassador to the Venetian state. He took a leading part, together with his brother Palla, in the tumult raised by the younger citizens in 1512, to promote the return of the Medici to Florence. After the elevation to the pontificate of Leo X., who was his cousin-german, the prospect of promotion caused Giovanni to repair to Rome, and enter into the ecclesiastical order; and he attended Leo on his visit to Florence in 1515, on which occasion the pontiff was entertained in the Rucellai gar-

dens with the representation of the tragedy of *Rosmonda*, written by Giovanni. It was generally expected that his advancement to the cardinalate would soon have taken place, but some reason caused it to be deferred. The Pope, however, manifested his confidence in his relation by sending him at a very critical period as nuncio to the court of Francis I. where he was at the death of Leo. On that event he returned to Florence, whence he was deputed to congratulate the new pontiff Adrian VI. on his accession: the Latin oration which he recited upon this occasion has been printed. The succeeding pontificate of Clement VII. to whom he was also related, gave him fresh hopes of promotion; and in fact he was appointed to the post of castellan of St. Angelo, which was then regarded as directly leading to the purple. But during the accustomed delays of Clement, his career was stopt by a fever, which terminated his life in 1526.

During his residence in St. Angelo, Giovanni employed himself in completing his poem *Delle Api*, and his tragedy of *Orestes*, both of which he requested his brother Palla to send to their friend the poet Trissino for correction. "*Le Api*" (*The Bees*), first published by Palla in 1539, is a didactic poem in unrhymed verse, which bears a high rank among Italian compositions of that class. Its diction is pure and elegant, though simple, and the work displays much scientific knowledge, particularly in natural history. His two tragedies, "*Rosmonda*" and "*Oreste*," the last of which remained in manuscript till it was published by Count Maffei in 1723, are imitations, the former, of the *Hecuba* of Euripides, the latter, of his *Iphigenia in Tauris*. The *Oreste* is the superior work of the two, and by the invention of several striking incidents it has so much improved upon the Greek model, as almost to deserve the praise of an original. Maffei, who regarded it as a composition of first-rate merit, adapted it to the modern stage. *Tiraboschi. Roscoe's Leo X.*—A.

RUDBECK, JOHN, a learned Swedish Bishop, was born in 1581. After acquiring the elements of learning at Orebro and Strengnas, he entered himself at Upsal, and had scarcely attained to the 23d year of his age, when he was appointed professor of mathematics at the latter; but he exchanged this office for the professorship of Hebrew, in 1610. On the coronation of Gustavus Adolphus, he took his degree as doctor of theology; and in 1619 he was nominated to be Bishop of

Vesteras. In consequence of some expressions which he introduced in a public oration, a violent dispute took place between him and professor Messenius. It was carried on for some time little to the honour of either party; and at length occasioned so much animosity, that the King gave orders for the matter to be formally examined in the consistory of Stockholm, under the inspection of some of the bishops and other persons of distinction. If what Messenius says be true, Rudbeck was obliged publicly to acknowledge himself in the wrong. To allay the ferment which had been excited, the King appointed Messenius assessor in one of the courts of justice, and, in 1613, made Rudbeck one of his own chaplains. It was chiefly through the zeal and exertions of this learned man, that the Swedish Bible, commonly called the Bible of Gustavus Adolphus, was published in folio, in 1618. He made considerable donations to the gymnasium of Vesteras, contributed to the improvement of other useful institutions, and died in 1646. Arckenholz, in his memoirs of Queen Christina, relates that Rudbeck, having on his death-bed received a visit from that Princess, took the liberty, among other admonitions, to warn her against flatterers and people of the same stamp, who artfully endeavoured to become acquainted with her secrets merely to betray them. These court sycophants, he said, were the worst characters in the world, and sought nothing else but her ruin, and that of the whole kingdom. He was the author of various sermons, preached on public occasions, and of several other works, among which were the following: "Acta, hoc est Lectiones, Declamationes, Disputationes, et Exercitia, Anni 1610, in Collegio privato habita. Dedicata Gustavo Adolpho," *Holm.*, 4to.; "Logica, ex optimis et præstantissimis Auctoribus collecta et conscripta," *Aros.*, 1629, 8vo.; "Controversiæ Logices," *ib.*, 1629; "Privilegia quædam Doctorum, Magistrorum, Bacalaureorum, Studiosorum et Scholarum omnium," &c., *ib.*, 1636, 4to. This work, which excited great attention, had nearly proved the author's ruin; and soon after its appearance was prohibited by a decree of the senate. On this occasion, Skytte, one of the members, said, that "no book of a more dangerous tendency had appeared in Sweden for many years;" and therefore he insisted that the publisher should be obliged to declare upon oath that he had retained no copies, after it was forbidden to be sold. It is said that it stopped Rudbeck's promotion, and prevented him

from being made an archbishop. *Gezelii Biographiska Lexicon.*—J.

RUDBECK, OLOF, M. D. and professor at Upsal, was a son of the preceding, and was born in 1630. Young Rudbeck being destined for the medical profession, studied some time at Upsal, and made so much progress in the different branches of knowledge to which he applied, that, in 1652, he disputed there "*De Circulatione Sanguinis.*" He directed his attention, in particular, to anatomy, and discovered, as is said, the lymphatic vessels, which he made known in 1653. This discovery was disputed with him by Thomas Bartholin, a Danish physician; but Rudbeck's partizans assert that a young German, who studied under the Swedish professor, and who afterwards went to Denmark, communicated it to Bartholin, who then claimed it as his own. A writer, named Martin Bogdan, espoused the part of Bartholin, and Rudbeck wrote an answer, in which he was supported by several eminent anatomists.

Of the subject of this controversy, Haller gives the following account. Whilst Rudbeck was diligently employing himself in the dissection of animals, in 1649 and 1650, and especially in the search of the lacteals, he fell upon the lymphatics of the liver, which he called *vasa hepatis aquosa*. He again discovered lymphatics in the thorax, loins, and elsewhere, in 1651. In 1653 he published "*Nova Exercitatio Anatomica exhibens Ductus hepatis aquosos, et Vasa Glandularum serosa;*" in which work he laid open his discoveries, and described the mode of demonstrating them. Upon the whole, from a comparison of dates, Haller thinks that he appears to have been the true discoverer of these vessels. *Bibl. Anatom.*

In 1653 Rudbeck travelled to Holland, but returned next year to Upsal, where he devoted his time to the instruction of pupils; and in 1658 he was appointed professor of medicine. Before this period he had established, at his own expence, a botanical garden, into which he introduced a great many rare plants, brought from distant places; a circumstance which excited no little astonishment, as it had been believed that such plants could not thrive in so northern a latitude. In 1662 he made a donation of this garden to the Academy, and continued to improve it during the remainder of his life. This taste for botanic pursuits he communicated to his son, and he laboured conjointly with him on a large botanical work, called "*Campi Elysii,*" the greater part of

which was destroyed by the fire that took place at Upsal in 1702. A new plant which they discovered was named after them *Rudbeckia*. Having spent several years in the instruction of youth, and other useful occupations, Rudbeck resigned the professor's chair to his son, and died in 1702. He was a man of great talents; and besides medicine, possessed an extensive knowledge of history and antiquities; he was also an able linguist, and had made considerable progress in architecture, drawing, and music. At the coronation of Charles XI. the arrangement of the decorations, paintings, music, and fire-works was entrusted entirely to his direction. By his superiors he was honoured and esteemed on account of his learning and ingenuity, as well as of his mild disposition and other valuable qualities. Rudbeck is best known in foreign countries by his "*Atlantica*," a laborious work, in four volumes folio, in which he asserts, that Sweden was the seat of paradise, as well as the Atlantis of Plato, and endeavours to trace back to it the origin, religion, language, customs, &c. of most of the ancient nations. It displays great learning, and though it contains many singular opinions, affords a striking proof of the author's reading and industry. It was much praised on its appearance, as may be seen in a book printed at Franckfort, in 1692, in folio, with the following title: "*Judicia et Testimonia illustrium atque clarissimorum Virorum de celeberrimi Sveonis Olavi Rudbeckii, Senioris M. D. Ups. Atlantica*." Rudbeck's other works, besides disputations, are "*Epistola ad Thomam Bartholinum, qua sibi Inventionem Vasorum serosorum hepatis contra Bogdanum vindicat*," *Ups.*, 1657, 4to.; "*Catalogus Plantarum in Horto Academiae Upsaliensis instructo*," *ib.*, 1658, 8vo. *Gezelii Biographiska Lexicon*. — J.

RUDBECK, OLOF, son of the above, was born at Upsal in 1660; disputed there in 1686, and about 1690 took the degree of M. D. at Utrecht. On his return, having brought with him a great many plants and seeds, he established, with the assistance of his father, the botanical garden, and in 1691 was appointed professor of botany and anatomy. He possessed a considerable talent for poetry, and was well versed in languages, particularly the Oriental. In 1720, in conjunction with the librarian, Eric Benzelius, who was afterwards Archbishop, he founded the Academy of Sciences at Upsal, and died in 1740. His works, besides theses, are "*Campi Elysii*," *Ups.*, 1701, fol.; "*Lapponia illustrata*," *ib.*, 1701, 4to.; "*Lapo Hebraizans, sive de Con-*

venientia Linguae Hebraeae cum Lapponica," *ib.*, 1703, 4to. He had laboured also on an extensive work entitled "*Thesaurus Linguarum Asiae, Africae, et Europae harmonicus*," still preserved in manuscript at Upsal. *Gezelii Biographiska Lexicon*. — J.

RUDDIMAN, THOMAS, an eminent grammarian and critic, was born in 1674 in the parish of Boyndie, Banffshire. After a school education in his native place, he was sent, in 1690, to King's college, Aberdeen, in which he obtained a bursary. He took the degree of M. A. in 1694, and in the following year was elected master of the public school of Laurencekirk. Here his merit accidentally became known to the celebrated Dr. Pitcairn, who drew him to Edinburgh, in 1700; and two years afterwards he was appointed librarian to the faculty of advocates. In 1709, he published Johnston's Latin metrical paraphrase of Solomon's Song; and to the folio edition of Gawin Douglas's translation of the Eneid, in 1711, he added a very accurate glossary. His situation at the advocate's library was so favourable to his pursuits, that he declined an invitation from the magistrates of Dundee to the office of rector of the grammar school in that town; and in 1714, he published his very useful compendium entitled "*The Rudiments of the Latin Tongue*," which became a standard work in the schools of Scotland. In 1715 he edited "*Buchanani Opera omnia*," 2 vols. fol. with notes critical and explanatory. In that year he commenced the business of a printer in conjunction with his brother Walter. Of his "*Grammaticae Latinae Institutiones*" the first part appeared in 1720, and the second in 1721; his "*Grammatical Exercises*" were published in 1725, and he continued in subsequent editions to correct and improve his works on Latin grammar. Of the works issuing from his press, the most important were the "*Greek Testament*," and a "*Livy*," which last is reckoned an extremely correct edition. He also edited Anderson's "*Diplomata et Numismata Scotiae*" to which he prefixed a very learned preface. He shewed his abilities in classical criticism by a "*Vindication of Buchanan's Version of the Psalms*" against the objections of Mr. Mann; and by "*Critical Observations on Burman's Commentary on Lucan's Pharsalia*." Several treatises on disputed points of Scottish history involved him in controversies, in which he met with much abuse, but kept his own temper, though he was a warm advocate for the national independence, and much attached to the house of Stuart. He

was the conductor of a newspaper called "The Caledonian Mercury," the property of which remained in his family after his death. At an advanced age his eye-sight began to fail, and he resigned the office of librarian to the faculty of advocates in 1752. Though much afflicted by bodily complaints, he preserved his powers of mind to his 83d year, when he died in January 1757. *Chalmer's Life of Ruddiman.*—A.

RUE, CHARLES DELA, a learned and eloquent Jesuit, was born at Paris in 1643. He took the habit among the Jesuits in 1659, and after having completed his education, became professor of Latin and rhetoric. In 1667 he distinguished himself by a Latin poem in celebration of the conquests of Lewis XIV., which was thought worthy of being translated into French verse by Peter Corneille. This tribute of praise gained him the favour of his sovereign, which he ever after retained. The enthusiasm of youth led him first to solicit from his superiors a mission to convert the savages in Canada, but his talents were thought too useful at home to be spared for this purpose. He was destined to the pulpit, and he took lessons in the art of declaiming from the celebrated actor Baron, with whom he was well acquainted. He became the favourite preacher at court and in the capital. Voltaire says that he had two sermons, entitled, "The Sinner dying," and "The Sinner dead," which were so popular, that public notice was given by bills when they were to be delivered. It was thought extraordinary that one who so much excelled in reciting should set the example of reading his discourses, instead of repeating them from memory; but he asserted that not only time was saved by the indulgence, but that the preacher, at ease with his notes before him, could deliver himself with more animation. He was sent, after the dragoons had done their part, to make converts among the Protestants in the Cevennes, and had considerable success. Like many of his society, he joined talents for conversation, and the manners of the polite world, to the qualifications of a scholar, and a divine, and he was chosen by the Dauphiness and the Duke of Berry for their confessor. In the midst of his public functions, he was accustomed occasionally to retire to solitary meditation. This father died at Paris in 1725, at the age of 82. His Latin poems in four books, consisting of tragedies and miscellaneous pieces, have been several times printed; the last edition was that of Barbou in Paris: they have much ingenuity and delicacy of sentiment and expression, and stand high among compositions

of that class. His French works are Panegyrics of Saints, Funeral Orations, and Sermons, in which he displays a florid eloquence, sometimes rather characterising the poet than the preacher. He wrote two French tragedies, one of which, entitled "Sylla," according to Voltaire, was offered to the players and refused; but another account says that the players were preparing secretly to represent it, when the author put a stop to their design. De la Rue was one of the learned men employed in the Delphin editions of the classics, and Virgil fell to his share, first printed in 1675, 4to. *Moreri. Nouv. Dict. Hist.*—A.

RUE, CHARLES DE LA, a learned French Benedictine monk of the congregation of St. Maur, who flourished in the 18th century, was born at Corbie in Picardy, in the year 1684. At the age of 19 he took the vows in an abbey at Meaux, after he had given evidence that he possessed a studious disposition, by the progress which he had made in his acquaintance with the Latin classics and the belles-lettres. His subsequent application to the study of philosophy, divinity, and the Greek and Hebrew languages, was answerable to the expectations which his early diligence had raised, and followed by very distinguished success. In the year 1712, the learned Montfaucon admitted him into his friendship, became the guide of his studies, and freely communicated to him the stores of knowledge of which he was possessed. So well did the pupil avail himself of these advantages, that he soon became a very useful assistant to his master in his learned labours. In the year 1713, Montfaucon had published the remains of Origen's "Hexapla." Several years before that time, in 1668, M. Huet, Bishop of Avranches, had given to the world that father's "Commentaries upon the Scriptures." The appearance of these works had created a wish among the learned, that a complete and uniform edition of all the works of Origen, the "Hexapla" excepted, should be published under the care of some learned member of the congregation of St. Maur; and Father Montfaucon at one time entertained the design of undertaking that task. Finding, however, that he could not spare from his other engagements the time and attention which it would necessarily require, he prevailed upon his friend De la Rue to undertake it, knowing how well qualified he was by his learning, abilities, and zeal, for such a work. Accordingly, our author applied himself to it with becoming diligence, and, in 1733,

published the two first volumes, in folio, with proper *prolegomena*, and learned and useful notes. Two volumes yet remained to complete the whole, and these he was in hopes of committing to the press in the year 1736; but the unexpected and premature death of his intimate friend Vincent Thuillier, gave such a shock to his mind, that he contracted a languishing disorder, from the effects of which he never recovered. Notwithstanding his ill health, his zeal to finish his task encouraged him to proceed with it, till the third volume was ready for the press, in the year 1737; when he was compelled to devolve the superintendence of the impression on his nephew Vincent de la Rue, a learned member of the same order, whom he had chosen as an assistant in his labours. Charles de la Rue was carried off by a paralytic attack in 1739, in the 56th year of his age, highly esteemed for his piety and amiable qualities, as well as for his learning. From his papers his nephew carefully printed the third volume; and with the aid of his materials completed and published the fourth, in 1739, in a manner which entitled him to be regarded as the worthy heir of his uncle's editorial abilities. This very excellent edition of the Alexandrian father, executed with great accuracy and judgment, is entitled, "*Origenis Opera omnia, quæ Græcè vel Latine extant et ejus Nomine circumferuntur, ex variis Editionibus et Codicibus Collecta, recensita, Latine versa, atque Annotationibus illustrata,*" &c. Vincent de la Rue died in the year 1762. *Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. et Crit. — M.*

RUFFI, ANTONY DE, a lawyer and historian, born at Marseilles in 1607, was a counsellor in the seneschalcy of Marseilles, which office he discharged with singular integrity. He was made a counsellor of state in 1654, and died in 1689, at the age of 82. This person employed his leisure in learned enquiries, especially respecting his native place, the fruits of which were an elaborate "*History of Marseilles,*" first printed in 1643, in one vol. folio. He also published a "*Life of Gaspard de Sinicane,* known by the Name of the Chevalier de Coste," 1655, 12mo.; a "*History of the Counts of Provence,*" 1655, fol., much esteemed; and he left in MS. a "*History of the Generals of the Galleys.*" The style of these works is dry and meagre, but the matter is exact and curious.

His son, LOUIS-ANTONY DE RUFFI, pursued a similar line of study, and added to his father's history of Marseilles a volume published with a new edition of the first in 1696. He likewise,

in 1712, published "*Dissertations historiques et critiques sur l'Origine des Comtes de Provence, de Venaissin, de Forcalquier, et des Vicomtes de Marseille,*" 4to.; and in 1716, "*Une Dissertation historique, chronologique, et critique sur les Eveques de Marseille.*" He died in 1724, at the age of 66. *Bayle. Moreri. Nouv. Dict. Hist. — A.*

RUFFINUS, or, according to the more generally received orthography, RUFINUS, surnamed by some TORANIUS, a celebrated Italian ecclesiastical writer and Scripture commentator, who flourished towards the close of the 4th and at the commencement of the 5th century, was most probably a native of Aquileia, the time of whose birth is unknown. Having received a liberal education, and made choice of the ecclesiastical profession, he was baptized about the year 369, and became a presbyter of the church in that famous city. Here he contracted a most intimate friendship with St. Jerome, who, when corresponding with his friends, extolled Rufinus's virtues and sanctity in the highest terms, though at a later period he proved his most bitter adversary. About the year 371, Rufinus quitted Aquileia with the determination of devoting himself to the austerities of the monastic life, and of studying the ascetic discipline under the monks in the deserts of Egypt. Coming to Rome on his way thither, his design recommended him to the confidence of Melania, a Roman widow of a noble family and great wealth, who resolved to accompany him to that country, and to expend her riches on the establishment of monastic and charitable institutions. In Egypt, Rufinus spent eight months in conversing with the monks whose solitary cells were scattered throughout the deserts of Nitria, and in attending the lectures of Didymus, master of the famous catechetical school in Alexandria. The Arians being at this time in the possession of power, under the reign of the Emperor Valens, Rufinus was persecuted by them, thrown into prison, in which he met with cruel usage, and sentenced to be banished to a distant desert. Melania, however, found means to purchase his redemption, and removed with him from Egypt into Palestine, where they visited the holy places, and took up their residence at Jerusalem. In this city Rufinus, supported by the wealth of his patroness, built a convent for fifty-two females, who renounced the world and devoted themselves to a religious life, over whom Melania presided. Connected with this convent were apartments for the accommodation of the pilgrims who came to visit the holy

city, and were received and hospitably entertained there at the expence of the foundress. Here Rufinus spent all the time which the office of spiritual director and his private religious exercises did not require, in study and composition. As he was well acquainted with the Greek language, he translated from it into Latin several works which we shall mention below. About the year 390, a violent quarrel having arisen between Epiphanius, and John, patriarch of Jerusalem, concerning the opinions of Origen, which the latter maintained, Rufinus espoused his cause, and strenuously defended the African father, whose principles he appears to have imbibed in the school of Didymus. The part which he took on this occasion gave such offence to his friend Jerome, that the intimacy between them ceased, till a temporary revival of it was brought about by the mediation of Theophilus, patriarch of Alexandria. In the year 397, Rufinus and Melania took their leave of Jerusalem, and embarked for Italy.

Having arrived at Rome, Rufinus soon afterwards published a Latin version of the first book of the "Apology for Origen," which went under the name of Pamphilus; which was followed by another piece, intended to prove that the works of Origen had been corrupted and interpolated; and a defence of him drawn up from his own letters. About the same time, he published his translation of Origen's "Book of Principles," with a preface, in which he took the opportunity of praising the high opinion which, in the earlier part of his life, Jerome had entertained of that author and his writings. The publication of these pieces, and particularly of that last mentioned, was warmly resented by Jerome, who published "An Apology" for himself, in which he attacked Rufinus in the most acrimonious terms, treating him as a heretic, and the prototype of Pelagius. About the year 400, our author published an eloquent and indignant reply to the accusations which were preferred against him, in his "Two Books of Invectives." The controversy between these antagonists excited considerable notice at Rome, where each had his zealous advocates; but those of Jerome were so active in creating prejudices against Rufinus, that, though he appears to have enjoyed the favour of Syricius, who was then bishop of that city, he thought it advisable to retire to Aquileia. By Anastasius, the successor of Syricius, he was summoned to return to Rome, and vindicate himself against the accusations of Jerome; but he did not

choose to obey the summons, contenting himself with sending a declaration of the conformity of his faith with that of the Catholic church, and stating that, with respect to his translation of Origen's work, he had neither approved, nor disapproved, but barely related the sentiments of that writer. Not satisfied with this declaration, Anastasius condemned him as a heretic; but the papal anathema seems to have produced little effect on Rufinus, since it did not prevent him from continuing his controversy with Jerome, or interrupt either his tranquillity or his studies. In the year 410, the ravages of the Visigoths in Italy under Alaric compelled him to fly from Aquileia, when he took refuge in the island of Sicily, where he appears to have died during the same, or the succeeding, year. Jortin says of him, that "he was not so good a scholar, but he might be as good a saint as Jerome, for any thing that we know to the contrary." And Mosheim observes, that "he would have obtained a very honourable place among the Latin writers of this century, had it not been his misfortune to have had the powerful and foul mouthed Jerome for his adversary." But this is not the testimony of persons without the pale of the Catholic church only, since Dupin acknowledges that, "though very ill used by St. Jerome, he was one of the ablest men of his time. Perhaps he had not so much learning as that father, but his temper was better and less violent." His style is neat and even, and sufficiently pure in point of Latinity. In his commentaries on Scripture, he explains his text in an elegant and natural way, chiefly adhering to the literal sense, without entangling himself in allegories. In his character of a translator from the Greek into Latin, he cannot be vindicated from the charge of having taken a very unwarrantable licence with his originals, by adding, leaving out, and altering what he thought fit; though he is so far honest, as to own that he has used such liberties. His original works, besides the pieces in controversy with Jerome, already noticed, consist of "De Benedictionibus Judæ et reliquorum XI. Patriarcharum, Lib. II.;" "Commentariorum in Hoseam, Lib. III. cum præfatione in xii. minores Prophetas;" "Comment. in Prophetas Joel, et Amos;" "Expositio Symboli, ad Laurentium Episcopum;" "Historiæ Ecclesiasticæ, Lib. II.," added by him to his version of Eusebius, and continuing the history of the church to the death of the Emperor Theodosius; and he is by some thought to have been the

author, but by others only the translator from some lost work, of the "Vitæ Patrum," which constitute the second and third books of Rosweide's collection. As for the "Comment. in Davidis Psalmos LXXV.," they were either not written by him, or must have been egregiously interpolated. For the dates when these respective works were first printed, and their different editions, we refer to Cave. The whole of them, excepting his apologies for Origen, and declaration to Anastasius, were published in a folio volume at Paris, in the year 1580. He translated from the Greek into Latin, "The Works of Josephus;" "Eusebius's Ecclesiastical History," reduced into nine books; "The Ten Books of the Recognitions of St. Clement of Rome;" "The Epistle to James, the Brother of our Lord;" "The Book of Anatolius concerning Easter;" "Origen's Book of Principles," as we have seen, 17 of his "Homilies" on Genesis, 12 on Exodus, 16 on Leviticus, 28 on Numbers, 26 on Joshua, 9 on Judges, &c.; "The Sentences of Xystus, or Sextus, a Pythagorean Philosopher," falsely attributed to Pope Sixtus II.; and some pieces by St. Basil and St. Gregory Nazianzen. *Cave's Hist. Lit. Vol. I. sub sæc. Arian. Dupin. Moreri. Mosheim's Hist. Eccl. sæc. iv. par. ii. cap. ii. § x. Jortin's Remarks on Eccl. Hist. book ii. part ii.—M.*

RUFINUS, minister of state to the Emperors Theodosius and Arcadius, was a native of Elusa, now Eause, in the Gallic province of Novempopulonia, the modern Armagnac. He was brought up to the profession of law, and being possessed of a bold and ready elocution, with much address, and an advantageous person, he attracted notice at the court of Constantinople, and about 390 was raised by Theodosius to the post of master of the offices. In 392 he was nominated to the consulship, with Arcadius for his colleague, and during the same year was entrusted with the important post of prefect of the East. He disguised his ambition and other vices under the mask of piety, by which he secured the confidence of the religious Emperor, and obtained the friendship of Ambrose and other dignified ecclesiastics. Having built a palace at Chalcedon with a sumptuous church, he assembled the most illustrious bishops of the East to assist at its dedication, taking that occasion to receive the rite of baptism, which in that age was often deferred to a late period. Cruel and vindictive by nature, he stimulated his master to command the shocking massacre of Thessalonica; he procured the disgrace and

exile of the brave general Promotus, who had chastised his insolence by a blow; and he effected the ruin of the prefect Tatianus, and the execution of his son Proculus, in order to make way for his own prefecture of the East. He even carried his vengeance against the latter victims so far as to degrade their native country, Lycia, from the rank of a Roman province. After the death of Theodosius in 395, Rufinus succeeded to absolute authority over the eastern empire in the name of the feeble Arcadius; and he made use of his power for the gratification of his passions, especially that of avarice. He gave a remarkable instance of his arbitrary and violent conduct in his treatment of Lucian, who had purchased his favour, and the office of Count of the East. This person, whose administration is said to have been exemplary, affronted the Emperor's uncle by the refusal of an unjust request. On the complaint of Arcadius to Rufinus, the latter, without acquainting any one with his design, set off for Antioch, and performing the journey with great celerity, entered that capital at the dead of night, and commanded the unfortunate prefect to be dragged before him. Without attending to the proofs of his innocence, he caused Lucian in his presence to be so severely scourged with leather thongs armed with lead, that he soon after expired.

In the meantime, however, his own fall was preparing. As a means of securing his authority, and even of raising himself to a partnership in the empire, he had planned the marriage of his daughter to the Emperor. But the great chamberlain Eutropius, with the other court eunuchs, discovering that Arcadius had no desire for the union, and wishing to set up an Empress of their own nomination, contrived to place in his view Eudoxia, the beautiful daughter of the Frank Bauto. He became enamoured at the sight; and Rufinus, after his return, was mortified by the Emperor's marriage with his daughter's rival. This disappointment, and the fear of losing the power he possessed, inspired him, it is said, with the most criminal designs, and he is charged with plotting the destruction of his sovereign, and with inviting the Huns and Goths to invade the empire, in order to create general confusion. The famous Stilicho was at this time omnipotent in the western empire as minister of the young Honorius, brother to Arcadius; and claiming, from the appointment of Theodosius, the guardianship of both his sons, he prepared to march into the East in order to assert his authority there. At the

head of the armies of both parts of the empire, he had crossed the Alps, and was near Thessalonica, when Rufinus, dreading his approach, procured an order from Arcadius for the eastern forces to separate from Stilicho and march to Constantinople. The general did not venture to disobey, and placed them under the command of Gainas the Goth, with whom he had concerted his plan. The army arrived before the capital of the East in November 395, and the Emperor, with Rufinus, advanced to meet it. The minister is said to have expected that his partisans would take that opportunity of proclaiming him Emperor, and had prepared the purple robe, diadem, and donative for the occasion. By the direction of Gainas, however, the wings wheeling round enclosed their victim, and upon a signal, a soldier advancing plunged his sword into his breast. He fell, and was immediately dispatched; and his head, fixed upon a pole, was borne in triumph through the streets of Constantinople. Rufinus is said not to have been unpractised in elegant literature; yet a poet has been the bitterest foe to his memory; for Claudian has made him the subject of two books of invective, probably for the purpose of exalting his enemy Stilicho by the contrast. *Univers. Hist. Gibbon.* — A.

RUFUS, THE EPHESIAN, an eminent physician of antiquity, is said by Suidas to have lived in the time of Trajan, but Haller remarks that this must be a mistake, since he is quoted by Andromachus the physician of Nero. He appears to have been distinguished in all the branches of medicine, and he was the author of numerous works in the Greek language, most of which have perished. His principal remain is a treatise in three books on "The Greek Names of different Parts of the Body," addressed to his son. It is written in a clear and simple style, and consists of short anatomical descriptions and remarks annexed to the names, affording some valuable information respecting the state of anatomical knowledge at that period. There is also extant of his a "Treatise of the Diseases of the Kidneys and Bladder;" and a "Fragment concerning purgative Medicines." The first-mentioned work of Rufus was published under the title of "Appellationes Partium Corporis humani," at Paris in 1554, and has been several times reprinted, together with his other remains. The last edition is that of W. Clinch, Gr. and Lat. 4to., 1724. *Halleri Bibl. Anat. Botan. & Med. Eloy Dict.* — A.

RUFUS, SEXTUS, a person of consular dig-

nity, who lived in the fourth century, wrote an epitome of Roman history, entitled "De consulari et imperiali Dignitate atque Accessione Romani imperii," which he dedicated to Valentinian II. about A.D. 390. This work was extant in a very corrupt state, when Cuspinian gave a corrected edition of it by the collation of various MSS., and illustrated it with notes. The best edition is that of Cellarius, *Hala*, 1698. Volaterranus says that the name of this author was Festus Rufus. There is a work "De Regionibus Urbis Romæ," annexed to that of Publ. Victor on the same subject, which is attributed to a Sextus Rufus who lived in the time of Diocletian, and who therefore must have been a different person from the preceding. *Vossii Hist. Lat. Bibliogr. Dict.* — A.

RUGMAN, JONAS JONÆ, a learned Ice-lander, was born in 1636, and received his early education at the school of Holum. He afterwards set out for Copenhagen, in order that he might enter himself at the university; but as Denmark and Sweden were at that time engaged in war, he was made prisoner on the way, in 1658, and carried to Gottenborg, where a Swedish gentleman, named Brahe, took him under his protection, and placed him at Wissenborg school, whence he was sent to the Academy of Upsal with a pension from the King. Here he attracted the notice of Oluf Verelius, the celebrated Swedish historian and antiquary, who soon after the conclusion of peace sent him to Copenhagen, and thence to Iceland, for the purpose of collecting old manuscripts, a great number of which he brought to Sweden. In 1665 he went again to Copenhagen, and brought back with him a transcript of Oluf Trygvesen's history, "Ex codice Wormiano Membranaceo." When the College of Antiquities was established at Upsal, in 1667, he became an adjunct, and died in 1679, in the 43d year of his age. He was author of the following works: "Klaugu-grat, hoc est Threnodia de Morte Comitum Magni Gabrielis de la Gardie, carmine Drot-Kuætt, id est heroico, Lingua veteri Gothica, quæ est Islandica," *Upsal*, 1664, 4to.; "Fragmenta quædam Legum veterum collecta ex diversis Scriptoribus et Historiis, Lingua eadem," *Ib.*, 1667, 8vo.; "Versio Svetica Historiæ Veteris Islandicæ Lingua scriptæ de Regibus Norvagarum, quæ vulgo Konunga-Sagur nuncupantur," *Wisnburgi*, 1670, fol.; "Monosyllaba Islandica," *Upsal*, 1676, 8vo.; "Hliod Grein, ars Poetica veterum Scaldorum, auctore

Snorrone Sturlæsonis Islando, versione Latina brevique indice illustrata;" "Historia Olavi Tryggonis, Regis Norvegiæ, Lingua veteri Gothica, per Oddum Monachum circa Annum Christi 1116 conscripta, in hodiernum idioma Sveonum versa;" "Hava Mal, Gnomæ sive Sententiæ morales Regis Odini, qui vixit ante natum Christum, translatae in Latinum, cum Notis Philologicis;" "Ligara Liod, Satyra Lingua Islandica composita per Gudmundum Erlandi, cum Versione Svetica." *Forsog til et Lexicon over Danske, Norske og Islandske lærde mand af Jens Worm.*—J.

RUHNKEN, DAVID, an eminent critic, was born in 1723 at Stolp in Pomerania, of parents in a reputable situation in life. After a school education, followed by the more enlarged instruction of the Frederician college at Königsberg, he went at the age of 18 to the University of Wittemberg, where he attended the lectures of Ritter on jurisprudence and history, and those of Berger on Roman eloquence and antiquities, and also paid attention to mathematics, dialectics, and philosophy. Though his parents were desirous that he should conclude his studies with a course of theology, to which profession they had destined him, the ardour which he had imbibed for philological enquiries induced him to repair to Leyden, where the learned Hemsterhuys was then in the height of reputation. Ruhnken was at that time possessed of many qualities calculated to render him acceptable at a seat of liberal education. He had a pleasant companionable disposition, was an adept in manly sports and exercises, and besides a great proficiency in literary studies, had acquired the practice of drawing and music. He particularly attached himself to Hemsterhuys, who procured him some private pupils, and was very desirous of settling him in that country. This settlement was likewise Ruhnken's own wish, on account of the select society and the philosophical liberty for which Holland was at that period peculiarly distinguished. In 1749, the sixth year of his residence at Leyden, he first made himself known as a critic by a Latin epistle to the celebrated Valekenær on Homer's Hymns, and Hesiod; which was followed in 1751 by another to Ernesti on Callimachus and Apollonius Rhodius. Both of these displayed consummate skill in the Greek language, with great compass of erudition and elegance of taste. At this time, by the advice of Hemsterhuys, he renewed his study of jurisprudence in order to qualify himself for a professorship, those of polite literature being

pre-occupied; and in 1752 he edited some Greek commentaries upon a part of the Code and Digest, with a Latin version, and learned notes. He next edited "Timæi Lexicon Vocum Platoniarum," a piece which gave full scope to that grammatical criticism in which he particularly excelled. Brunck said of this publication, "This, in the whole circle of Greek literature, is both the shortest and most learned work."

Ruhnken, who had now passed ten years at Leyden, in which he had refused some offers of German professorships, visited Paris in 1755, where he remained a year, most assiduously occupied in copying and collating MSS. in the public libraries. After his return, in 1757, on the recommendation of Hemsterhuys, and in the light of his assistant, he was appointed reader of Greek in the University, on which occasion he pronounced an eloquent oration, "De Græcia Artium et Doctrinarum Inventrice." After filling this post four years, on the death of Oudendorp, in 1761, he succeeded to the chair of history and eloquence, delivering for his inaugural speech an oration, "De Doctore Umbratico." By this appellation he meant to characterise the man of letters who confines himself to the *shade* of his own school, surrounded by admiring scholars, and shunning the commerce of the world at large; and the picture he drew was so graphically delineated, that it gave offence to certain pedagogues who supposed it to be designed as a portraiture of themselves. About this time he refused a chair at Gottingen, and recommended Heyne to it. In his 41st year he ventured to marry a very handsome young woman of 18, by whom he had two daughters; but the comfort of this alliance was within a few years in great measure destroyed, by an apoplectic attack which deprived his wife of sight and speech, though it did not affect her life, for she survived him.

He seems hitherto to have lived in a social unshackled manner, enjoying the company of his friends, and participating in all common amusements. Marriage necessarily made some change in this respect, but he still pursued with ardour one species of diversion, a taste for which is not usual among scholars. This was hunting, or rather coursing, a sport of which he was a great master, few surpassing him in the breed of his greyhounds (to which he gave Greek names), or in agility in leaping over the watery ditches so frequent about Leyden. This pastime he continued almost to the last year of his life, and he thought it enabled him

to resume his studies with peculiar spirit and effect. He was rector academix in 1767, and on quitting his office he pronounced a very elegant eulogy on Hemsterhuys, who had died in the preceding year, and was succeeded by Valckenaer. In that year he edited Rutilius Lupus, with Aquila Romanus, and Jul. Rufinianus, "*De Figuris sententiarum*." In 1774, he was made librarian to the University, in which station he took great pains in making additions to the stock of valuable books. His other publications were an excellent dissertation "*De Vita et Scriptis Longini*," 1776; an edition of "*Velleius Paterculus*," 1779; of "*Homer's Hymns*," 1780 and 1782; an edition of his two "*Critical Epistles*," with large additions, 1782; a preface to Oudendorp's "*Apulæi Metamorphoses*," 1786, which stands prominent among learned pieces of the kind; a much enlarged edition of his "*Timæi Lexicon*," in 1789; and an edition of the "*Works of Muretus*" in the same year. He afterwards employed himself in an edition of the "*Scholiasta of Plato*," and an improved edition of "*Scheller's Latin Dictionary*;" but the troubles of the time, in which he participated, were unfavourable to literary undertakings. He preserved his health to an advanced age, till at length he became subject to catarhal and dropsical complaints, under which he sunk in May 1798, in the 76th year of his age.

Ruhnken was a true man of letters, careless of fortune, and placing all his glory in philological acquirements, which he seemed to regard as the highest species of knowledge. He, with others of the same school, despised theological studies, and discouraged them in all promising young men. A very tenacious memory had stored his mind with a vast mass of critical matter, especially of the grammatical kind, which he applied with great clearness and sagacity. He was one of the most correct Grecians of his age; and was surpassed by none in the purity and elegance of his Latinity, both in speaking and writing. He left little property, except a library rich in valuable printed books and manuscripts, which, with all his memoranda, were purchased by the states of Holland for the University of Leyden, upon the condition of annuities for life to his widow and daughters. *Wyttenbach Vita D. Ruhnkenii*. — A.

RUINART, THIERRY, a learned French writer in ecclesiastical antiquities towards the close of the 17th and at the commencement of the 18th century, was born at Rheims, in the

year 1657. When very young he took the habit among the Benedictine monks of the congregation of St. Maur, and, after going through the usual courses of philosophy and divinity in the abbey of St. Peter at Meaux, devoted his chief attention to the study of the sacred Scriptures, the fathers, and the ancient ecclesiastical writers. These branches of learning he cultivated with so much ardour and success, that he won the esteem and confidence of Father Mabillon, who, in 1682, selected him from a number of studious ecclesiastics who were proposed to his choice, to be his assistant in his learned labours. How well he profited in the school of so able a master he shewed in the year 1689, by publishing at Paris, "*Acta primorum Martyrum sincera et selecta, collecta et edita cum Notis*," &c., in 4to.; with a learned preface, in which he undertakes to refute the hypothesis of Dodwell, "*De paucitate Martyrum*," which may be seen among his "*Dissertationes Cyprianicæ*." This work was afterwards reprinted several times in folio, with considerable additions. The greater part of the new matter which was introduced into the Dutch edition of 1713, was taken from the author's collections, in which, it is said, he had been assisted by Father Placide Porcheron. A French version of this edition, by the Abbé Drouet de Maupert, made its appearance in 1708, in two vols. 8vo. Father Ruinart's next publication was an improved edition, in 1694, of "*Victoris Vitensis Historia Persecutionis Vandalicæ*," in 4to., of which Father Chiflet, a Jesuit, had given an edition in 1664, and Father Labbé before either of them, in his "*Nov. Bibl. MSS. Lib.*" Our author's edition, however, is rendered much more valuable than either of the preceding, not only by the learned and judicious notes with which he has accompanied it, and some curious documents relating to the ecclesiastical history of Africa, made public for the first time, but by an historical commentary, which completes such parts of the original work as have reached modern times in an imperfect state. In the year 1699, he published a new and greatly esteemed edition, now become exceedingly scarce, of the following work: "*S. Gregorii Turgonensis Episcopi, Opera Omnia, necnon Fredegarii Scholastici Epitome et Chronicon, cum suis Continuatoribus et aliis antiquis Monumentis*," in folio. Father Ruinart's next appearance as an editor was in conjunction with Father Mabillon, in the year 1700, when they published "*Acta Sanct. Ord. Benedicti, &c., Sæc. VI.*" in 2 vols. folio. Two years

afterwards, our industrious monk published in French, "An Apology for the Mission of St. Maur in France," endeavouring to prove that he was the disciple of St. Benedict, who is spoken of in the dialogues attributed to Pope Gregory I.; which piece he translated into Latin, and inserted it at the end of the 1st volume of the "Annales Ordinis S. Benedicti," by Father Mabillon. His next piece was a Latin dissertation, entitled, "Ecclesia Parisiensis Vindicata," printed in 1706, designed to refute a criticism of Father Germon the Jesuit. Three years afterwards, out of respect to the memory of his friend and master, as well as to gratify the wishes of the literary world, he published "A Sketch of the Life of Father Mabillon," in 12mo. At the same time much of his attention was taken up by the new edition which he gave to the public, in 1709, of Mabillon's grand work "De Re Diplomatica," with additions from the author's papers and his own enquiries, as well as an ample preface. He had now also given the last corrections to the 5th vol. of the "Annales," which that father had completed a little before his death, and also to the last volume of his "Acta Sanctorum Ord. Bened.," both of which were ready for the press. Father Ruinart's next employment was to search for such documents as were necessary for the continuation of the Benedictine history. With this view he took a journey into Champagne, to examine the repositories of manuscripts in the churches and abbeys of that province; but on his return from that excursion he was seized with a fever, of which he died at the abbey of Hautvilliers, in 1709, in the 53d year of his age. His works afford abundant evidence that he was possessed of solid learning, a spirit of deep research, and sound critical skill; and, like the labours of his great master, are recommended by their accuracy, perspicuity, and neatness of style. The author was not more respected for his learning, than he was esteemed for his humility, modesty, and piety. From his manuscripts Father Vincent Thuillier published, in 1723, together with some of the smaller remains of Father Mabillon, making in all 3 vols. 4to., a long "Life of Pope Urban II.," in Latin; "An Account of a Journey into Alsace and Lorraine in the Year 1696," in Latin; and a long "Dissertation on the *pallium* of Archbishops, its Use and Origin," also in the Latin language. *Moreri. Nouv. Dict. Hist.* — M.

RUMPH, GEORGE-EVERARD, a naturalist, born at Hanau in 1637, was brought up to

physic, and became a member of the academy *Naturæ Curiosorum*. He engaged in commerce, and resided long at Amboyna, where his talents and integrity raised him to the post of counsellor to the Dutch East India Company. The natural history of those parts occupied much of his attention, especially in the classes of plants and testaceous animals, and he made large collections of objects in both of these. He first published his observations in the "Miscellanea Naturæ Curiosorum," and in the meantime was preparing for the press his large works on plants and the testacea. Though he had the misfortune to lose his sight at a comparatively early period, and in 1687 lost by a fire all his papers and dried plants, yet his great botanical work was prepared for the press in 1690. It did not, however, appear during his life, which terminated in 1706. His "Thesaurus imaginum Piscium, Testaceorum, Cochlearum, Concharum, Conchyliorum, et Mineralium," was printed at Leyden in 1711, fol.; a second edition, of which the plates are inferior, appeared at the Hague in 1732. His "Herbarium Amboynense" began to be edited at Amsterdam by J. Burmann in 1741, and was completed in 1755, in 7 vols. fol., including an "Auctuarium" by Burmann himself, who also added notes and a Linnean index. This is a vast collection, containing many new species not in the *Hortus Malabaricus*. The history of the trees and plants is tolerably full, including the economical and medical uses, but without the minute distinctions of the flowers requisite in modern botany. Rumph composed a Political History of Amboyna, which has not been made public, but a copy of it is preserved in the island, and another in the records of the East India Company at Amsterdam. Some letters of his on Indian affairs are found in Valentyn's "Commercium Literarium," 1704. *Halleri Bibl. Botan. Eloy Dict. Hist. Med.* — A.

RUNJUS, JOHN, one of the most celebrated of the Swedish poets, was born in West Gothland in 1679. He received the rudiments of his education at Skara, where he gave early proofs of his genius, and made so much progress in Greek literature, as to be able to compose verses in that language with care and correctness. In 1700 he went to Upsal; and, after completing his studies, was appointed by Count Stromberg to be his secretary. He died at Stockholm of a consumption, in 1713, after he had completed the thirty-fourth year of his age. At eighteen he wrote Swedish verses which displayed great beauty, and afterwards

produced a variety of pieces on different subjects, which added to his poetical fame. He wrote with so much care, and his versification is so smooth and pleasing to the ear, that he is accounted by the Swedes one of the most successful of their poets. Some of his poems are said to be excellent; but many of them bear evident marks of carelessness and haste, for he experienced the common lot of genius, having being doomed throughout life to struggle with all the ills of poverty; and his distresses would have pressed much heavier upon him, had he not been frequently relieved by the bounty of his patron Count Stromberg. His poems, which he began to collect in his lifetime, when he found that they were in general request, were published after his death under the title of "Dudaim," *Stockholm*, 1714, in two parts, 4to. The first contains Sacred Poems, and the second Epithalamia, Epitaphs, and Congratulatory Odes. In 1733, both parts were reprinted with the addition of a third, containing pieces on different subjects, not before published, among which were several ingenious poems written in Latin, Greek, French, and German. *Gezelii Biographiska Lexicon.*—J.

RUPERT, a learned and pious Benedictine abbot in the twelfth century, was a native of Flanders, and born in the territory of Ypres, in the year 1091. He embraced the monastic life at a very early age, in the abbey of St. Lawrence, near Liege, where his application to his studies was incessant, till he had made an extraordinary progress in all the literature of the times, and had acquired a knowledge of the Scriptures superior to that of most of his contemporaries. By his unrivalled merit in that community he secured the distinguished favour of the Abbot Berenger; but at the same time provoked the envy and ill offices of the indolent and ignorant monks. On this account Berenger, when he was sensible that he was near his end, recommended Rupert to the protection of Cuno, Abbot of Siegburg in Westphalia. Under his patronage, delivered, as we are informed by himself, from the persecutions of false brethren, our learned monk began to communicate to the world his commentaries on the sacred Scriptures, in the year 1117. By these and other productions of his pen, his reputation was raised so high, that Frederic Archbishop of Cologne, took him from the cloister, and made him abbot of the Benedictine monastery at Duyts, on the banks of the Rhine opposite to that city. Here he died in the year 1135, about the age of forty-four. He was

VOL. VIII.

one of the principal persons who contributed to introduce a new mode of commenting upon the Scriptures in this century. For, instead of following the example of the ancient fathers, who were accustomed to explain the text either literally or allegorically, or imitating the ecclesiastical authors between the eighth century and his own time, whose works of this kind consisted only of *Catena's*, or continued collections of explications and glosses from the writings of different fathers; he endeavoured to illustrate the Scriptures chiefly by the use of dialectics, discussing a variety of subtle questions relating to doctrinal points, and producing a great number of common places. It is also deserving of notice, that his opinion relating to the eucharist differed widely from the Catholic doctrine of more modern times, since he held, that though the real body and blood of Christ were present in that sacrament, yet the real substance of the bread and wine also remained in it. His works consist of "Commentariorum de sanctissima Trinitate et operibus ejus, Lib. XLII." including his illustration of the Pentateuch, the books of Joshua, Judges, parts of the books of Kings and the Psalms, the prophecies of Isaiah, Jeremiah, Ezekiel, Daniel, Zechariah, and Malachy, the books of the Machabees, some parts of the four gospels, and other selected passages of Scripture; "Comment. in Cantica Canticorum, Lib. VII.;" "Comment. in Job," taken from the works of Gregory the Great; "Comment. in Ecclesiasten, Lib. V.;" "De Gloria et Honore Filii Homini super Matthæum, Lib. XIII.;" "De Glorificatione Trinitatis, et processione Spiritus Sancti, Lib. IX.;" "Comment. in Evangelium S. Johannis, Lib. XIV.;" "Comment. in Apocalypsin, Lib. XII.;" "De Victoria Verbi Dei, Lib. XIII.;" "De divinis Officiis per Anni Circulum, Lib. XII.;" "De Meditatione Mortis, Lib. II.;" "Vita S. Hereberti Coloniensis Archiepiscopi," &c. Several of these works were published in separate forms; and the whole of them were collected together, and printed at Cologne, in 1553, at Antwerp, in 1565, 1577, 1598, and 1602, and lastly at Paris, in 1638, in 2 vols. folio. To the same author are ascribed, "Dialogorum inter Christianum et Judæum, Lib. III.," published by Father Gerberon at the end of St. Anselm's works," printed at Paris in 1675. *Cave's Hist. Lit. Vol. II. sub. sæc. Wald. Valerii Andreae Bibl. Belg. Dupin. Moreri.*—M.

RUPERT, PRINCE, son of Frederic Elector Palatine of the Rhine, and Elizabeth, daughter of James I. King of England, was born in

A P

1619. Being bred to arms, he accompanied in his 13th year the Prince of Orange to the siege of Rhinberg; and he so much distinguished himself for courage and conduct, that at the age of 18 he was entrusted with the command of a regiment of cavalry. He was taken prisoner in the following year by the Imperialists, who detained him two years. Having obtained his liberty, upon the ruin of the Palatine House in Germany he came to England with his brother Maurice in 1642, and offered his services to their cousin King Charles, between whom and the parliament war had just commenced. He was placed at the head of a body of horse, with which he immediately routed a party of Lord Essex's cavalry, and established his character for spirit and enterprize. At the subsequent fight of Edge-hill he commanded the right wing of the Royalists, with which he drove out of the field the opposed parliament horse; but by an incautious pursuit, the King's infantry were left exposed and suffered severely, so that the result was a drawn battle. In the next year he beat up the quarters of Essex's army in Oxfordshire; and proceeding into the west to join the Cornish Royalists, he undertook the siege of Bristol, which city he carried by assault. He was afterwards present at the battle of Newbury, where he broke the enemy's horse, but was repulsed in his charge on their foot. The King soon after conferred upon him the title of Duke of Cumberland. In 1644 he relieved Newark besieged by the Parliamentarians; after which, having collected a considerable force in Lancashire and Cheshire, he marched against the Earl of Manchester, then investing York, and made a junction with the Marquis of Newcastle. Contrary to the advice of that nobleman, he engaged the Parliament army in a pitched battle at Marston-Moor, and placed himself in the right wing. He was there opposed by Cromwell, at the head of his well-disciplined enthusiasts, and in the conflict Rupert's cavalry was put to the rout. The final issue was a defeat of the royalists, which was the commencement of the misfortunes that thenceforth attended the King's arms. In this action the courage of the Prince was not to be called in question, but his precipitation, and want of attention to the Marquis of Newcastle, were much censured. He redeemed his character by some spirited services between that period and the fatal battle of Naseby, of which his ardent temper rendered him the principal promoter on the royal part. On that day he commanded in the right

wing; and by the impetuosity of his charge he defeated the Parliament's left, under the command of Ireton; but committing his usual fault of pursuing inconsiderately, the battle was lost before he could return to restore it. After this event, he withdrew towards the west, and threw himself into Bristol. That important place thus garrisoned was expected to make a vigorous defence; but as if the Prince had lost his courage by being cooped up, he did not wait a close attack, but surrendered the city to Fairfax, Sept. 1645. The King was so indignant at this hasty capitulation, that he recalled all Rupert's commissions, and sent him a passport to go beyond sea.

When a part of the English navy, in 1648, went over to Charles II., it was placed under the command of Prince Rupert, who attempted, but in vain, the relief of some maritime towns and fortresses attacked by the republicans. He then carried on a kind of predatory war, by which the English trade in the western seas was so much annoyed, that Blake was sent with a squadron in pursuit of him. He took shelter in Kinsale, whence he escaped to the coast of Portugal, where, through the favour of the King, he was protected from his pursuer. He, however, lost great part of his fleet on the coast of Spain, and with the remainder sailed to the West India islands, where for some time he supported himself by making prizes of English and Spanish vessels. His brother, Prince Maurice, who commanded a separate squadron, being shipwrecked among the islands, Rupert sailed to France, where he disposed of his ships and prizes, and joined Charles at the French court. Between that period and the Restoration he occupied himself with those studies which afterwards rendered him celebrated in the annals of science and art.

Returning to England with the King, he was admitted to the privy council; and when hostilities were resolved upon against the Dutch in 1664, he was sent to sea and captured a number of their merchant ships. In the following year he commanded a squadron in the grand fleet under the Duke of York, and assisted in the defeat of Opdam off the Texel. In 1666 he commanded, with the Duke of Albemarle, against De Ruyter and Tromp in the Channel; when, being detached with his squadron to prevent the junction of the French (then allies of the Dutch), his absence brought Albemarle into imminent danger in the first days of the memorable engagement in the beginning of June. He returned, however, in

time to rescue him by incredible efforts of valour, and they withdrew together to the English coast. Being soon refitted, they put to sea again in July, and another fierce engagement ensued, in which the English had the advantage. During the rest of the year Rupert maintained a superiority in the Channel. On the renewal of the Dutch war in 1673, the French being at that time in alliance with the English, Prince Rupert was appointed admiral of the English fleet, having under him Sir Edward Spragge and the Earl of Ossory. Two indecisive actions ensued in May and June; and Rupert, whose bravery could not be doubted, was suspected of being disinclined to the favourite political schemes of assisting the French to ruin the Dutch, and of augmenting the royal authority at home. On his part, he complained that he was ill supplied with necessary articles by the admiralty, which was under the controul of the Duke of York. In the following August, however, an engagement took place off the Texel, in which the two maritime rivals displayed all the obstinate valour that had rendered their former contests so memorable in naval history. Prince Rupert was personally opposed to De Ruyter, and by prodigious exertions he disengaged his squadron from numerous assailants, and came to the relief of that of Spragge, which had suffered greatly, and had lost its brave commander. The French division kept aloof, and victory was left dubious. This was the close of his warlike services. In the domestic politics of Charles the Second's reign, he joined the party of those who were most attached to the Protestant religion and a free constitution, and his name appears first in the list of the privy-council nominated at the suggestion of Sir W. Temple in 1678. He does not seem, however, to have engaged deeply in public affairs, and chemistry and the arts occupied his chief attention. When in retirement at Brussels before the Restoration, he is said, by observing a centinel clearing the rust from his musket, to have conceived the invention of mezzotinto, which he communicated to a painter in his service; and their united experiments produced an instrument by means of which they were enabled to execute the prints denominated by that appellation, and in which the ground is all black, and the figures are made by scraping. He also made some etchings, and drew designs with a pen. As a chemist his name is preserved in those curious glass drops called Prince Rupert's, which have the property of

flying into minute particles the instant a piece is broken off from the shank. He was likewise an able mathematician; and was probably skilled in architecture, since he is said to have contributed to the beautifying of Windsor Castle. Prince Rupert died, unmarried, in 1682, and was interred in Henry VII.'s chapel. He is described by Count Hamilton as of large size, with hard features and an ungraceful manner, harsh and rough when displeased, yet polite to excess on ordinary occasions. By long residence in this country he was become entirely English in his tastes and sentiments. *Histor. Dict. Hume. Walpole's Anecd. — A.*

RUSHWORTH, JOHN, an useful collector of historical matter, was born about 1607, in the county of Northumberland. His parents were natives of Yorkshire, of good families, and he was nearly related to the Fairfaxes. He was for some time a student in the University of Oxford, which he quitted without matriculation, and entering at Lincoln's-inn, remained there till he was called to the bar. He was, however, more attached to politics than to law, and at an early period made it his practice to attend parliament, the star-chamber, and other courts, when any extraordinary business was transacting, and take notes in short-hand of what he saw and heard. His attachments were to the Parliamentary and Presbyterian parties, and in 1640 he was admitted clerk-assistant to Mr. Elsyng, clerk of the House of Commons. He was much confided in by the House, and during the King's residence at York was employed to convey to him its addresses and messages, on which occasions he sometimes rode from London to that city in 24 hours. For these services he received various presents, and was recommended by the House to a place in the excise. He took the covenant in 1643; and his relation Sir Thomas Fairfax, when made general of the Parliamentary forces, appointed Rushworth to be his secretary. In this situation he neglected his opportunities of making a fortune, but was zealous in performing his duties, public and private. In 1649 he attended Fairfax to Oxford, where he was created M. A. as a member of Queen's-college. When Fairfax resigned his commission, Rushworth took up his residence in Lincoln's-inn; and he was one of the commissioners nominated by the House of Commons in 1652 to reform abuses in the common law. At this time he was closely engaged in the compilation of his *Historical Collections*, of which the first part

appeared in 1649, dedicated to Richard Cromwell, Protector. He was then a member of parliament, having been elected representative for Berwick-upon-Tweed in 1658. He was chosen for the same place in 1660, and was appointed one of the clerks of the new council of state. After the Restoration, he endeavoured to ingratiate himself with Charles II., by presenting to him several of the books of the privy-council during the former reign, which he had preserved from destruction; and for this service he received His Majesty's thanks, but nothing more. Sir Orlando Bridgman, keeper of the great seal, made him his secretary in 1667; and he was again elected representative for Berwick in the parliaments of 1678-9 and 1679, and the subsequent one at Oxford. After the dissolution of the latter, having, from carelessness in his private affairs, become necessitous, he lived in great obscurity in Westminster, still assiduously occupied with his Collections, of which he published the second part in 1680. He was at length arrested for debt, and committed to the King's-bench prison, in which he was suffered to languish for the last six years of his life. His misfortunes threw him into a habit of drinking, which impaired his memory and understanding previously to his decease, which happened in 1690, at the age of 83. He had several daughters of respectable characters, one of whom was married to Sir Francis Vane.

Rushworth's "Historical Collections of private Passages of State, weighty Matters in Law, remarkable Proceedings in Parliament, &c." commence in the reign of King James, A. D. 1618, and were brought down in his first and second parts, published in his lifetime, to 1640. The third and fourth parts, printed from his MSS., extend to the death of Charles I. in 1648-9. The whole was reprinted uniformly in 7 vols. fol., in 1721. This is a very laborious compilation, and highly useful in historical enquiries relative to that period. That there should be many errors and omissions in pieces taken down from speech in short-hand, or copied from inaccurate papers, is not extraordinary; but the author has undergone the more serious charge of purposely making alterations and omissions with the view of serving his party. It is certain that his first part was submitted to the revision of Cromwell, who, not having time himself to examine it, put it into the hands of Whitelock, where it underwent various alterations. Rushworth himself professes great fidelity and impartiality in his work, and gives himself as an example that a

man may be of a *party*, yet not *partial*; and his authority has always stood high among those of similar sentiments. On the other hand, Dr. Nalson, a writer employed by Charles II. to publish a collection of the public transactions during the preceding reign, has made a formal attack upon the credit of Rushworth; and the authors of the "Parliamentary History of England" have taken the pains to frame a long list of his mistakes, which is copied in the Biographia Britannica. They however attribute them rather to the negligence and ignorance of transcribers, than to wilful misrepresentation. Yet it can hardly be supposed that the part which he presented to Oliver Cromwell, and dedicated to Richard, could be entirely free from disguise. *Biogr. Britan.* — A.

RUSSEL, ALEXANDER, a physician and topographical writer, was a native of Edinburgh, in which city his father was a person of eminence in the law. After a grammatical education at the high-school, he was placed with a medical practitioner of that place; and from the year 1732 he began to attend the medical lectures of the University. He went to London in 1735, soon after which he visited Turkey; and in 1740 he settled at Aleppo, as physician to the English factory. In that capital of Syria he passed many years, making himself acquainted with the language and customs of the natives, and by his prudent and humane conduct ingratiating himself with all ranks and sects to such a degree, that no European appears to have been more generally respected and confided in. He was an intimate friend of the pashaw, who not only consulted him professionally, but took his advice about matters of police, and was often induced by him to relax the rigour of criminal justice. After his return to England in 1755 he published the result of his observations in the East, in a work entitled "The Natural History of Aleppo," 4to., 1756, which, in point of authority and valuable information, stands high among books of a similar class. It is particularly valuable for its observations on the plague, which destructive pestilence he studied with great attention, both there, and at several lazarettos which he visited on his journey home. His accurate knowledge on this topic caused him to be consulted by the privy-council in 1757, when an alarm prevailed respecting the importation of the plague from Portugal; and he drew up, by desire of the council, a plan of prevention. In 1759 he was chosen physician to St. Thomas's hospital;

and thenceforth he continued to practise in the metropolis to his death in 1769, with the reputation of a man of great worth and ability. He was a member of the Royal Society, and of the London Medical Society, to both which bodies he made several valuable communications. His account of the Scammony plant, and the preparation of its juice, is contained in the first volume of the Medical Observ. and Inquiries. He was also the introducer of the elegant *Arbutus Andrachne* into Great Britain. A new and much enlarged edition of his *History of Aleppo* has been published since his death, by his brother, who succeeded him as physician to the factory there. *Dr. Fothergil's Essay on the Character of Dr. A. Russel.*—A.

RUSSELL, LORD WILLIAM, a distinguished patriot and martyr to the cause of liberty, was the third son of William the first Duke of Bedford, by a daughter of the Earl of Somerset. He was born about 1641, and was brought up in those principles of liberty of which his father was an asserter, though to a degree not inconsistent with the English constitution. Being in the fervour of youth at the time of the Restoration, he joined in the gaieties of the court; till his marriage in 1667 with Rachel, second daughter and co-heiress of the Earl of Southampton (then widow of Lord Vaughan), reclaimed him from any irregularities into which he had fallen, and he thenceforth maintained a wholly unblemished character. He represented the county of Bedford in the parliament which was dissolved in January 1678-9, and continued to be a member in the three subsequent ones of that reign, highly regarded for his patriotism and independence, and considered as one of the heads of the Whig party. A political intrigue of this period has brought an imputation upon his memory, from which different methods have been taken to clear it. Charles II., one of the most profligate of public characters, had been exasperated against the court of France by the withdrawing, on account of the marriage of the Duke of York's daughter to the Prince of Orange, of that pension which he had hitherto been mean enough to receive, and he appeared really desirous of joining the continental confederacy against Lewis. A French war being always popular in England, the parliament voted a large supply of men and money for the purpose. The patriots, however, knowing that Charles was not to be trusted, and full of alarms respecting popery and arbitrary power, were very unwilling to give him the disposal of an army, which might as probably be employed

against the liberties of the country, as against France. In this point, therefore, their wishes coincided with those of Lewis, in raising an opposition to the measures of the court; and by means of a M. de Rouvigny, who was a relation of Lady Russell, they intrigued with Barillon, the French ambassador in England. From that minister's private dispatches, Sir John Dalrymple copied and published in his "*Memoirs of Great Britain*" his negotiations on this head, and also a list of a number of eminent members of parliament whom he had actually bribed. This latter circumstance will be considered hereafter under the article of Algernon Sydney, since it does not concern Lord Russell, who, and Lord Hollis, are said by Barillon to have been the only persons refusing to accept of money. That, however, he did take part in this secret intrigue, can scarcely be doubted; and his upright intentions alone must be appealed to in justification of a step confessedly of a suspicious kind, and hardly consistent with correct policy.

When, in 1679, the King found it expedient to ingratiate himself with the Whigs by the appointment of a new privy-council, of which Lord Shaftesbury was president, Lord Russell was made one of the members. They soon, however, found that they were not possessed of the King's confidence, who engaged in some important measures without their concurrence, among which was the recal of the Duke of York; several of them therefore resigned, and Russell was among the number. Though his temper was mild and moderate, his sense of the danger to the Protestant religion from a Popish successor induced him to take a decisive part in the attempts for the exclusion of the Duke of York. In June 1680, he went publicly to Westminster-hall, and at the court of King's-bench presented the Duke as a recusant; and in the November following he carried up the exclusion bill to the House of Lords at the head of above 200 members of the House of Commons. The lead he took in this matter, as it was highly displeasing to the court, so it exerted a great influence upon the public; he "being (says Sir William Temple) a person in general repute of an honest worthy gentleman, without tricks or private ambition, who was known to venture as great a stake as any subject of England." Charles dissolved the parliament, and thenceforth resolved to govern without one. Arbitrary principles were openly avowed by the loyalists, and the cause of liberty, civil and religious, was brought into imminent hazard. This state of affairs inspired

desperate councils into some of the Whig leaders, and a conspiracy was formed for an insurrection, conducted by a council consisting of the Duke of Monmouth, Lords Russell, Essex, and Howard, Algernon Sydney, and Hampden, who were to act in concert with the Duke of Argyle and the Scotch malcontents. Among these leaders different designs prevailed; but it is admitted that Russell had no other views than to procure the exclusion of the Duke of York, and the redress of grievances. While these schemes were ripening, a subaltern plot was laid by some inferior conspirators, which consisted of a plan for assassinating the King on his return from Newmarket, at a lone farm called the Rye-house, which has given name to this plot. Although it stood quite apart from the great scheme of an insurrection, yet its detection was the means of bringing the other to light, and orders were issued for the apprehension of those engaged in it. Lord Russell was in consequence committed to the Tower; and after some of the Rye-house conspirators had been condemned and executed, and the nation was fully impressed with horror of a plot supposed to be connected throughout with a design of assassination, he was brought to his trial in July 1683. Pains were taken to pack a jury of zealous loyalists; and in the indictment the culprit was charged with the treasonable purpose of killing the King, which was made an inference from his being engaged in a plan of insurrection. Notwithstanding this and other irregularities in his trial, which caused it after the Revolution to be stigmatised as illegal and murderous, such was the temper of the times, that the jury, with little deliberation, brought him in guilty. Such a victim was too desirable to the court, and too agreeable to the vindictive feelings of the Duke of York, for him to expect the royal mercy; and though his father, whose only son he now was, offered a large sum to the Duchess of Portsmouth for his life, and his excellent wife, the daughter of a distinguished loyalist, implored forgiveness in the most pathetic manner, his doom was irrevocable, and he obtained remission only of the more ignominious part of his sentence. Nothing can be more opposite than the sentiments usually suggested by divines to persons under condemnation, and the proud feelings of a man suffering unjustly in a cause his conscience approves; and uncommon pains seem to have been taken to humble the spirit of Lord Russell to that of a confessing criminal. He was attended by Tillotson and Burnet,

who, though both afterwards favourers of the Revolution, now thought it their duty to urge upon him strongly an acquiescence in the doctrine of non-resistance. This point, however, he was too firm and honest to concede, though a declaration to that purpose offered the only chance of a pardon. It might be wished that he had not been induced to write a petitionary letter to the Duke of York, promising to forbear all future opposition to him should his life be spared. His letter to the King, not to be delivered, indeed, till after his execution, is submissive but not abject. It is probable that some of the steps he took were rather in compliance with the solicitations of his friends, than from his own love of life; for he refused the generous offer of Lord Cavendish to favour his escape by changing cloaths with him in prison; and declined the Duke of Monmouth's proposal of surrendering himself (he was then in concealment) should Lord Russell think it might contribute to his safety. Conjugal affection was the feeling that clung closest to his heart; and when he had taken his last farewell of his wife, he said, "The bitterness of death is now past!" He suffered on the block with a decent composure, and delivered to the sheriffs a paper in which he asserted his innocence of the crime with which he was charged, and gave a public warning of the impending dangers of Popery, which were so well justified in the event, that it is surprising Hume should regard him as a man blinded by party zeal. He was beheaded in Lincoln's-Inn-fields, on July 21st, 1683, being then about 42 years of age, and has left a memory honoured by all lovers of virtue and their country. To his character for probity, sincerity, and private worth, even the enemies to his public principles bear testimony. Of his understanding, Burnet says "that he was slow, and of little discourse, but had a true judgment when he considered things at his own leisure."

LADY RACHEL RUSSELL, the worthy partner of this excellent person, distinguished herself equally by the affectionate zeal with which she served her husband, and by the magnanimity with which she bore his loss, and the reverence she cherished for his memory. Upon his trial she accompanied him into court; and when he was refused a council, and permitted only to employ an amanuensis, she stood forth as that assistant, exciting the sympathy and admiration of all the spectators. After his death she wrote a touching letter to the King, asserting that the paper delivered by

him to the sheriffs was his own composition, and not dictated by any other person, as had been suspected. She spent the remainder of a long life in the exercise of pious and social duties, and died in 1723, at the age of 87. A collection of letters between her and her correspondents was published in 1773, 4to. *Biogr. Britan. Hume. Collins's Peerage.*—A.

RUTGERS, JOHN, an able critic and negotiator, was born of an ancient family at Dordrecht in 1589. He was educated for a time under Gerard J. Vossius, and in 1605 was sent to Leyden, where he resided with Dominic Baudius. Having completed his course in that university, he travelled into France, and took the degree of licentiate in law at Orleans. Whilst at Paris, he printed at the office of Rob. Stephens an edition of Horace with notes, 12mo., 1613, which was reprinted by Burmann at Leyden in 1699. On returning to Holland he accepted the invitation of the Swedish ambassador to accompany him to Sweden, where Gustavus Adolphus, in 1614, conferred upon him the title of his counsellor. He was subsequently employed three times as envoy from that prince to Holland upon important affairs, in which he acquitted himself so much to the King's satisfaction, that he was publicly ennobled by him in 1619. He afterwards visited in the same quality Bohemia, several German courts, and Denmark; and finally resided at the Hague as minister from Gustavus to the republic, where he died in 1625, at the early age of 36. Rutgersius published "*Variae Lectiones, Lib. VI.*" 4to., 1618; and after his death, Nicholas Heinsius published his Latin poems, in conjunction with his own, 12mo., 1666: they are pure and elegant. *Moreri.*—A.

RUTHERFORTH, THOMAS, a divine of the church of England, and an ingenious philosopher in the 18th century, was born at Papworth-Everhard in Cambridgeshire, of which parish his father was rector, on the 13th of October 1712. After he had laid the requisite foundation of grammar-learning, he was entered of St. John's-college in the University of Cambridge, where he took his degrees in arts at the statuteable periods, and was elected Fellow of the college. Afterwards he was appointed Regius professor of divinity in the University, and was created doctor in that faculty. He was chosen a Fellow of the Royal Society, and had also the honour of being appointed chaplain to His Royal Highness the Prince of Wales. The preferments which he obtained in the church were, the rectory of Barley in Hert-

fordshire, that of Shenfield in Essex, and the archdeaconry of the last mentioned county. He died on the 5th of October 1771, when he had nearly completed the 59th year of his age. The writer of his epitaph informs us, that "he was eminent no less for his piety and integrity, than his extensive learning; and filled every public station in which he was placed with general approbation. In private life, his behaviour was truly amiable. He was esteemed, beloved, and honoured by his family and friends; and his death was sincerely lamented by all who had ever heard of his well deserved character." He was the author of "*Ordo Institutionum Physicarum*," 1743, 4to.; "*An Essay on the Nature and Obligations of Virtue*," 1744, 8vo., chiefly intended to refute the principles of Lord Shaftesbury's school respecting the foundation of virtue; "*A System of natural Philosophy, being a Course of Lectures in Mechanics, Optics, Hydrostatics, and Astronomy, read in St. John's-college, Cambridge*," in 2 large volumes 4to., which has been deservedly held in estimation; "*A Letter to Dr. Middleton, in defence of Bishop Sherlock's Discourse on Prophecy*," 1750, 8vo.; "*A Discourse on the Credibility of Miracles*," 1751, 8vo.; "*Institutes of Natural Law*," 1754, in two volumes 8vo.; "*A Letter to Dr. Kennicott*," 1761, 8vo., which shews the author to have been in the number of those few learned men who entertained the groundless apprehension that the discoveries made by the collation of Hebrew manuscripts would afford cause of triumph to unbelievers; "*A second Letter*" to the same, 1762, 8vo., in reply to his answer to the former; "*A Vindication of the Right of Protestant Churches to require the Clergy to subscribe to an established Confession of Faith and Doctrines, in a Charge delivered at a Visitation, July 1766*," 8vo.; "*A Defence*" of that charge, published in the same year; "*A Letter to Archdeacon Blackburne*" on the same subject, 1767, 8vo.; "*Four Charges to the Clergy of Essex*," delivered at different periods from 1753 to 1763, and printed together in the last-mentioned year, in 8vo.; "*A Sermon preached before the House of Commons, on January 30. 1746*," and "*Two Sermons preached before the University of Cambridge, May 29. and June 11. 1747*." Dr. Rutherford communicated to the society of literary and philosophical gentlemen at Spalding, a curious correction of Plutarch's description of the instrument used to renew the vestal fire, as relating to the triangle with which the instrument was formed. It was nothing else, it

seems, than a concave speculum, the principal focus of which, that collected the rays, was not in the center of concavity, but at the distance of half a diameter from its surface. That some of the ancients thought otherwise, appears from prop. 31. of Euclid's "Catoptrics." *Hutton's Math. Dict. Monthly Rev. Gent. Magaz.*—M.

RUTILIUS NUMATIANUS, CLAUDIUS, a Latin poet, was the son of a Gaul of high rank, probably a native of Toulouse. Rutilius rose to high employments at the Roman court, was a military tribune, master of the offices, prefect prætorio, and about the year 414 was prefect of Rome. The empire in his time was overrun by the Visigoths under the dreaded Alaric and his successors; and Rutilius, for the purpose of succouring his distressed native country, took a journey from Rome to Gaul, of which he wrote a description in elegiac verse. It consisted of two books, of which, the greater part of the latter is lost. Nothing more is known of his history. The work gives a favourable impression of the writer, who was a Pagan; and though he has undergone censure from the ecclesiastical writers for the reflexions he has made on the monks on the island of Capraria (see Gibbon, ch. 29.), and on the Jewish sabbath as a commemoration "lassati Dei," yet they will scarcely offend a rational Christian. His verse is more elegant than the common standard of his age, and though the subject does not admit of much poetry, he displays taste and ingenuity.

The "Itinerarium" of Rutilius, of which the MS. was discovered in 1494 at a monastery in Bobbio, has been several times published. The best editions are those of Castalio, *Roma*, 4to., 1582, and the Variorum, *Amst.* 8vo., 1687. It is contained in Burmann's "Poetæ minores," and in Maittaire's "Corpus Poetarum." *Vossii Hist. Lat. Moreri. Bibliogr. Dict.*—A.

RUYSBROECK, JOHN DE, a famous Flemish mystical writer in the 14th century, was born at the village whence he took his surname, situated between Brussels and Hall, in the year 1293. He was placed for education under the instructions of a canon to whom he was related; but at the age of fifteen, when he had made but a small progress in grammar-learning, he renounced the study of all human wisdom, for that of spiritual knowledge, and for divine contemplation. Having been admitted to priest's orders, he became at first curate and next rector of the church of

St. Gedula at Brussels. Afterwards he retired into the forest of Soignies, and at Groendal, two leagues from Brussels, founded a monastery for canons-regular of the order of St. Augustine, in which he filled the post of prior. The last office which he held was that of reformer of the order throughout the Low-Countries. Before he quitted Brussels he had published some pieces in mystical divinity, which were much esteemed by persons of the same spiritual taste; but those of his writings which they considered to abound in the most sublime thoughts, which, as they tell us, "ravished to admiration, and even almost to extacy, the most excellent professors in divinity, who owned that they could not comprehend them," appear to have been produced at Groendal. Of his fanatical turn of mind we may form some idea, from the answer which he gave to Gerard Magnus, who excepted against some singular notions and expressions in his books. "Be perfectly assured," said he, "that I never inserted a single word in my writings without being inspired by the Holy Ghost; and in a certain singular and most delightful presence of the most Holy Trinity." It is said, that when he was about to compose any work, he was accustomed to retire alone into the most unfrequented part of the forest, where he waited in the deepest silence expecting inspiration from above; and that whenever he imagined communications were made to him, he wrote them down, to serve as materials for the works which he drew up and digested after his return to his monastery. He died in the year 1381, at the great age of eighty-eight. His works were originally written in the Flemish language, and were some of them translated into Latin by William Jordan, a contemporary and of the same order with the author. Afterwards the whole of them were translated into that language, by Laurence Surius. They consist of "Regnum Amantium Deum, sive Summa Vitæ Spiritualis;" "De Nuptiis spiritualibus, Lib. III.;" "De Calculo, sive de Perfectione Filiorum Dei;" "De Quatuor Tentationibus;" "De Fide et Judicio;" "De VII. Seris sive Custodiis;" "Liber Apologeticus, sive Retractationis, de Unione amantis Animæ cum Deo;" "De Tabernaculo spirituali Moysis;" "Speculum Salutis æternæ," &c. Various editions of them have been published at different places, in a collective form, of which the most esteemed is that of Cologne, in 1609, in 4to. *Valerii Andreae Bibl. Belg. Bayle. Moreri.*—M.

RUYSCH, FREDERIC, an eminent anato-

mist, was born in 1638 at the Hague, where his father resided as secretary to the States-general. He was first placed with an apothecary, and afterwards studied at Leyden, where his preceptor in anatomy was Van Hoorne. Nature, rather than books, was the great object of his attention, and he carried his enquiries into all the classes of natural productions. He took the degree of M. D. at Franeker, and then settled at his native place, where he married. Having learned the art of anatomical injection from Swammerdam, he became the most distinguished practitioner of it in his time, and formed a collection of preparations which was visited by all persons of curiosity. His reputation caused him, in 1665, to be invited to a professorship of anatomy in Amsterdam, and that capital was thenceforth his residence during life. With his office as professor, he united the practice of physic, and was appointed inspector of the bodies of those who were killed in private quarrels, and the examiner and instructor of midwives. He kept secret his processes of injection, which he carried to such a degree of perfection as almost to renew the appearance of life in the subjects on which he operated. The Czar Peter in his visit to Holland took great delight in the museum of Ruysch, and often spent much time in his dissecting room, partaking of the frugal dinner of the anatomist. He purchased his collection, which he sent to Russia; and Ruysch, though then in years, set about forming a new one. Haller speaks of him in the following terms: "He employed wonderful patience, with the assistance of his daughters, in rendering all his preparations elegant and beautiful, being equally skilled in the methods of softening, hardening, filling, and drying. He loved to preserve them all as objects for show, whence he scarcely ever displayed any part in conjunction with the rest of the body. He was the first who prepared cellular membranes distended by inflation; and the first and almost the only one who exhibited injected bodies preserved in air with their natural colour. He first discovered the art of hardening the brain; and although Lieberkuhn despised the mummies of Ruysch, it would be an ungrateful return for his long labours to neglect the many valuable things either dispersed through his works, or deducible from his experiments, and which Boerhaave chiefly employed as the foundations of his vascular theory. He was, moreover, a candid man, who did not refuse to confess his own mistakes." The cabinet of Ruysch was set off with all the nicety and ornamental taste

VOL. VIII.

belonging to his country. Plants disposed in nosegays, and shells arranged in figures, were mixed with skeletons of animals and anatomical preparations, and suitable inscriptions from the Latin poets were placed at proper intervals. The whole was a spectacle of equal entertainment and instruction. He had been made professor of botany as well as of anatomy; and he carried his skill in preparation into that science also, employing maceration and other contrivances to display the vessels and skeletons of various vegetable substances. By his museum and his writings he rendered his name celebrated throughout Europe, and obtained various literary honours, being made a member of the Academy Naturæ Curiosorum, the Royal Society of London, and the Academies of Sciences of Petersburg and Paris. He passed a long life with no other confinement from disease than that occasioned by a broken thigh three years before his death; and he continued sound in body and mind to his 93d year, when he was carried off by a fever in 1731.

Of the writings of Ruysch, the first and one of the most valuable was his "*Dilucidatio Valvularum in Vasis Lymphaticis et Lacteis*," 12mo., 1665: by this work a complete confutation was given to Bilsius, who had denied the existence of valves in those vessels. Some anatomical observations were subjoined, relative to varieties in the vessels and viscera. His other publications were "*Observationum Anatomico-chirurgicarum Centuria*," 4to., 1691, to which was added a Catalogue of the Rarities in his Museum: this collection contains several valuable observations in surgery and midwifery, which have been translated into French and English; "*Responsio ad Godof. Bidloi Vindicias*," 4to., 1697: Ruysch had been attacked by Bidloo, a less industrious but more learned man, and this is his reply; it contains 16 epistles of his disciples with his answers. In 1701 he began to publish his "*Thesauri Anatomici*" in Latin and Dutch, of which, to the year 1715, he successively printed ten parts, in 4to.; and he interposed a work called "*Thesaurus Animalium*," with figures, 1710. He then published "*Adversariorum Anatomico-medico-chirurgicarum, Part III.*," from 1717 to 1723; and in 1722 he published "*De Fabrica Glandularum in Corpore humano, Epistola responsoria ad H. Boerhaave*," in which he ably defended his opinion concerning the vascular nature of the glands, against that of their follicular structure adopted by Boerhaave. This industrious writer was the author of some smaller pieces which it is not necessary to enu-

merate. A collection of his "Opera omnia Anatomico-medico-chirurgica" was published at Amsterdam in 5 vols. 4to., 1737. After his death, his anatomical preparations were sold by auction: a part of them was purchased by the King of Poland, and sent to Wittemberg.

His son HENRY, who was a doctor of physic, and well versed in anatomy and natural history, died before his father in 1727. He was the author of a work entitled "Theatrum universale omnium Animalium," &c., *Amst.* 2 vols. fol., 1718, which passes for an improved edition of Johnston's "Historia Naturalis," but is so much augmented as to be rather a new composition. *Eloges De Fontenelle. Halleri Bibl. Anatom. & Chirurg. Eloy.* — A.

RUYSDAAL, JACOB, a landscape-painter of great excellence, was born at Haarlem in 1636. He was brought up to physic and surgery, and is said to have advanced so far as to perform surgical operations with credit; but his inclination led him to painting, with no other master, as far as is known, than nature. This he studied with the greatest assiduity and success, so that no master has surpassed him in the reality of the scenery which he has represented, and in the choice of which he has displayed great taste and elegance. He particularly delighted in landscapes connected with water, such as the banks of rivers, mill-pools, cascades, and the like, shaded with depth of wood, the trees of which he touched with singular delicacy, expressing the different kinds with appropriate leafing. His water is remarkably pellucid, and finely contrasted by the foam of cataracts. The tone of his colouring is natural and agreeable, his lights and shades are skilfully disposed, his distances well preserved, and all parts of his works are touched with a master-hand, except his figures, in which he was conscious of defect, and therefore often procured them from another hand. Many of his scenes are the manifest product of his native country; but others, in which he paints hilly ground and torrents, must have been derived from a different face of nature. It has therefore been supposed that he, with his friend Nicholas Berghem, visited Italy: but of this there is no proof. Ruysdaal resided chiefly at Amsterdam, living in the state of celibacy, that he might be the better able to support an aged father. He returned to Haarlem before his death, which happened in 1681. His works are met with in the principal cabinets, and are highly valued. Several of his landscapes have been engraved; and he himself

executed some engravings of views near Amsterdam. *D'Argenville. Pilkington.* — A.

RUYTER, MICHAEL-ADRIAN DE, a celebrated Dutch admiral, born at Flushing, in 1607, was the son of a burgher in that place. He entered the navy in the capacity of a cabin-boy at eleven years of age, and rose through all the inferior commands to the rank of captain, in which he distinguished himself both among his countrymen and foreigners. It is asserted that he assisted in repelling the attack of the Irish insurgents upon Dublin, though the circumstance does not appear in our histories. Much of his early service passed in the West Indies, to which he is said to have made eight voyages, and two to Brazil. In 1641 he was sent to the assistance of the Portuguese, who had now thrown off the yoke of Spain, on which occasion he was raised to the rank of rear-admiral. His conduct obtained the applause of the King of Portugal; and he afterwards distinguished himself on the Barbary coast, entering the road of Salée in a single ship, although five Algerine corsairs disputed the passage. When, in 1652, war broke out between the English republic and the Dutch, Tromp having been disgraced, De Ruyter was appointed to the command of a separate squadron for the purpose of convoying home a rich fleet of merchant-men. He fell in with the English Admiral Ayscough, with whom he had an engagement off Plymouth in August which lasted two days, and terminated so far to the advantage of the Dutch, that he brought his convoy safe into port. In the following October, De Ruyter and De Witte had an action with Blake and Ayscough on the Flemish coast which was severely contested; but De Ruyter, deserted by some of his captains, found it advisable to retreat to his own coast, the loss being nearly equal on both sides. Tromp being then restored to the chief command, De Ruyter commanded a squadron under him in the battle of December 10th, off Folkstone, in which Blake was obliged to take shelter in the Thames. De Ruyter also distinguished himself in the terrible battle of three days, fought in February 1653, between Tromp and Blake near the mouth of the channel, and, in which, though the English claimed the victory, the Dutch lost no honour. In June, Tromp and De Ruyter engaged Monk and Deane off Nieupoort; and, after a battle of two days, in which the two Dutch admirals successively rescued each other from imminent danger, the Dutch confessed their inferiority by retiring behind their own sand-banks. Their com-

manders thence sent warm remonstrances to the States concerning the necessity of a reinforcement; and at length they were enabled in August to attack the English under Monk and Lawson, near Scheveling. In this final battle between the two republics, Tromp terminated a life of glory; and though De Ruyter, who commanded the left squadron, opposed to that of Lawson, made every effort to restore the day, returning to the combat after he had been obliged to shift his flag to a frigate; yet he was at length compelled to withdraw his shattered ships to the Meuse.

The peace with England which was concluded in the following year gave a respite to this desperate service of the Dutch naval commanders, and De Ruyter was sent to cruise in the Mediterranean. He was recalled to reinforce Opdam, who was lying before Dantzic to prevent the Swedes from laying siege to that town; and this service being effected, he returned to his station. The Dutch trade was at this time much molested by French privateers, and the vigorous conduct of De Ruyter in seizing two of these vessels had nearly involved the two powers in hostilities. The firmness of the States, however, brought about an accommodation upon equitable terms, in 1657, and the admiral received an honourable testimony of the approbation of his government. A dispute with Portugal soon followed, and De Ruyter took several ships of that country at the mouth of the Tagus, and made some prizes from the Brazil fleet, till want of provisions obliged him to return to Holland. War having recommenced between the Swedes and Danes in 1658, De Ruyter was sent with a squadron to join Wassenaer who was lying off the Danish coast. In November 1659 Wassenaer having returned home, De Ruyter was left in the command; and making a descent with a body of soldiers in the isle of Funen, he defeated the Swedes, and forced them to surrender at discretion in Nyborg, whither they had retired. He then wintered at Copenhagen, where the King of Denmark ennobled him for his good services. In 1662 he was sent with a strong squadron to curb the insolence of the Barbary states who had exercised their habitual piracy upon the Dutch shipping. He first brought the Tunisians to submission; after which, the Algerines, though unwillingly, were induced to make apologies, and give security for their future amicable conduct.

At the commencement of the disputes between Charles II. and the United Provinces, De Ruyter had a command on the coast of

Africa, where he recovered the forts which had been taken from the Dutch by the English, and made prizes of some merchant ships. After the defeat of the fleet of Opdam by the Duke of York, in 1665, De Ruyter returned, and was raised to the rank of Lieutenant-admiral-general of the Dutch navy. In the parties into which Holland was at this time unhappily divided, De Ruyter was considered as attached to the strict republican cause, while the younger Tromp, his rival, was a partisan of the House of Orange; they were, however, sent to sea together. The first service of De Ruyter was to convoy home a fleet of merchantmen which, having taken refuge in the port of Bergen, were dishonourably and unsuccessfully attacked in that neutral harbour by the English. In June 1666 the great fleets of the two maritime powers met in the Downs; the Dutch commanded by De Ruyter, with Tromp and other admirals, the English by Prince Rupert, and Monk, now Duke of Albemarle. As the French had then a fleet at sea in alliance with the Dutch, Prince Rupert went to keep it in check, which deduction rendered Albemarle inferior to the enemy. In the three day's fight which ensued the Dutch had therefore the advantage, though the valour of the English rendered the contest very severe. Both De Ruyter and Tromp were obliged several times to shift their flags; and the latter, having borne down to the centre of the English, was reduced to the utmost extremity, when he was nobly rescued by his rival and political foe. The return of Rupert on the fourth day caused the action to be renewed with great fury; and in the end the English withdrew to their harbours, having undoubtedly been the principal sufferers in this memorable and bloody engagement. They had 11 ships taken, and an equal number burnt and sunk, whereas the Dutch had only seven destroyed and none taken.

It was not long before both parties had repaired their losses, and were again at sea. In August Albemarle and Rupert fell in, near the coast of Essex, with De Ruyter and Tromp, who were inferior to them in numbers. In the ensuing action Tromp, eagerly pursuing a defeated division of the English fleet, left De Ruyter alone to contend with the main body of the enemy, one of the Dutch divisions having already been defeated by its antagonists. De Ruyter long sustained the utmost efforts of the foe, but was at length obliged to retreat, exclaiming how wretched he was that not one bullet of so many thousands would free him from the disgrace. He gained, however, ad-

ditional glory by the good order in which he drew off his shattered ships, and in no action were his skill and courage more distinguished. He again put to sea in September, and came in sight of Prince Rupert's fleet; but as they were about to engage, a storm parted them; and De Ruyter afterwards falling sick of a fever, he returned to port.

The year 1667 was memorable for the disgrace which the reign of Charles II. incurred by the triumphant entrance of the Dutch into the Thames. De Ruyter was the admiral on this occasion, under whose orders a light squadron commanded by Van Gend ascended the Medway. De Ruyter himself was present when Upnor-castle was demolished, and some large ships were burnt at Chatham; yet it is affirmed that he had opposed the expedition as too hazardous. The peace which soon after followed gave some repose to this veteran, till the unprincipled alliance between Charles II. and Louis XIV. for the ruin of the Dutch republic, again called him to the defence of his country. With a fleet of 91 sail, in June 1672, De Ruyter attacked the combined English and French fleets of 130 sail commanded by the Duke of York, Lord Sandwich, and Count d'Estrees, in Solebay; and after a combat which he represented as the most obstinate in which he had ever been engaged, night parted the adversaries, each claiming the victory. Lord Sandwich and Van Gend both lost their lives, and other losses were nearly equal; but De Ruyter kept the sea, and safely convoyed home a large fleet of merchantmen. The French kept aloof and suffered little.

During the popular fury against the opposers of the House of Orange, which proved fatal to the De Wittes, De Ruyter, as one of that party, was attacked in the streets of Amsterdam, but escaped without injury. When William was made stadtholder, the services of this great admiral were too important to be foregone through a party difference; and in 1673 he was sent to sea with a strong fleet in quest of the combined English and French, who were on the Dutch coast under the command of Rupert and d'Estrees. An indecisive engagement ensued on June 7th, in which De Ruyter disengaged Tromp, with whom he was now reconciled, from the French squadron which had surrounded him. The battle was partially renewed on the 14th; and on August 21st a more severe engagement took place near the Helder, in which an English and two Dutch admirals were killed, and both parties

claimed the victory. Rupert, however, returned to his own coast, and De Ruyter received the thanks of the stadtholder for his conduct. Peace with England soon after followed, and never since have the two nations contested the empire of the sea with such mighty force, and so determined a spirit. France was now fast rising to be a maritime power, and Holland in alliance with Spain had to contend with her for the superiority. De Ruyter, in 1674, made a fruitless expedition to the French Caribbee islands. In the beginning of 1676 he was sent with a fleet to Sicily, which had been encouraged by the French to revolt from the Spaniards. He fell in with the French fleet under the Duke de Vivonne, and an action ensued which lasted the whole day with no decisive advantage to either side. De Ruyter repaired to Leghorn to refit, and then, forming a junction with the Spanish fleet, they proceeded towards Messina. The French came out to meet them, led by the celebrated Du Quesne, and a second battle took place on April 21st. The Spaniards kept at a cautious distance, but De Ruyter rushed to the centre, broke the French line, and was in the act of chasing, when a cannon shot wounded his left heel and right leg. A fever supervened, which, within a week, put a period to his life in the port of Syracuse, at the age of 69, deeply regretted by his own country, and admired by all Europe. The King of Spain had some days before conferred upon him the title of Duke and a pension. His antagonist Du Quesne wept his death as that of a noble and worthy enemy; and Sir William Temple in his memoirs has recorded him as the greatest admiral of his time, and the most faithful of subjects to his state. His remains were magnificently interred at Amsterdam at the public expence, and a superb monument was erected to his memory. He had been thrice married, and left one son and several daughters. *Moreri. Univers. Hist. Hist. de la Hollande. — A.*

RYCKE, THEODORE DE, a learned critic, born at Arnheim in 1640, was first an advocate at the Hague, and then professor of history at the University of Leyden. In 1681 he delivered an oration "De Gigantibus," which, with a dissertation "De primis Italiæ Colonis et Æneæ adventu," he added to an edition of Stephanus Byzantinus and Scymnus Chius, *Lugd. B.* 1684. He also gave a valuable edition of Tacitus, with notes and illustrations, in 1687, 2 vols. 12mo. He died in 1690. *Moreri. Saxii Onomast. — A.*

RYCQUIUS, JUSTUS, a man of letters and antiquarian, born at Ghent in 1587, was educated at Douay, whence he travelled to Italy, and was for some years librarian to Count Lodovico Sahero. Returning to the Low-Countries, he was made a canon of Ghent, and resided some time at Louvain. He revisited Italy in 1624, and was appointed by Urban VIII. to the chair of eloquence in the University of Bologna, where he died in 1627. He published a number of Latin poems and other works, but is chiefly known by his treatise "*De Capitolio Romano*," 1617, 4to., containing a curious description of the works of art, ancient and modern, preserved in that relic of antiquity. This performance obtained for him the title of a Roman citizen. It was reprinted at Leyden by James Gronovius, in 1696, with figures and notes. *Moreri. Saxii Onom.* — A.

RYER, ANDREW DU, sieur de Malezais, born at Marcigni in Burgundy, was gentleman in ordinary of the King's bedchamber, and Knight of the Holy Sepulchre. He resided a considerable time at Constantinople in the King's service, and was consul for the French nation in Egypt, from which opportunities he derived a knowledge of the Arabic, Turkish, and other Oriental languages. He died in France about the middle of the 17th century. Du Ryer published a "*Turkish Grammar*," 1636, 4to.; a "*French Translation of the Koran*," 1647, 12mo.; and another of the "*Gulistan*" of Saadi, 1634, 8vo. His version of the Koran is not regarded as faithful, and he is said to have mixed the reveries of Mahometan commentators with the original text. *Bayle. Nouv. Dict. Hist.* — A.

RYER, PETER DU, a copious dramatic and miscellaneous writer, was born of a good family at Paris in 1605. He procured a place of secretary to the King in 1626, but the indigence consequent upon an imprudent marriage obliged him to sell it, and he afterwards served in the same quality Cæsar Duke of Vendome. In order to support his family he employed a very ready pen in prose and verse, and produced a great number of translations, for which he was paid at a crown a sheet, and which, of course, bear all the marks of haste. He composed 19 pieces for the theatre, which were successful at the time of their appearance. Two or three of his tragedies obtained the applause of maturer criticism. His "*Alcyonée*" so much delighted Queen Christina, that she heard it read three times in one day. His "*Scevole*" still gives pleasure on the stage.

Du Ryer was received into the French Academy in 1646. His life seems to have been a perpetual struggle with penury; but a short time before his death he obtained the brevet of historiographer royal, with a pension. He died in 1658. *Moreri. Nouv. Dict. Hist.* — A.

RYMER, THOMAS, a critic and antiquary, was a native, probably, of Yorkshire, as he received his early education at the school of Northallerton. He was afterwards a student in the University of Cambridge, upon quitting which he entered at Gray's Inn. He seems first to have made himself known as a poet and critic. In 1678 he published "*Edgar, a Tragedy*;" and he was the author of a work entitled "*A View of the Tragedies of the last Age*," in which he exercised great severity against several of our early dramatic writers, not excepting Shakespear. Some manuscript remarks on this work by Dryden are given in Johnson's life of that poet, in which the critic is treated with considerable respect, though some of his opinions are confuted. Rymer seems in his critical capacity to have displayed much learning and a good share of plain sense, but without any of that fancy and feeling which are essential in estimating works of true genius; and his own dramatic composition is spoken of as of a very inferior fabric. It is as an historical antiquary that his name is alone entitled to commemoration. He had probably made himself conspicuous by some publications in that quality, when, in 1692, he was appointed to succeed Shadwell in the post of historiographer to King William. He meritoriously employed the opportunity afforded him by this office, in making a collection of public treaties and compacts, which he began to publish in 1704 under the title of "*Fœdera, Conventiones, et cujuscunque generis Acta publica inter Reges Angliæ et alios Principes ab An. 1101 ad nostra usque tempora*," of which he completed 15 vols. folio, and five more were afterwards added by Robert Sanderson. It was reprinted at the Hague in 1739 in ten vols. folio, and was abridged in French by Rapin in Le Clerc's "*Bibliothèque*." Although confused and ill digested, this is a publication of great value, and fundamental to the accurate knowledge of English history. Rymer died in 1713. Some specimens of his poetry are published in the first volume of Mr. Nichols's "*Select Collection of Miscellany-Poems*." *New Biogr. Dict. Saxii Onomast.* — A.

S.

SA, or SAA, EMANUEL, a learned Portuguese Jesuit in the 17th century, was born at the town of Villa de Conde in the province of Entre Minho e Duero, in the year 1530. Being sent to the University of Coimbra at 15 years of age, he became a member of the newly formed society of Jesus; in which he distinguished himself by his studious diligence and rapid proficiency in all the branches of learning. On account of the superiority of his talents and acquirements, he was selected, when very young, to teach philosophy in that university; and soon afterwards he was removed to fill the philosophical chair at Gandia in Valentia. While he retained this post, he also attended in the capacity of private tutor on Francis Borgia, Duke of Gandia. In the year 1557, he was called to Rome, and appointed interpreter of the sacred writings and professor of divinity in the seminary belonging to his order. Here he commenced preacher, and for many years attracted crowded audiences by his pulpit oratory. By Pope Pius V. he was employed in superintending, conjointly with Peter Parra, another Jesuit, a new edition of the Bible. Afterwards he was sent to regulate the seminaries at Loretto, Milan, Genoa, and other principal cities in Italy, where he was as much admired and followed as a preacher as he had been at Rome. By his exertions, however, his health became so much injured, that he was obliged to decline all public engagements, and to retire to Arona in the diocese of Milan, where he died in 1596, in the 66th year of his age. He was the author of "Scholia in Quatuor Evangelia," 1596, 4to., consisting of short, but learned and ingenious, notes on the four Gospels, partly original and partly selected from the labours of preceding commentators; "Notationes in totam Sacram Scripturam, quibus tum omnes ferè Loci difficiles, tum variæ ex

Hebræo, Chaldæo, et Græco, Lectiones explicantur," published after his death, in 1598, 4to., and of the same character with his former work; and "Aphorismi Confessoriorum ex Doctorum Sententiis collecti," 1595, 12mo., which, though so small a work, is said to have employed much of his attention during the long term of forty years. It has undergone numerous impressions at Venice, Cologne, Antwerp, Paris, Lyons, &c., and is held in much estimation by Catholic casuists. *Antonii Bibl. Script. Hispan. Sotvelli Bibl. Script. Soc. Jesu. Moreri.*—M.

SAADIAS-GAON, or SAADIAS THE EXCELLENT, a learned and celebrated rabbi, who flourished in the 10th century, was a native of the city of Pithom, or *Al Fiumi* in Egypt, where he appears to have been born about the year 892. Having acquired a high reputation for learning and abilities, in the year 927 he was sent for by David the son of Zachai, the Prince of the captivity, to preside over the academical institution at Sora near Babylon, which, owing to the dissensions between that Prince and the chiefs of the academies, was threatened with dissolution. In these circumstances he undertook its management, and laboured for two years with great success in raising its character. One of the first objects of his care after entering upon his presidency, was to explode the doctrine of the transmigration of souls, which had obtained very generally, not only among the Persians and Arabs, but even among the Jews. He had already made considerable progress in it, when he was sent for by the Prince of the captivity to subscribe to a new regulation, which appeared to him to be repugnant to the Jewish laws, and for that reason he firmly refused to give it the sanction of his signature. This refusal so exasperated David, that at first he sent his son to our rabbi,

threatening to have his head broken if he persisted in not signing; which menace his scholars resented, by raising a tumult against the prince, in which he received from them some severe blows. Hence a breach arose between David and Saadiah, and the academy soon became divided into two parties, in which that of Saadiah so far prevailed, that David was deposed from his dignity, and his brother Joseph appointed in his room. It was not long, however, before David got himself restored, and Saadiah was obliged to flee, and seek out for a place of safe retreat. He remained in concealment seven years, during which time he composed the greatest part of the books which were published in his name. Afterwards he found means to be reconciled to David, and was restored to his chair at Sora, which he occupied peaceably and with great success till his death in 942, when he was about 50 years of age. He was the author of a work, entitled, "*Sepher Heamunah*," or a treatise concerning the Jewish articles of faith, in ten chapters, which was translated from the original Arabic into Hebrew, by Rabbi Jehuda Ben Samuel Aben Tibbon, and was printed at Constantinople in 1562, 4to., and since that at Verona, Amsterdam, and other places; "A Commentary on the Book *Jezira*," which was printed with other commentaries on that book at Mantua in 1592, 4to.; an Arabic translation of the whole Old Testament, of which the Pentateuch is still extant, and may be seen both in Le Jay's and Walton's Polyglots, accompanied with the Latin Version of Gabriel Sionita; "A Commentary on the Song of Songs," in Hebrew, printed at Prague in 1609, 4to.; "A Commentary on Daniel," in Hebrew, inserted in the great rabbinical Bibles of Venice and Basil; "A Commentary on Job," in Arabic, the manuscript of which is in the Bodleian library at Oxford; "A Commentary upon the Jewish Liturgy," in Arabic, preserved in manuscript in the same repository; and other pieces on grammar, &c. of which some account may be seen in *Wolfii Bibl. Hebraea. Moreri. Modern Un. Hist. Vol. XI. ch. xxxix.*—M.

SABATEI-SEVI, a famous pretended Messiah of the Jews in the 17th century, was the son of a broker to the English factory at Smyrna, where he was born in the year 1726. He received as good an education as his native place afforded, and made a considerable progress in various branches of learning. With the scriptures he became intimately conversant, and from the study of

the prophecies was either led to believe, or, from the superstitious credulity of the Jewish populace was encouraged to pretend, that he was selected by God to be that redeemer of Israel who had been expected for so many ages. Whether he was a fanatic, or an impostor, or as his subsequent history may perhaps lead us to surmise, a compound of both characters, he possessed qualifications which were highly favourable to his pretensions, being of a personable figure, and endowed with persuasive powers of eloquence. He began to preach in the fields about Smyrna, and excited only the derision of the Turks, while many of the lower orders of his nation became his admiring and zealous disciples. To impress their minds with a high idea of his chastity, at twenty-four years of age he married a young Jewess, whom he soon afterwards divorced without having cohabited with her; and he then married a second, with whom he lived in abstinence from the connubial enjoyments. He now began to boast of miraculous powers; and one day, either influenced by the deceptions of an heated imagination, or, confident that he had sufficient authority to impose upon his disciples, he asked them whether they had not seen him carried through the air? upbraiding those of them with blindness who would not confess that they had witnessed such a vision. At length the heads of the synagogue at Smyrna, alarmed at his pretensions, cited him before them, and condemned him to banishment. He then went to Thessalonica, Athens, and other cities in Greece, and according to some accounts to Constantinople; from all which places he was expelled by the influence of the Rabbis. Afterwards he went to Jerusalem, where his learning and abilities secured him an honourable reception, and he gained many disciples. At their request he departed on a journey to Egypt, that he might collect the alms of their brethren. On his coming to Gaza, he met with a Jew called Nathan Levi, who was a man of no little weight with his countrymen, as he had married the daughter of a very rich merchant. This man entered thoroughly into Sabatei's designs, announcing him to be the Messiah, and assuming to himself the character of the Prophet Elias, who was to be his forerunner. In this character he assembled the Jews at Jerusalem, whom he persuaded to abolish the fast celebrated in the month of June, since sorrow was not suitable to the feast of the Messiah, who was raised up by God in the person of Sabatei-Sevi. In the

mean time the latter was preaching repentance to the Jews at Gaza, whence his fame spread far and near, and attracted multitudes of that nation to attend on his ministry, of whom the great majority became proselytes to his cause.

Having returned to Jerusalem, Sabatei was received by the infatuated Jewish populace with cries of joy; and they were so tumultuous in their expressions of their attachment to him, that they aroused the jealousy of the Turks, whom the Rabbis were compelled to appease by presents of large sums of money. Obligated to quit Jerusalem, Sabatei withdrew to Smyrna, where, by his pathetical sermons, he daily increased the number of his adherents. Soon afterwards, in consequence of a plan concerted between him and his Prophet Nathan, the latter sent a solemn deputation of four persons in the character of ambassadors to Sabatei, who saluted him in the public synagogue as the Messiah. This embassy completed the infatuation of the populace, and even imposed upon some of the Jewish doctors, on account of the credit in which Nathan was held. It is true that the more judicious of them endeavoured to oppose the popular frenzy, and condemned Sabatei as an impostor, who ought to be put to death; but the voice of the multitude was in his favour, and proclaimed him King of the Hebrews. In his character of prophet, Nathan went so far as to declare, that within twelve months Sabatei should appear before the Sultan, take the crown from his head, lead him in chains as a captive, and be acknowledged monarch of the whole universe; and that the holy temple should descend from heaven, a complete and glorious edifice, in which the chosen people were to offer sacrifices till the end of the world. Sabatei now found his authority so predominant with his nation, that he ordered the name of the Ottoman Emperor to be omitted in their public prayers, and his own to be substituted in the room of it; and he assumed the title of *King of Kings*, while he gave to his brother Joseph-Sevi that of *King of Judah*. He also directed letters to be written to the Jews in all parts of Europe and Africa, announcing his pretensions, and calling upon them to unite in supporting the kingdom of their Messiah. Astonishing was the impression which his claims made on the credulous Jews in all parts of the world; and astonishing were the sacrifices, mortifications, and other extravagances committed by them in his cause. Many abandoned all their occupations and employments, flattering themselves that they should not stand

in want of any thing under the triumphant government of the hope of Israel. They believed the most improbable stories concerning him. Some invested miracles in his favour, and others swore to the truth of them, while almost all believed them, and were ready to tear in pieces those who had not so much faith as themselves. At length, on the approach of the time when Nathan's prophecy was to be accomplished, Sabatei took shipping for Constantinople, in the year 1666, that he might receive in that city the solemn homage of his principal subjects. However, on the arrival of the vessel at the destined port, the grand visier, by the Sultan's orders, caused Sabatei to be arrested and committed prisoner to one of the castles of the Dardanells. Finding that no orders were issued for putting him to death, the Jews persuaded themselves that the Sultan had not power over his life; and, flocking to the place of his confinement, enriched the governor with the presents which they made for permission to visit their King, and lay their wealth at his feet. As their frenzy daily increased, the Sultan Mahomet ordered him to be brought to Adrianople, where his court then was, that he might himself examine the man who had wrought up the enthusiasm of his nation to so high a pitch. No pen can describe the confidence of the Jews on this occasion, in asserting the power of their pretended Messiah, and the wonders which he would perform; but the Sultan soon put his pretensions to a test which immediately detected their fallacy. For, after demanding a miracle from Sabatei in proof of his mission, Mahomet put it to this issue, that he should be stripped naked for his archers to shoot at him, promising, in case the arrows did not pierce his body, that he himself would acknowledge him to be the Messiah. This was a very fair proposal; but Sabatei chose rather to confess himself an impostor, and embrace the Mahometan religion, than stand the trial. Afterwards, information having been brought to the Sultan that he assisted secretly at the festivals of the Jews, an order was issued for his imprisonment in the castle of Dulcigno, on the confines of Albania, where he died in 1576, when about 50 years of age. As a striking proof of the extent to which enthusiasts can carry their credulity, it is related, that even his own confession of his being an impostor had no effect upon the minds of great numbers of his deluded followers; and that when they saw him wear the Turkish habit after the change of his religion, they affirmed that it was only his

shadow which appeared in that dress, but that his body was taken up into heaven, there to reside till the time appointed for the accomplishment of the wonders of the Messiah's kingdom was come. *Basnage's Hist. of the Jews, b. vii. ch. xxiii. Modern Univ. Hist. Vol. X. ch. xxxviii. sect. xxi. Moreri. Nouv. Dict. Hist. — M.*

SABATIER, PETER, a learned French Benedictine monk of the congregation of St. Maur, concerning whose personal history we have only this brief information, that he was born at Poitiers in 1682, and died at Rheims in 1742, about the age of sixty. He spent twenty years of his life in preparing for the press a valuable edition of all the Latin versions of the sacred books, collected together, and united in one point of view. It consists of three volumes folio, the two first comprehending the Old, and the third the New Testament. Father Sabatier, however, lived only to print the first volume; and his place of editor of the others was filled by Father Charles de la Rue, a learned member of the same community. This edition is entitled, "*Bibliorum Sacrorum Latinæ Versiones Antiquæ, seu Vetus Italica, Opera et Studio Petri Sabatier.*" Remis. 1743. *Nouv. Dict. Hist. Dict. Bibl. Hist. et Crit. — M.*

SABELLICUS, an Italian historian and philologist, whose proper name was MARCANTONIO COCCIO, was born about 1436 of a reputable family at Vicovaro in the Campagna of Rome. He studied under different masters at Rome, and finally under Pomponio Leto, who admitted him into his academy, in which he obtained the name of Sabellicus, as being a native of the ancient country of the Sabines. In 1475 he accepted an invitation to the professorship of eloquence at Udine. He there employed himself in researches into the antiquities of the province of Friuli, the fruits of which were given to the public in a work "*De Vetustate Aquilejæ, Lib. VI.*" About the year 1484 he removed to Venice, where he taught the belles-lettres, till the plague obliged him to remove to Verona. In that city, in the space of 15 months, he wrote in Latin 32 books of the History of Venice, which he printed on his return to that capital in 1487. This work was so much approved by the republic, that an annual pension was assigned to the author, who displayed his gratitude by writing a description of Venice, a dialogue concerning its magistrates, and two poems in praise of the republic. The care of the library of St. Mark, founded by Cardinal Bessarion, was committed

to him, and he continued to pursue his studies with great assiduity, as appeared by the number of works of various kinds which issued from his pen. Of these the most voluminous was a History of the World, from the creation to the year 1503, entitled, "*Rhapsodiæ Historiarum Enneades,*" in 63 books. Sabellicus founded an academy in Venice, and appears to have enjoyed a high reputation among the learned of his time. He was a man of dissolute morals, and died of a lingering illness, the consequence of his irregularities, in 1506.

Of this writer's numerous works his Venetian history is best known, having been several times printed, and admitted into the great collection of the historians of Venice. It, however, both in style and matter, bears strong marks of the haste with which it was composed, and by no means stands among the best productions of that age. His general history of the world, though highly applauded at the time, displays little judgment or accuracy. As a philologist he gave notes upon Pliny the Elder, Livy, Valerius-Maximus, and Catullus, which have been preserved in Gruter's "*Thesaurus;*" and he wrote a variety of other pieces in Latin, both prose and verse, now sunk in oblivion. *Moreri. Tiraboschi. — A.*

SABELLIUS, who is classed by the Catholic fathers among the heresiarchs of the third century, appears to have been a native of Ptolemais, the capital of the province of Pentapolis in Lybia. The earliest notice which we find of his having maintained any peculiar tenets, is in a letter of Dionysius, Bishop of Alexandria, addressed to Xistus, Bishop of Rome, in the year 257, or 258; by which we can ascertain that he was a contemporary of Dionysius, and that he probably published the writings which the latter undertook to answer, about the year 255, or 256. Whether Sabellius was himself a bishop, or presbyter, we are not expressly told by any of the ancients; but it appears most likely, from the language in which they incidentally speak of him, and from his having been so distinguished a person that those who concurred with him in opinion were called after him *Sabellians*, that he filled such an office in the church. His principles appear to have been very popular, and to have spread rapidly not only throughout Africa, but in the East, and at Rome, till the anathemas of councils, and the persecutions excited by the intolerant zeal of those who assumed to themselves the title of the orthodox, diminished the number of their adherents. In order to understand what were the distinguishing opinions

maintained by Sabellius, it is necessary to compare what is said on the subject by some of the most celebrated ancient ecclesiastical writers. Epiphanius tells us, "that excepting a few things only, Sabellius agreed with the Noetians: that Sabellius and his followers teach that the same is Father, Son, and Holy Ghost; so that there are only three denominations in one hypostasis (or subsistence) or, as in man, body, soul, and spirit." St. Basil represents Sabellius and the Sabellians as teaching "the Father, Son, and Spirit, to be three persons in one hypostasis." Theodoret's account of Sabellius is, "that he taught the Father, and the Son, and the Holy Spirit to be one hypostasis, and one person with three names; that he speaks of the same sometimes as Father, sometimes as Son, and sometimes as Holy Ghost; and says, that in the Old Testament he delivered the law as Father, and in the New dwelt among men (or was incarnate) as the Son, and descended on the apostles as the Holy Spirit." Damascenus says, "the Sabellians agree with Noetus, except that they do not say the Father suffered. They speak of the Word brought forth, and again resumed." This obscure language, applied to the sentiment of the Sabellians concerning the Word, the learned Beausobre illustrates in the following manner: "The Word never proceeds out of the Father but as our reason proceeds, as I may say, out of us, when it makes known by words and commands what are our thoughts and our desires. So the word, which was in Christ Jesus, is only a declarative word, which manifested to Jesus the knowledge of salvation, and an operative word, which conferred upon him miraculous power. It is only an operation of the deity, a full effusion of the divine wisdom and power in the soul of our Lord." By comparing together the preceding quotations from the ancients, accompanied with this illustration of that from Damascenus, it will appear probable that Sabellius, like Noetus, believed in one divine person only, the God and Father of all, whose energies communicated to the man Jesus constituted him the Son of God; and that he considered the term Holy Ghost, or Holy Spirit, to signify the operations of the Deity in Christ, the apostles, and others endowed with miraculous gifts, for the salvation of men. We may therefore be warranted in concluding, that he was properly speaking an Unitarian. This conclusion is supported by an intimation of Epiphanius, that the Sabellians embraced their distinguishing opinion out of a dread of polytheism; for, as

he says, when they met with other Christians, especially such as were unlearned, they would put this shrewd question to them: "Well, good friends, what doctrine shall we maintain? shall we acknowledge one god, or three gods?" It is remarkable, as Dr. Priestley observes, that though the sentiments of Sabellius "generally prevailed, at least in Africa, there was no council called on his account, no examination of his opinions, nor any public censure of them; when a preceding Bishop of Alexandria had called a council for the purpose of condemning Origen. It does not appear that any application whatever was ever made to Sabellius himself by any Christian bishop or writer. All that we hear of, as written against his opinions, is a letter of Dionysius of Alexandria, addressed to Xistus, Bishop of Rome, Ammon, Bishop of Berenice, and four books addressed to Dionysius, another Bishop of Rome. It is perhaps no less remarkable that, notwithstanding the blasphemous opinions, as they are commonly called, of which the Trinitarians accused Sabellius, no immorality appears to have been laid to his charge. It may therefore be safely inferred that his moral character and conduct were unexceptionable. And since no public censure was passed upon him, it may also be inferred, either that his opinions were not considered as very obnoxious, or that his friends were so many, that his enemies had no prospect of success in any measures that they might take against him." *Eusebii Hist. Eccl. Lib. vii. cap. vi. & xxvi. Theodoret. Har. Fab. Lib. ii. cap. ix. Epiphanius Har. lxii. N. 1 & 2. Basilii Epist. lxiiv. Damascen. de Har. Num. lxii. Beausobre Hist. de Manich. Liv. iii. ch. vi. § ix. Lardner's Cred. Part ii. Vol. IV. ch. xliii. § vii. — M.*

SABINUS, JULIUS, a Gaulish noble, remarkable for his adventures, was a native of the district of the Lingones, the modern Langres. Vain of his rank and wealth, and of a supposed descent from Julius Cæsar, who, when in Gaul, was said to have had an intrigue with his great-grandmother, in the tumultuous state of the Roman empire during the contest between Vespasian and Vitellius, A.D. 70, he caused himself to be proclaimed Cæsar, and led a band of his countrymen into the territory of the Sequani. They were opposed and routed by these allies of the Romans, and Sabinus fled to a villa of his own, where he adopted the following scheme to save himself from a pursuit:—Giving out that he meant to avoid a public punishment by a voluntary death, he assembled his domestics, and after thanking

them for their services, he dismissed them all except two faithful freedmen, who were entrusted with his secret. Then, having withdrawn into a subterraneous cavern, the entrance of which was known only to them, he set fire to the house, which was totally consumed, serving, as was supposed, for a funeral pile to his remains.

Sabinus had a wife, Eponina, the object of his tenderest affection, which was equally returned on her part. Believing his death real, she had passed three days in inconsolable grief, and without food, intending to follow him to the tomb, when one of the freedmen was sent by his master to acquaint her with his life and concealment. She continued to keep up the appearance of mourning, and in the mean time paid him occasional visits in his cave. At length she brought him secretly to her place of residence, and for some time kept him concealed in her house. The hazard of discovery, however, induced him again to take refuge in his cave, and Eponina continued during nine years to visit him undiscovered. She even bore twins to her husband, and nursed them in this dark retreat. But her frequent absences from home could not fail of awakening suspicion, and being closely watched, she was detected entering the cavern, which was thus discovered. Sabinus was dragged out, loaded with chains, and with his wife and two children was taken to Rome and brought before Vespasian. Unmoved by the tears and entreaties of Eponina, and by the narrative of her faithful affection and of the extraordinary adventures of the unfortunate pair, he ordered the execution of Sabinus. His wife spiritedly reproached the Emperor with his cruelty, and bore her loss with the same firmness which she had shewn in performing her conjugal and maternal duties. *Taciti Hist. Plutarch.—A.*

SABINUS, GEORGE, a German man of letters, was born in 1508 in the Marche of Brandenburg. His family name was Schalter, which, according to the custom of the time, he changed for a Latin appellation. At the age of 15 he was sent to Wittenberg, where he lodged in the house of Melanchthon, who paid particular attention to his instruction. By the advice of that learned man he cultivated his taste for Latin poetry, and at the age of 20 he published a poem entitled "*Res Gestæ Cæsarum Germanicorum*," which gave him a great reputation among the scholars of Germany, and procured him the patronage of several of its princes. He then visited Italy, where he attracted the notice of Bembo, Con-

tareni, and other men of eminence. After his return he was nominated by the elector of Brandenburg professor of belles-lettres at Frankfort on the Oder, and afterwards rector of the new University of Königsberg. He married for his first wife a daughter of his preceptor Melanchthon. The elector at length raised him to the post of a counsellor, and employed him in various embassies and negotiations, in which he displayed equal eloquence and political skill. In 1540 he was ennobled by the Emperor Charles V. at the diet of Ratisbon. As he was on a journey to Italy on public business, he was attacked by a fever, which obliged him to return to Frankfort, where he died in 1560. Though his youth had been irregular, he was distinguished at a mature age for virtue and solid piety. His collection of Latin poems was first published at Leipzig in 1558, 8vo. and an enlarged edition of them was given in 1597: they are in considerable esteem. Sabinus also published some Latin letters, and a preceptive work on the art of writing verse in imitation of the ancients, which was long a manual for students. *Thuani Hist. Moreri.—A.*

SACCHETTI, FRANCO, a poet and novelist, was born at Florence about 1335, of the noble family of the *Benci*. After passing his youth in commercial affairs, he rose through different gradations of office in his republic to the posts of governor of Bibiena and San Miniato, podestat of Faenza, and commander of the Florentine troops in Romagna. During his travels and employments he had become acquainted with many persons of rank, and petty sovereigns, in the Italian states, with whom he held an epistolary correspondence, and who greatly esteemed him on account of his extensive knowledge and various accomplishments. Retiring at length from public business, as well on account of bodily infirmities, as the dissensions of his country, he spent his latter years at Florence, amusing himself with literary composition. He died some time after the year 1400. Sacchetti was regarded as one of the principal Italian poets of his time, and he was the author of a great number of pieces in different kinds of verse, of which there have been printed only some lines following the *Bella Mano* of Giusto de Conti. He also collected, from the stories he had heard, and the adventures he had witnessed, a number of tales, or "*Novelle*," of which 258, remaining in MS. in the Laurentian library, were printed at Florence in 1725. These, though not equal to those of Boccaccio,

are pleasing from their natural and simple style of narration. They are reckoned among the authorities for purity of language. *Moreri. Tiraboschi.*—A.

SACCHI, ANDREA, also called **ANDREUCIO**, an eminent painter, was born at Rome in 1594 (another account says in 1599). He imbibed the rudiments of his art under his father, and then became the disciple of Albano, with whom he spent several years in assiduous study. By frequent designing after antiques and the works of Raphael and other great masters, he came to surpass his master in the style and correctness of his drawing, while he possessed his excellencies of sweetness of touch and truth of colouring. He was particularly distinguished for his paintings in fresco, in which manner he was judged to have no superior. He rose to high reputation in his native city, and was employed by several cardinals in the decoration of their palaces. A great emulation subsisted between him and his contemporary Pietro da Cortona, which stimulated them both to the highest exertions. Sacchi, though fond of society and agreeable in conversation, had a jealousy with respect to his art which led him to be a severe critic, and lost him the friendship of his fellow artists. At a mature age he visited Lombardy and Venice, and passed much time in the study of Correggio and other distinguished colourists, but without greatly improving his own style of colouring, which remained somewhat cold, though sweet and harmonious. He died at Rome, after suffering long from the gout, in 1668, according to most authors, in 1661 according to D'Argenville.

The characteristics of Sacchi are purity and correctness of taste and execution, elegance, natural expression and elevation of idea, without great force or fancy. His pictures satisfy the judgment, if they do not excite extraordinary admiration. The principal of them are in the churches and palaces of Rome. Among these, that of St. Romuald in the church of the Camalduli, and an allegorical piece representing Divine Wisdom in the Barberini palace, are mentioned as first-rate compositions. He was a thorough master of perspective; and executed some fine works with numerous figures and architectural decorations. Several of his performances have been engraved. *D'Argenville. Pilkington.*—A.

SACCHINI, ANTONMARIA, an eminent musical composer, was born at Naples in 1735. He was brought up from childhood to the profession of music, and studied at Naples under

the celebrated Durante, with whom he acquired great skill in the violin. He visited different capitals in Italy, distinguishing himself as a composer of operas; and at Venice he was placed at the head of a Conservatorio. In that city he first began to compose church-music, in which he was equally successful. His reputation extending to Germany, he was favourably received at some of the courts of that country, particularly at those of Brunswick and Wirtemberg. In 1772 he came to England, where he passed 11 years, highly admired by the best judges of music, and assiduously engaged in composing some of his finest operas. He remained in England (says Dr. Burney) too long for his fame and fortune; the first was injured by cabals and the number of his works; the second by inactivity and want of economy. He visited Paris in the summer of 1781, and finally settled there in 1784, being received in that capital with transport, and obtaining a pension from the Queen, and the theatrical pension. He died at Paris in 1786, and was honoured with a public funeral.

The musical style of Sacchini is characterised by elegance, purity, and correctness, with much invention and ingenuity, combined with taste and judgment. Dr. Burney thus speaks of it: "This composer had a taste so exquisite, and so totally free from pedantry, that he was frequently new without effort; never thinking of himself, or his fame for any particular excellence, but totally occupied with the ideas of the poet, and the propriety, consistency, and effect of the whole drama. His accompaniments, though always rich and ingenious, never call off attention from the voice." Though he composed many comic as well as serious operas, his natural disposition was tender and melancholy, and he excelled most in expression of that kind. The private character of Sacchini was marked by sensibility, generosity, and beneficence, which last qualities he carried to a degree injurious to his fortune. He was never married, but supported a sister, whom he made his heiress. *Burney's Hist. of Music. Nouv. Dict. Hist.*—A.

SACCHINI, FRANCIS, a learned jesuit and the continuator of Father Orlandin's Grand History of his Order, was born in the diocese of Perugia in Italy, in the year 1570. He commenced his noviciate in the society at an early age, and for many years filled with reputation the rhetorical chair in their college at Rome. Afterwards his abilities recommended him to the office of secretary to the General Mutio Viteleschi during seven years. He died

in 1625, at the age of 55. He was the author of the continuation of the history above-mentioned, in 4 vols. folio, entitled, "*Historia Societatis Jesu, Pars Secunda, sive Lainius*," 1620; "*Hist. S. J. Pars Tertia, sive Borgia*," 1649; "*Hist. S. J. Pars Quarta, sive Everardus*," 1652; "*Hist. S. J. Pars Quinta, sive Claudius*," 1661, the three last, as appears from their dates, not being printed till several years after his death; "*De Vita et Rebus gestis Patris Petri Canisii de Societate Jesu, Lib. III.*," 1614, 4to.; "*Vita B. Stanislai Kostkæ, Soc. Jes.*," 1612, 12mo., in Italian as well as Latin; "*Libellus de Ratione Libros eum Profectu legendi*," together with "*Oratio de vitanda Librorum Moribus noxiorum Lectione*," 1614, 12mo.; "*Epistola de Utilitate bene legendi ad Mensam*," 1621, 12mo.; "*Modus utiliter Studendi*," "*Orationes*," &c. *Sotwelli Bibl. Script. Soc. Jesu. Moneri.* — M.

SACKVILLE, THOMAS, Lord Buckhurst and Earl of Dorset, an accomplished nobleman, one of the earliest cultivators of English poetry, was the son of Sir Richard Sackville of Buckhurst in the parish of Withiam, Sussex. According to his age stated by Dr. Abbot in his funeral sermon, he was born in 1536; but Mr. Warton affirms this date to be evidently inaccurate, and says that his birth should be placed at least six years earlier. He appears to have had a domestic education till his being entered (as is conjectured) at Hart-hall, Oxford; whence he removed to Cambridge, at which University he took the degree of M. A. He distinguished himself at both these seminaries for his performances in Latin and English poetry, nor did he desert the muses when he removed to the Inner Temple. He studied the law so far as to be called to the bar, but without any intention of practising it, for he was born to the expectation of an ample patrimony. He was a representative in parliament for Westmorland in the fourth and fifth years of Queen Mary; and about that time, in 1557, he formed the plan of a poem intended to comprehend a view of all the illustrious but unfortunate characters of English history from the conquest, by way of moral example, under the title of the "*Mirroure of Magistrates*." Of this work he finished a poetical preface, termed an "*Induction*," and one legend, on the life of Henry Stafford, Duke of Buckingham: the rest of the design was committed to other hands. In 1561 his tragedy of "*Gorboduc*" was exhibited in the Inner Temple hall, and afterwards before Queen Elizabeth

at Whitehall, with great applause. This piece, the poetical merits of which will be hereafter considered, was well calculated to ingratiate the writer with his sovereign, on account of the maxims of high loyalty which he put into the mouth of the good counsellor, Eubulus, who condemns resistance to Kings upon any account whatsoever.

Mr. Sackville married about 1557 a lady who was his kinswoman, and with whom he passed the whole of his after-life. He was a member in the two first parliaments of Elizabeth, for Sussex and for Bucks, after which he travelled abroad. The cause of his absence was probably an embarrassment in his circumstances, for he appears to have been much inclined to profusion in his youth. At the time of his father's death, in 1566, he was a prisoner in Rome, but on what account, we are not informed. He soon obtained his liberation, and on his return entered into the possession of a large inheritance. In the following year he was knighted, and raised to the peerage by the title of Baron of Buckhurst. Being one of the most splendid of that order in character and accomplishments, he was selected by the Queen, in 1570, as the head of a complimentary embassy to Charles IX. of France on account of his marriage, on which occasion he indulged his taste for magnificence to the injury of his fortune. He was afterwards joined in several important commissions; and in 1587 he was sent ambassador to the States of the United Provinces for the purpose of enquiring into their complaints against the Earl of Leicester. His report of the matter was so displeasing to that potent favourite, that he influenced the Queen, on Lord Buckhurst's return, to confine him above nine months to his house; and it was not till Leicester's death that he was restored to his liberty. "So obsequious (says his chaplain Abbot) was he to this command, that in all the time he never would endure, openly or secretly, by day or night, to see either wife or child;" but this was an age in which the greatest and proudest of the English nobility vied with each other in a romantic submission to a female sovereign. The Queen, now freed from an over-ruling influence, testified her returning favour to Lord Buckhurst by conferring upon him, in 1589, the order of the Garter, and by interfering openly to procure for him, in 1591, the chancellorship of the University of Oxford, in opposition to the Earl of Essex, whom, though a new favourite, she occasionally wished to humiliate. When residing for a

time at Oxford in his capacity of chancellor, the Queen honoured him with a visit of several days, and was splendidly entertained.

In 1598 Lord Buckhurst was joined with the treasurer Burleigh in negotiations for a peace with Spain; and when the States-General, taking the alarm, sent over deputies to renew their own treaty with England, he was appointed to confer with them, and signed a new treaty on terms very advantageous to his mistress. Elizabeth now thought it time to bestow upon him some substantial reward for his services; and upon the death of Burleigh, she nominated him to the vacant post of Lord High-treasurer, in 1599. In this situation he was instrumental in discovering and defeating the dangerous projects of the Earl of Essex; and at the trial of that unfortunate nobleman, he sat as high-steward, in which office he conducted himself with prudence and humanity. It appears that he did not attach himself to any of the factions by which the court was divided in that reign, but stood solely upon the good graces of his sovereign, who continued as long as she lived to display her confidence in him by employing him in the management of various important affairs. On the accession of King James his post of treasurer was confirmed to him for life; and in 1604 he was created Earl of Dorset. He attended to the business of his office and other state-affairs till his death, which happened suddenly at the council-table in April 1608, at the age, according to Dr. Abbot, of 72, but probably nearer that of 80.

Although the Earl of Dorset scarcely ranks among the more eminent statesmen of Elizabeth's reign, yet he appears to have filled the offices entrusted to him with great credit, and for public and private worth and integrity to have been surpassed by none of his time. He was a good speaker, and a better writer, composing most of his official papers himself; for his refined taste inspired him with disgust at the barbarism of secretaries. As a poet he deserves great praise for having brought English heroic verse almost to a state of perfection, and for having given the first specimen of regular tragedy in blank verse. The "Induction" to the "Mirrour of Magistrates" contains an imaginary descent to the infernal regions, under the guidance of Sorrow, introductory to the stories afterwards told by the persons themselves whose misfortunes are the subject of the Mirrour. It is written in stanzas, of lines in heroic measure, the versification of which is for the most part as pure and regular as that of any modern, while the strength of description,

and the force of imagination displayed in inventing allegorical characters, are scarcely surpassed by Spenser. His tragedy of "Gorboduc," or, as it was entitled when printed in 1571, "The Tragidie of Ferrex and Porrex," is a bloody tale from English history, composed without attention to dramatic rules, and with little interest or pathos, but with considerable force of poetical conception and moral sentiment, and in pure and perspicuous language, free from the turgidity that afterwards so much infected the English theatre. Sackville is supposed to have been assisted in this play by Thomas Norton, to whom the three first acts were ascribed; but Mr. Warton, from internal evidence, is led to doubt the fact, Norton's avowed poetry being of an inferior quality to that of Gorboduc, which is throughout uniform in style. Perhaps the planning of the acts only was his part. This tragedy has been several times printed, the last edition being undertaken by Spence in 1736, at the suggestion of Pope, who was desirous of again bringing it into notice; but the attempt was attended with little success. This nobleman also prefixed a Latin epistle to Clarke's Latin translation of Castiglione's "Courtier," printed in 1571. *Biogr. Brit. Collins's Peerage. Warton's Hist. of Poetry.* — A.

SACROBOSCO, JOHN DE, an eminent mathematician in the 13th century, is claimed for a countryman by writers of the English, Scotch, and Irish nations. According to Leland and Pitts, he was born at Halifax in Yorkshire, whence they derive his surname; the former rendering it in the Saxon idiom, *Haligwalde*, or *Halifax*, and the latter in English, *Holywood*. According to Stainhurst, he was a native of Holywood, near Dublin; but according to Dempster and Mackenzie, of Nithsdale in Scotland. His English biographers state, that he appears to have received his academical education at Oxford. Mackenzie, on the contrary, informs us, that, after finishing his studies, he took holy orders, and became a canon-regular of the order of St. Augustine, in the famous monastery of Holywood in Nithsdale. They all agree, however, in asserting, that he spent the greatest part of his life at Paris; where, says Mackenzie, he was admitted a member of the university in the year 1221, under the syndics of the Scotch nation. In this seminary he distinguished himself by his proficiency in polite literature and philosophy; and more particularly, by the ardour and success with which he cultivated the mathematical sciences. Being elected

professor of the mathematics, he discharged the duties of that appointment with very high reputation for many years, and was justly considered to be the ablest mathematician of his time. He died in 1256, as appears from the inscription on his monument in the cloisters belonging to that branch of the Trinitarians called Mathurins, at Paris. He was the author of a treatise "*De Sphæra Mundi*," which has been frequently printed, and illustrated with the commentaries of Christopher Clavius, Peter Valerian, Elias Venetus, Peter Nonius, and other learned mathematicians; "*De Anni Ratione, seu de Computo Ecclesiastico*," also frequently printed, both in a separate form, and with the former in an 8vo. volume; "*De Algorismo*," printed at Paris in 1498, with "*Comment. Petri Cirvilli Hisp.*;" "*De Astrolabis*;" "*Breviarium Juris*," &c. *Lelandi Comment. de Script. Britan. Cap. cccxxxvi. Pitsæus de Illust. Angliæ Script. sub an. 1256. Hutton's Math. Dict. — M.*

SACY, LOUIS DE, an advocate and an estimable man of letters, was born at Paris in 1654. He was brought up to the bar, at which he appeared with distinction, as well for the eloquence and soundness of his pleadings, as for the probity of his conduct, and the polish and amenity of his manners. Attached to literature by inclination, he employed his leisure in composing works, of which the first that appeared was a "*Translation of Pliny's Epistles*," 1699, 1701. This was very well received by the public, and obtained him a seat in the French academy in 1701. This version, says D'Alembert, is "as agreeable to read as the original, and at the same time less fatiguing, because the translator, while he enters into all Pliny's refinement of thought, expresses it with more simplicity; so that the author's wit appears with more advantage by being freed from the studied dress which too often impairs its beauty in the Latin." M. de Sacy prefixed to his work an elegant life of Pliny the Younger, and he followed it with a translation of his "*Panegyric of Trajan*." The reputation and amiable qualities of this writer gave him admission into a select society of which the celebrated Marquise de Lambert was the centre, and he became her most intimate and confidential friend. It was in the bosom of this society that he composed his "*Traité de l'Amitié*," a work which displayed the influence of friendship upon his own pure and elegant mind, though, according to D'Alembert, it is neither sufficiently tender for the

votaries of sensibility, nor profound enough for philosophers; it was dedicated to Madame de Lambert. Soon after, he published a "*Traité de la Gloire*;" and in these compositions, as well as in the collection of his "*Factums*" or pleadings, which, with some other pieces, he published some time before his death in 2 vols. 4to., he had obviously in view the imitation of the great Roman orator, whom, indeed, he followed with very distant steps. He could not, however, be surpassed, in the generous manner in which he exercised his profession. The president Montesquieu, who succeeded him in the academy, said of him, "All who wanted his assistance became his friends. At the close of every day he found scarcely any other recompence than the consciousness of some additional good actions; and growing continually less rich but much more disinterested, he left to his children only the honour of having had so respectable a father." M. de Sacy died at Paris in 1727, at the age of 73. His style as a writer is pure and elegant, his thoughts are refined, and his sentiments elevated, but he is charged with being too fond of epigrammatic turns and antitheses. *Moreri. D'Alembert Hist. Acad. Nouv. Dict. Hist. — A.*

SADOC, a famous Jewish doctor in the third century B. C., and principal founder of the sect who after him were called Sadducees, was the disciple of Antigonus Sochæus, president of the Sanhedrim about 260 years before the birth of our Saviour. That great doctor, offended at the corruptions of the law of Moses which began to take place soon after the termination of the prophetic age, by the introduction of the traditionary law, which chiefly respected ceremonies, fastings, and other practices distinct from the moral duties of life; and more particularly reprobating the pretensions which were made to meritorious works of supererogation, by means of which men hoped to entitle themselves to extraordinary temporal rewards; strenuously maintained and taught, that men ought to serve God, not in a servile manner, either through fear of punishment or hope of reward, but from a pure and disinterested principle of piety. This refined doctrine, which he opposed only to the expectation of temporal rewards and punishments, was misinterpreted by his followers, who extended it to the rewards and punishments of a future life. Such was the construction which was put upon it by Sadoc and Baithosus, two of his disciples, who, after his death, taught that no future state of

rewards or punishments was to be expected, and, consequently, that there would be no resurrection of the dead. Hence arose, about two hundred years before Christ, the sect of the Baithosæi, or Sadducees. These appellations appear at first to have been used promiscuously; but by degrees the former fell into disuse, and the sect was known only by the latter name. For the history of this sect we refer to Josephus, as quoted below, to Basnage's "History of the Jews," book ii. ch. vii. or to the "Ancient Universal History," vol. x. book ii. ch. xi. We shall present our readers, however, with the summary of their distinguishing opinions which is drawn up by Enfield. "The chief heads of the Sadducean tenets were these: all laws and traditions, not comprehended in the written law, are to be rejected as merely human inventions. Neither angels nor spirits have a distinct existence, separate from their corporal vestment. The soul of man, therefore, does not remain after this life, but expires with the body. There will be no resurrection of the dead, nor any rewards of punishments after this life. Man is not subjected to irresistible fate, but has the framing of his condition chiefly in his own power. Polygamy ought not to be practised. It has been asserted, that the Sadducees only received, as of sacred authority, the five books of Moses. But the contrary clearly appears from their controversy with the Pharisees, in which the latter appeal to the prophets, and other sacred writings, as well as the law, which they could not have done with any propriety or effect, had not the Sadducees admitted their authority. To this we may add, that had this been the case, it is very improbable that such heresy would have passed without censure. The Sadducees are sometimes ranked with the Epicureans; but improperly: for though they agreed with them in denying the doctrine of a future state, they differed from them essentially in their ideas of God and Providence. Whilst the Epicureans admitted no supreme intelligent ruler of the world, and supposed the gods wholly unconcerned in human affairs, the Sadducees acknowledged the existence of the one true God, the Jehovah of the Jews, and admitted his universal providence, only rejecting the notion of an absolute and uncontrollable influence over the volitions and actions of men: they admitted, too, the reasonableness and obligation of religious worship. Their denial of a future state of rewards and punishments may perhaps be in part ascribed to their belief in

the homogeneous nature of man; for Josephus expressly says, that they took away the distinct and permanent nature of the soul. This was, probably, the chief ground of their opposition to Christianity, whose distinguishing doctrine is that of a resurrection from the dead." *Josephi Antiq. lib. xiii. cap. xviii. lib. xviii. cap. ii. Bel. Jud. lib. ii. cap. xii. Lightfoot's Talmudical Exercitations upon Acts xxiii. 8. Enfield's Hist. Phil. Vol. II. b. iv. ch. i. Jennings's Jewish Antiq. Vol. I. b. i. ch. xi. — M.*

SADOLETO, JACOPO, a celebrated cardinal, born at Modena in 1477, was the son of Giovanni Sadoletto, an eminent jurist. He studied at Ferrara, where one of his masters was the learned Niccolo Leonicensi. Polite literature and philosophy were the favourite objects of his attention; and his father, who had designed to bring him up to his own profession, suffered him to follow his inclinations. Repairing to Rome in the time of Alexander VI., he found a munificent patron in Cardinal Oliviero Caraffa, and an excellent preceptor in Scipione Carteromaco, under whom he made a great progress in elegant literature. He distinguished himself so much by his Latin style, that Leo X., almost as soon as he was raised to the pontificate, nominated him and Bembo his secretaries. His services in this capacity were so much approved, that Leo conferred upon him the bishopric of Carpentras in 1517; and is said to have been obliged to lay his commands upon him in order to induce him to accept this promotion. The succeeding pontificate of Adrian was less favourable to Ciceronian scholars; and Sadoletto had the additional mortification of being calumniated as having falsified a brief. He therefore retired in 1523 to his see, to the great regret of all lovers of polished writing and manners in the Roman court. Clement VII. recalled him to his former post, and manifested the greatest regard for him. That pope did not, however, pay the deference to his prudent counsels which might have averted the impending dangers, of which Sadoletto was so well aware, that he obtained permission to retire to his bishopric only twenty days before the sack of Rome. In that terrible catastrophe he lost all the property which he had left in the capital, and it was the eventual cause of the dispersion of a rare and valuable library which he had collected. This was put on board a ship for France, and had arrived on the coast, when the plague breaking out among the passengers, the ship was not suffered to enter a port. The books of Sadoletto, therefore, with the rest of the cargo, were

transported to some distant country, and lost to their owner. At Carpentras he employed himself in pastoral cares, and obtained no less honour as an exemplary prelate, than he had done as one of the most elegant scholars of the age. He repressed the extortion of the Jewish usurers, relieved the necessities of the poor, provided for the liberal education of the youth, and was very vigilant in preventing the spread of the new opinions in his diocese, though he always treated the persons of the reformers with lenity. He was highly esteemed by Francis I., who made great offers to draw him to his court; but he thought it his duty to obey the call of Paul III., who, in 1536, created him a member of the congregation of reform, and elevated him to the cardinalate. He gave advice freely to that pontiff, who held him in great esteem, and took him to Nice in 1558, when he had a conference with Charles V. and Francis I. It was still the Cardinal's principal desire to reside at his see, and employ himself in pastoral duties and the cultivation of letters; and he was permitted to indulge this laudable inclination till 1542, when the Pope summoned him to Rome, and appointed him his legate to the King of France, for the purpose of negotiating a peace between that monarch and the Emperor. He succeeded in disposing the mind of the French King to an accommodation, but insuperable obstacles were raised on the part of Charles. Sadolet returned to Rome, and assisted in the frequent congregations held previously to the convocation of the council of Trent, till his death in 1547. He was interred without pomp, according to his own direction, in the church of St. Peter ad Vincula, and his funeral eulogy was pronounced by Cardinal Caraffa.

Few men of the age have left a more thoroughly estimable character than Cardinal Sadolet. His disinterestedness was shewn by his refusal of any other benefice than the humble bishopric of Carpentras, though pluralities were never more common among the dignitaries of the church. His temper was mild, with great sensibility and elevation of soul; and he united solid piety and fervent zeal, with freedom from superstition and christian charity. His address to the senate and people of Geneva, who had begun to throw off the papal yoke, is a model of episcopal eloquence and paternal mildness. It was answered by Calvin. In his youth he obtained a high rank among those Italians who, at this period, cultivated polite literature with a success that has rendered them a kind of second classics. His

prose style in Latin was formed upon an exclusive imitation of Cicero's, and his verse upon an equally close imitation of Virgil's; of both of which great authors the phraseology was freely copied by Sadolet, as well as by his contemporaries. Having a more serious turn than Bembo and some others, he never disgraced his pen by indecent levities, but always preserved a gravity becoming his station. Of his Latin poetry the most admired pieces are that entitled *Curtius*, and that upon the statue of *Laocoon*. Among his miscellaneous works in prose, his treatise "*De Liberis instituendis*" contains many valuable precepts and just observations on moral and literary education; and his two books "*De Laudibus Philosophiæ*" happily imitate not only the style, but the manner of thinking of Cicero. Some "*Discourses*," and 17 books of "*Epistles*," belong to this class of his writings. Of his various theological works the most celebrated is his "*Commentary on St. Paul's Epistle to the Romans*," published about 1535, and for which he had the misfortune to be involved in an ecclesiastical censure. He was supposed to have deviated from the opinions of St. Augustin respecting grace, and to have approached the heresy of the Semi-Pelagians; and through the interference of the Master of the Sacred Palace his work underwent a prohibition. Some propositions were also selected from it by the faculty of theology at Paris, and were sent to the author for explanation. He suffered much uneasiness from these attacks; but at length, by some alterations and elucidations, accompanied with profound submission to the authority of the church, the work was declared catholic, and its perusal was permitted. Sadolet was a correspondent of most of the eminent writers and scholars of the time, among whom were Erasmus and Melancthon. His works were published collectively at Verona in 3 vols. 4to., 1740. *Moreri. Tiraboschi.* — A.

SAËMUND, SIGFUSSON, a celebrated Icelandic writer, according to the account given in his life by Arnas Magnæus, and prefixed to the *Edda rythmica* published by the Magnæan commission, was born in 1054, 1056, or 1057. His father Sigfus was a priest. He travelled at a very early period into foreign parts, in order to improve himself in knowledge, and for a long time none of his countrymen knew what had become of him. At length John Ogmundsen, who was afterwards Bishop of Holum, when on a tour to Rome, found him at Paris, and carried him back with him to Iceland. After his return, he entered into holy orders,

and resided at his paternal estate Odde, where he established a school. He contributed, with Bishop Gissur and Marcus Langmand, to induce the Icelanders to pay tithes to the clergy, was consulted by Bishops Thorlac and Ketel in regard to the formation of their ecclesiastical laws, and died in 1133. When Saemund was seventy years of age, he wrote a history of Norway, from the time of Harold Haarfager to that of Magnus the Good. Of this work nothing now remains but a dry catalogue of names, which was converted into something like verse by an anonymous writer, and continued down to King Sverrer, with a dedication to Saemund's grandson John Loptson, on whom high encomiums are bestowed. Saemund's fame can receive no addition from this Northern Chronicle, since it does not now exist; and his reputation can be as little benefited by the so called "Annales Odenses," or annals which take their name from the place where he resided; since Arnas Magnæus in his life of Sæmund, Halfdem Einarsen in his *Historia Litteraria Islandica*, and Suhm in the preface to his critical history, have shewn that they do not belong to him. But Saemund is generally allowed the merit of having collected the poetical Edda, by which means he preserved these curious and valuable remains of the ancient Scandinavian mythology, poetry, and morality, from being lost. Yet though this honour is ascribed to Saemund, Arnas Magnæus, in the before mentioned biography, has placed all the circumstances relating to that subject in such a light, that it remains highly problematical whether he has the least title to it.

Brynyolf Svendsen, Bishop of Skalholt, about the year 1639, discovered the poetical Edda, thirty-five in number, and styled them, on the faith of tradition, the Edda Saemundi. After this, Resenius, in 1665, published *Voluspa* and *Havamal*; a few extracts of some other poems were given in Bartholin's *Antiquities*, and these were the only specimens of Edda poetry with which the learned in Europe were acquainted till Thorkelin, then Sandvig, and at last the Magnæan commission, communicated to the public a great many more of them. The first volume of the edition published by the commission appeared in 1787. Among those who superintended the learned school at Odde, after Saemund's death, was his grandson, already mentioned, John Loptson, who in his time was one of the richest and most respectable men in the country. An original copy of a poem written in praise of him on parchment, and called "Flatoebogen," is

still preserved in the King's library, at Copenhagen. This poem was published by Erichsen in 1787. *Historisk-statistisk Skildring of Tilstanden i Danmark og Norge i Ældre og nyere Tider ved Rasmus Nyerup Professor i Litterairhistorien og Bibliothekar ved Kiøbenhavn's Universitet.*—J.

SAGE, ALAIN-RENÉ LE, a celebrated French writer of romance and comedy, was born about 1677 at Ruys in Britany. He came early to the metropolis, apparently with no other views than those of a writer by profession, and first made himself known by a paraphrastic version of the Greek letters of Aristænetes. Having learned the Spanish language and studied its writers, he made its novels or romances the foundation of several works of the same class, and introduced the scenery and manners of Spain into others. He began with "Guzman d'Alfarache," the adventures in which are chiefly low and comic. He rose to a higher style in "Le Bachelier de Salamanque;" and at length produced his "Avantures de Gil Blas de Santillane," perhaps the most popular novel that has appeared in Europe. Its pictures of manners and characters are extremely lively and amusing; and though its moral is not of the purest and most elevated kind, it contains many instructive lessons of conduct, and displays much knowledge of real life. It is from this work that the author derives the greatest share of fame; though his "Diable Boiteux," which is rather an unconnected series of characters and stories than a proper novel, has also acquired a merited popularity from its amusive variety and satirical touches. Le Sage also wrote "Nouvelles Avantures de Don Quichotte," and a novel entitled "Estavanille, ou le Garçon de bonne Humeur;" and he gave a translation of Boiardo's "Orlando Innamorato." His dramatic performances were chiefly in the walk of low comedy. His "Crispin rival de son Maître," and "Turcaret," are said to contain humorous scenes worthy of Moliere. He was married, and had several children, one of whom appeared as an actor at the French theatre under the name of Montmenil. Another son was a canon at Boulogne, with whom his father with his family resided at the time of his death in 1747. Le Sage was of a mild and companionable disposition, and so entertaining in conversation, that he was always surrounded in coffee-houses with an audience eager to listen to his sallies and anecdotes. His works shew him to have thought freely; he is however said to have been exact in performing

the duties of religion. He wrote with facility, taste, and purity, and his *Gil Blas* is reckoned one of the best instructors in the French language. *Moreri. Nouv. Dict. Hist.* — A.

SAGITTARIUS, GASPARD, a learned German, and very voluminous writer, especially in history and antiquities, was the son of a Lutheran minister of the same name, and was born at Lunenburg in 1643. He studied at Lubeck and Altenburg, and afterwards visited several of the German universities and travelled to Denmark. He took the degree of doctor in philosophy at Jena, and in 1674 was made professor of history in the University of Hall, and historian to the Duke of Saxony. He passed his life in the duties of his office, in writing and travelling, and died in 1694. The catalogue of his works, mostly written in the Latin language, comprizes between 60 and 70 publications, relative to theology, classical antiquities and criticism, and German history, biography, and topography. They are replete with learned research, though local and limited in their objects. Among the most valuable are "The Antiquities of the Kingdom of Thuringia," and a "History of the Marquisses and Electors of Brandenburg." *Moreri. Saxii Onomast.* — A.

SAGREDO, GIOVANNI, a noble Venetian, is known as a writer of history. He was a procurator of St. Mark, and in 1675 was elected doge; but finding the election not agreeable to the people, he voluntarily resigned his office. He was employed as ambassador to various European courts; and in 1691 was proveditor-general of the Levant seas. Sagredo published at Venice, in 1677, a history of the Ottoman empire under the title of "Memorie Istoriche de' Monarchi Ottomani," 4to., commencing with the year 1300, and brought down to 1644. It is written in a concise style, after the manner of Tacitus, interspersed with political reflexions, and bears the character of impartiality and exactness. It was translated into French by Laurent, and printed at Paris in 6 vols. 12mo., 1724. Sagredo wrote a continuation of his work, relative to the war of Candia, which has remained in manuscript. *Moreri.* — A.

SAINCTES, CLAUDE DE, when latinized, *Sanctetius*, a learned French prelate and celebrated controversialist in the 16th century, was born in the province of Perche, in the year 1525. At the age of fifteen he was admitted a canon-regular in the abbey of St. Cheron near Chartres, where his love of study recommended him to the notice of the Cardinal de

Lorrain, who placed him in the college of Navarre at Paris. In this seminary he went through his courses of belles-lettres, philosophy, and divinity, with great applause, and particularly distinguished himself by the abilities which he displayed as a disputant. Having entered into priest's orders, and received the degree of doctor of divinity from the faculty of the Sorbonne in 1555, he was soon afterwards presented to the benefice of Belleville-le-Comte in the diocese of Chartres; and in 1561, he was made principal of the college of Boissy at Paris. In the course of that year, on the recommendation of his patron Cardinal de Lorrain, Queen Catharine de Medici employed him as a champion for the Catholic cause in the famous conference at Poissy. The manner in which he acquitted himself gave such satisfaction to his party, that he was selected by King Charles IX. to be one of the twelve French doctors who were sent to attend the council of Trent. After his return to Paris, he was repeatedly called upon to hold disputations with Calvinist ministers, and to display his erudition and ingenuity in attacks upon them through the press. The services which he rendered to the Catholic church against the Protestants were considered to be so meritorious, that in 1575 King Henry III. made him Bishop of Evreux. His zeal against heretics was equalled only by the fury with which he supported the interests of the *League*, whose forces he introduced into his episcopal city. Being afterwards taken prisoner by the troops of Henry IV. his papers were examined, and were found to contain an attempt to justify the assassination of Henry III.; for which he was tried and condemned to be put to death as a traitor. However, in consequence of the intercession of the Cardinal de Bourbon, and some other prelates, his life was spared, and his sentence commuted for perpetual imprisonment. He died at the castle of Crevecœur in 1591, when about sixty-six years of age. The most considerable of his works are, a treatise in Latin "On the Eucharist," forming a large volume in folio, which was printed in 1576, and has been much used by subsequent writers on the Catholic side of the question; and an edition of a curious collection, entitled, "Liturgiæ, sive Missæ Sanctorum Patrum: Jacobi Apostoli, et Fratris Domini, Basilii magni, Johannis Chrysostomi," &c., 1560, 8vo., including several chapters of his own composition. Excepting "The Acts of the Council of Rouen in 1581," which he published in Latin and French, and

his own "Synodal Statutes," his other works are all controversial, as may be seen by the list of them in *Dupin. Moreri. Nouv. Dict. Hist.* — M.

SAINT EVREMOND, CHARLES DE MARQUETEL DE SAINT DENIS SEIGNEUR DE, a man of letters of temporary celebrity, was born of a noble family near Coutances in Normandy, in 1613. He studied the law at Paris, but quitted that pursuit to enter into the army, and served as a captain of infantry at the siege of Arras in 1640. By his courage and agreeable manners he ingratiated himself with the Prince of Condé, who made him a lieutenant of his guards, and he fought under him at Friburg and Nordlingen, at the latter of which he received a considerable wound. Having, however, imprudently exercised his talent for raillery at the expence of that prince, he lost his favour, and was deprived of his commission. He afterwards served in Catalonia, where he was made *maréchal de camp*. The friendship of M. Foucquet was of service to him in his domestic affairs; but his propensity to sarcasm drew upon him the displeasure of Cardinal Mazarin, and cost him three months imprisonment in the Bastille. In the war of the Fronde he attached himself to the royal party, and obtained promotion and a pension. A letter which he wrote to Marshal Créquy censuring the peace of the Pyrenees embroiled him with the ministry, and an order was issued for committing him again to the Bastille; but being apprized of it in time, he took refuge in England. He was well received at the gay court of Charles II. and passed all the remainder of his life in this country; for the solicitations of his friends for his recall were fruitless, till he thought it too late to change his abode. The Duchess of Mazarin, who had quarrelled with her husband, having quitted the court of France and finally settled in England, St. Evremond was one of the men of letters who formed a circle about her, and she was his particular patroness. He passed here a long epicurean kind of life, enjoying the pleasures of society, and of the table, to which he was much addicted, fond of the company of young people, and retaining his vivacity to a very late period. Though by no means a rigid moralist, he had the qualities of a man of honour, and was humane and generous. He continued to profess the Roman Catholic religion, but in his last illness declined the visits of priests. He died in 1703, at the age of 80, and was interred in Westminster abbey, where a monument was erected to his memory.

Saint Evremond was the author of a variety of works, which were much read a century ago. His prose writings are political, philosophical, and miscellaneous, and, without much depth or erudition, display good sense and penetration. The style is lively, but sometimes obscure and affected. His comedies are insipid, and his poetry consists of mere *vers de société*, which would have been little noticed had they not been first handed about in manuscript among persons of fashion. His works were published collectively at London in 3 vols. 4to., 1705, and at Paris in 10 vols. 12mo., 1740, and in 12 vols. 12mo., 1753. *Moreri. Nouv. Dict. Hist.* — A.

SAINT-FOIX, GERMAIN-FRANCOIS POU-LAIN DE, a French dramatic and miscellaneous writer, was born of noble parents at Rennes in 1698. He was brought up to the military service, and entered early into the *Mousquetaires*, whence he removed to the cavalry. He had previously, however, imbibed a taste for letters, and especially for the theatre; and whilst yet a mere youth he composed two or three light pieces which were represented with success. When war with the Emperor broke out in 1733, Saint-Foix went with his regiment to Italy, where he was *aide-de-camp* to Marshal Broglio, and acquitted himself of that office with reputation. He solicited a troop in the cavalry, as due to his services; and not being able to obtain it, at the conclusion of the war he left the army in disgust, and purchased a post of master of the waters and forests. This he exercised from 1736 to 1740, when he finally fixed his residence in the capital.

Saint-Foix possessed in a high degree that fiery and headstrong disposition which is reckoned national to the Bretons, and he became involved in several quarrels which terminated in duels. He was impatient of contradiction, and therefore not very fit for the society of men of letters, who are usually not a little tenacious of their own opinions, and prone to dispute those of others. He was, however, upright and generous, and a modest estimator of his own talents; and he passed through his literary career with success and credit. The petulance of his temper scarcely appeared in his writings, which are in general elegant, delicate, and agreeable. From 1740 to 1761 he produced twenty comedies, which were all successful on the stage. Their character is peculiar: they turn for the most part upon the passion of love in a young and ingenuous mind, ignorant of the nature of this

affection. They are natural and easy, but without much strength or variety of painting. The most applauded were "Les Graces," "L'Oracle," and "Le Sylph et les Hommes." Of his other writings were "Lettres Turques," a kind of imitation of the *Lettres Persanes* of Montesquieu, but much inferior in merit; "Essais Historiques sur Paris," an amusing mixture of manners and antiquities; and "Histoire de l'Ordre du Saint-Esprit," consisting of biographical anecdotes of the knights of the Holy-Ghost: this last work he composed in his quality of historiographer of the royal orders, a post conferred upon him in his old age. He died at Paris in 1776 at the age of 74. *Necrologe Fr. Nouv. Dict. Hist. — A.*

SAINT-GELAIS, OCTAVIAN DE, an early French writer, was born of a noble family at Cognac in 1466. He studied at Paris, and entered into the ecclesiastical order, but devoted himself more to poetry and galantry than to the duties of his profession. Through the favour of King Charles VIII., however, he was nominated by Pope Alexander VI. to the bishopric of Angoulême in 1494; and in 1497 he went to reside in his diocese, where he died in 1502. He was the author of various works in verse and prose, of which the most valuable to letters were his French translations of Virgil's *Eneid* and Ovid's *Epistles*. A translation of Terence's *Comedies* has also been attributed to him, but upon dubious authority. It is a remarkable trait of the times, that his full title, as the Reverend Father in God, Bishop of Angoulême, is prefixed to some of his amorous publications. *Moreri. Nouv. Dict. Hist. — A.*

SAINT-GELAIS, MELIN DE, a French poet, said to have been natural son of the preceding, was born in 1491. He studied at Poitiers and Padua, and obtained so much reputation by his Latin verses, that he was called the French Ovid. Francis I. conferred upon him the abbey of Reclus, and Henry II. made him his almoner and librarian. He was jealous of the rising fame of Ronsard, and is said purposely to have read a poem of his before the King so ill as to disgust him with it. The two poets, however, afterwards became good friends. Saint-Gelais died at Paris in 1559. He is said to have been the first introducer of the sonnet into French poetry, from the Italian; from which language also he translated the tragedy of *Sophonisba*. He excelled in epigram, and was much given to raillery, which gave rise to a kind of proverb, "Beware the pincers of Saint-Gelais." His

poems have been several times printed: the last edition was that of Paris in 1719. *Moreri. Nouv. Dict. Hist. — A.*

SAINT-JOHN, HENRY, LORD VISCOUNT BOLINGBROKE, a nobleman of great celebrity as well in the literary as the political world, was born in 1672 at Battersea in Surrey. His father was Sir Henry St. John, of the ancient family of that name. His mother was a daughter and coheirress of Robert Rich, Earl of Warwick. His early education seems to have been chiefly under the direction of his grandfather and grandmother, the latter of whom was daughter of St. John, Chief Justice under the republic, and was attached to the Presbyterian sect; but the impression he received from that circumstance was a rooted aversion to a party whose austerity was very uncongenial to his disposition. At a proper age he was sent to Eton school, and thence transferred to Christ-church college in Oxford, and at both of these seminaries he gave indications of extraordinary talents, though impeded in their exertions by a predominant love of pleasure. He appeared in the world with the advantages of a pleasing and dignified aspect, a graceful person, a winning address, a sparkling vivacity of manner and conversation accompanied with singular acuteness and penetration, and uncommon powers of memory. For some years, however, he principally distinguished himself in the societies of the gay and dissolute, though there was no period in which he did not devote some hours to the acquisition of knowledge and the cultivation of literature. He was the friend and protector of Dryden in his declining years, and prefixed a copy of encomiastic verses to his translation of Virgil printed in 1697.

About the close of that century Mr. St. John married the daughter and coheirress of Sir Henry Winchescomb of Berkshire; and in 1700 he entered the House of Commons as representative for Wotton-Basset, a family borough. He joined the tory party, and attached himself to Harley (afterwards Earl of Oxford), who in this parliament was chosen speaker. His abilities appeared so conspicuous, that in 1704 he was made secretary at war, which post he held during the most triumphant period of the Duke of Marlborough's successes. When Harley was deprived of the seals in 1707, St. John resigned his post; and upon the restoration of the former to power in 1710, St. John was appointed secretary of state. About this time he wrote a letter in the periodical tory paper called the *Examiner*, which

gained him great fame as a party writer. He sat in the new parliament as knight for the county of Berks, and on him devolved a great part of the burthen of negotiating and defending the treaty of Utrecht. His services were rewarded by being created, in 1712, Baron St. John and Viscount Bolingbroke; but considering the difficulties of the times, he himself represents this elevation as being "dragged into the House of Lords in such a manner as to make his promotion a punishment, not a reward, as he was there left to defend the treaties alone." At this time, ambition and conscious abilities appear to have rendered him dissatisfied with holding a subaltern station under Harley, to whom he was, in fact, much superior in point of talents; and animosities began to prevail between these two statesmen, which terminated, on Bolingbroke's side, in thorough aversion. "I abhorred (says he) Oxford to that degree that I could not bear to be joined with him in any case." (*Letter to Sir W. Wyndham.*) Soon after the accession of George I. the seals of office were taken from him, and his papers were secured. Conceiving that these measures were preparatory to his impeachment, he withdrew privately to France in March 1715. Application was immediately made to him on the part of the Pretender to engage in his service; but this for the present he declined, and withdrew into Dauphiné. At length, an emissary having been sent over to him from the Jacobite party in England, he accepted the seals of secretary of state to the Pretender, with which he returned to Paris. That in this step he was principally moved by resentment and disappointed ambition cannot be doubted, when it is considered that he had no hereditary prejudices in favour of the exiled family, and that, according to his own assertion, he had formerly promoted the succession of the house of Hanover. A bill of attainder against him soon followed, founded upon six articles of impeachment sent up from the Commons, chiefly relative to his conduct in the treaty of Utrecht. In the meantime he presently found cause to repent of his new engagement, since nothing could be worse planned or more weakly conducted than the attempt of that year to restore the Stuarts, and his good sense and education led him to be equally ashamed of his Prince and his associates in office. The return of the Pretender from Scotland was soon followed by the discharge of Bolingbroke from his post of secretary, and that, by articles of impeachment; so that he had the singular fortune of

having been in the same office under a real and a mock sovereign, and having been dismissed in both instances with the same tokens of displeasure.

It was now Lord Bolingbroke's great object to obtain a restoration to his own country; and, through the mediation of the Earl of Stair, the English ambassador at Paris, he procured a promise of pardon from the King under certain conditions. Philosophy having at this time superseded politics in his mind, he wrote "*Reflections upon Exile*," a work in which he endeavoured to suggest topics of consolation to himself upon the ground of unmerited sufferings. He also vindicated himself from the charges brought against him by the Pretender's adherents; and he drew up a "*Letter to Sir William Wyndham*," in which he defended his whole conduct with respect to the tory party, and gave so striking a picture of the absurdity of the Jacobite counsels abroad, and of the bigotry of their Prince, as must have had a great effect in detaching the respectable English tories from that cause. This letter was not printed till after his death. Having become a widower, he married for his second wife the Marchioness de Villette, a niece of Madame Maintenon, a lady of great merit, with whom he enjoyed every domestic satisfaction. He remained in France till 1723, when, having obtained from His Majesty a full pardon, he returned to England. Two years afterwards, an act of parliament restored him to his family inheritance, which by his attainder he had forfeited; and he then purchased an estate at Dawley near Uxbridge, where he occupied himself in rural cares and amusements, like a man cured of ambition and all worldly passions. One of Pope's letters to Swift gives a pleasing picture of their noble friend in his retirement; and he himself thus addresses the Dean: "I am in my farm, and here I shoot strong and tenacious roots: I have caught hold of the earth, to use the gardener's phrase; and neither my enemies nor my friends will find it an easy matter to transplant me again." But in this, Lord Bolingbroke either deceived himself or wished to deceive others; for pride and disappointment still rankled in his breast. He had not been able to procure a restoration to his seat in the House of Lords; and conceiving the minister, Walpole, to have been the cause of this mortification, he disclaimed all past obligations to him, and entered into a career of active opposition as a writer. In various papers in the *Craftsman*, as well as in separate pamphlets, he attacked

the ministry with great boldness and vigour, interposing, however, speculations upon philosophical and metaphysical subjects. This political warfare he carried on for ten years, when, disagreeing with Pulteney and other oppositionists, whom he charged, justly enough, with private views, he again, in 1735, withdrew to France. Having now, as it appears, really given up any expectation of once more acting a part on the theatre of public affairs, he devoted his time and pen to general topics, and drew up "Letters on the Study and Use of History," a "Letter on the true Use of Retirement and Study," and other works of a speculative kind. His father, who had been created Viscount St. John during his son's exile, dying in 1742, he returned and settled at the family seat at Battersea, where he passed the remainder of his life in dignified retirement, still occupied, with undiminished powers, in what he, doubtless, thought useful instruction to his countrymen and mankind. His last work published during his life, was "Letters on the Spirit of Patriotism, and the Idea of a Patriot King," 1749; at which period the prospect of the succession of a Prince indebted to no party for his crown, seemed to him a proper opportunity to inculcate the royal lesson of governing upon pure patriotic principles. He died at Battersea in November 1751, at the age of 79, and was interred in the church of that place. His second wife died some years before him, and he had no issue by either marriage.

The political character of Lord Bolingbroke is sufficiently elucidated by the history of his life. It was manifestly that of a confident and ambitious man, who could ill brook a superior, and was little scrupulous in the pursuit of power or the gratification of resentment. As a conspicuous figure in the literary annals of his time, he demands a more particular consideration. It is agreed that among the prose writers of his age (indeed, of any age of English literature,) scarcely any one can be found who has united more excellencies of style; his elegance, perspicuity, and strength being accompanied with that graceful ease which is rarely to be met with in those who have not been conversant with business and the world. When he appears as the correspondent of Swift and Pope amidst a constellation of wits, he is distinguished by a polished freedom and air of good company which constitute the perfection of epistolary writing; and in his more elaborate compositions he is equally free from the marks of effort or con-

straint. "Whatever subject (says Lord Chesterfield) he either speaks or writes upon, he adorns with the most splendid eloquence; not a studied or laboured eloquence, but a flowing happiness of diction, which is become so habitual to him, that even his most familiar conversations would bear the press without the least correction as to method or style."

Letters to his Son. With respect to the matter of his writings, those on political subjects are in great measure of temporary interest, and tinged with his own particular views; but the Letters on History, and those on Patriotism, are of more general import. In the opinion of some critics, however, they are rather superficial and declamatory than solid and profound. As a philosophical moralist his sentiments are displayed with great brilliancy in Pope's "Essay on Man," of which celebrated poem the plan and design are avowedly his, and some of the finest illustrations, which are most admired in their poetical dress, have been found sketched by him in prose. To Pope he was, indeed, for many years, the "guide, philosopher, and friend," the object of his highest admiration and warmest attachment; nor is there a more finished passage in all that poet's works than the encomiastic address to this nobleman which concludes the Essay. Bolingbroke, however, was more directly exhibited to the public in the characters of an ethical and theological writer, in his posthumous works. By his will he had left all his manuscripts to David Mallet, who, in 1753 and 1754, published "The Works of the late Right Hon. Henry St. John Viscount Bolingbroke, complete in 5 vols. 4to." Of these volumes a considerable part was occupied by "Letters or Essays addressed to Alexander Pope, Esq. on Religion and Philosophy." In them he appeared as a declared theist and oppugner of divine revelation; and in so formidable a light were his attacks upon the religion of his country viewed, that the grand jury of Westminster made a formal presentment of them as tending "to the subversion of religion, government, and morality." It is not necessary here to enter into a particular survey of his opinions and reasonings, upon topics on which he is judged to have entered with more confidence than his extent of learning would warrant. He is charged, indeed, with being at least as dogmatical as those whose systems he attempts to overthrow; and, although in his censures of the abuse of authority in matters of religion and philosophy, and his exposures of ecclesiastical frauds and usur-

pations, he speaks the sentiments of many rational friends of revelation; the arrogance of his tone, and the unmeasured reproaches which he casts upon divines of all denominations, cannot but offend every candid reader. His writings met with more effectual and appropriate refutation than the presentment of a grand jury; and their effects on the public opinion seem to have been much less than either the friends or the enemies of revealed religion expected. *Biogr. Britan. Monthl. Rev.*—A.

SAINT-PAVIN, DENIS SANGUIN DE, a French poet of the 17th century, born at Paris, was the son of a president of inquests and a magistrate of the city. Having an early inclination to polite literature, he declined engaging in any active profession, and entered the church for the purpose of taking the abbacy of Livry, where he passed his time in a voluptuous and lettered retirement. He was a disciple of the poet Theophile, from whom he derived an Epicurean system of philosophy, the maxims of which he gave to the public in various poems, written in a light and easy manner, and possessing much merit in that class of compositions. His character was so well known, that Boileau in his first Satyr, enumerating things impossible, gives as an instance Saint-Pavin becoming a bigot. This implied attack upon his faith, however, he took so ill, that he repaid it by a severe epigram on the satyrist, ending with these lines,

S'il n'eut mal parlè de personne,
On n'eut jamais parlè de lui.

Boileau retaliated in another epigram, in which he took care not to be behind-hand in sarcasm; and poor St. Pavin has been consigned to posterity in his works with a contempt which, as a writer, he did not deserve. His poems, consisting of Sonnets, Epigrams, Rondeaux, and Epistles, have been several times printed. They are collected, with those of Charleval, in a volume 12mo., in 1759. He died at an advanced age in 1670, having in his last illness experienced a return of those religious sentiments, or rather, of those apprehensions, which he had kept at a distance during a long life. Guy Patin in one of his letters mentions that the rector of St. Nicholas refused to give absolution to St. Pavin till he had thrown his will into the fire, and left all his remaining property to pious uses: such is the advantage that the Roman Catholic religion seldom fails to take of libertines in their last moments! *Moreri. Siecle de Louis XIV. Nouv. Dict. Hist.*—A.

SAINT-PIERRE, CHARLES-IRENÉE CASTEL DE, a meritorious but singular writer on moral and political subjects, was born in 1658 of a noble family at Saint-Pierre in Normandy. He studied in the college of Caen, where he contracted an intimacy with the geometrician Varignon, whom he took with him to Paris, settling upon him an annuity out of his own moderate patrimony. Saint-Pierre was brought up to the church, and by his family interest obtained the place of first almoner to Madame, and an abbacy. No man, however, was less of a courtier, or more moderate in his views of advancement; and his great passion was to instruct and improve mankind by his writings. These were exclusively of the useful kind, and wholly destitute of eloquence and amenity; yet his speculations on philosophical grammar opened to him the doors of the French academy in 1695. He acquired a fund of political knowledge, which caused the Cardinal de Polignac to carry him with him to the conferences for the peace of Utrecht. The work of peace-making was one, indeed, in which he could participate with peculiar pleasure, for he was the determined enemy of war; and one of his favourite projects was the establishment of a kind of European diet which should ensure a perpetual peace. This plan he sent to Cardinal Fleury, who, though a pacific minister, was sufficiently aware of its practical difficulties, and told the author that he had forgotten one preliminary article, which was, the delegation of a company of missionaries to dispose the hearts of the Princes of Europe to submit to such a diet. Saint-Pierre was by character a projector, but all his schemes were turned to the promotion of the public good, though sometimes in whimsical instances. Thus he proposed plans of rendering useful, sermons, dukes and peers, bad books, romances, and catechisms. In all his works, however, he shows himself the foe of tyranny, intolerance, and oppression of every kind, and pleads the cause of the people with an energy and freedom that are highly honourable to his patriotism. He was one of the few in his time who saw clearly into the mischiefs of the splendid profusions and brilliant conquests of Louis XIV., and the only one who dared openly to express his sentiments. After the death of that monarch he published a work in which he treated his memory with so little respect, that the French Academy, which for so many years had been employed in heaping incense upon Louis, on the motion of Polignac, excluded the author

from his seat, Fontenelle alone giving a vote in his favour. The Regent would not suffer his place to be occupied by another, but his exclusion continued for life a signal example of the degradation sustained by letters from subserviency to a court! The Abbé also gave offence by writing against the celibacy of the clergy; but as he had established a character for free speaking, no particular notice was taken of this deviation from orthodoxy. He was highly respectable in private life; modest, unassuming, thoroughly upright and philanthropical in the truest sense. He even introduced into the French language the word *bienfaisance*, and his life was spent in practising its duties. He adopted several orphans, whom he educated to useful trades, not dependent on fashion; as he was of opinion that in the progressive melioration of mankind (in which he was a believer) every thing which had not utility for its basis would be obliterated. Being free from vanity, he was not mortified with the neglect and criticism his works experienced, as he hoped that his ideas would in the end make an impression, and effect was all he looked to. He did not shine in society, yet occasionally he said things that were remembered. His works, which amount to from 25 to 30 volumes, were little read when new, and are now so much forgotten, that it is not worth while to transcribe their titles. They contain (says D'Alembert) ideas sometimes singular, sometimes impracticable, sometimes trifling; and truths which, though not common at the time he wrote, are now become trite. One of the most important of his writings was a "Memorial on the Establishment of a proportional Taille," which greatly contributed to alleviate the tyranny of arbitrary taxation in France.

This truly worthy man died with perfect tranquillity in 1743, at the age of 85, esteemed by all the liberal, but still the object of courtly and ecclesiastical rancour. The Bishop of Mirepoix, preceptor to the royal children, obtained a prohibition to his successor in the academy from paying the usual tribute of praise to a deceased member; but such a slight can now only injure the memory of him who offered it. *Moreri. D'Alembert Eloges Academ. — A.*

SAINT-REAL, CÉSAR VICHARD DE, a miscellaneous writer of the 17th century, was born at Chambery, where his father was a counsellor to the senate. He came at an early age to Paris, where the vivacity of his parts caused him to be well received. He lived for some time with the noted historian Varillas,

VOL. VIII.

from whom he probably imbibed a taste for romancing, and who accused him of secreting some of his papers. In 1675 he returned to Chambery, where he became acquainted with the Duchess of Mazarin, whom he accompanied to England. He remained there but a short time, and returning to Paris, passed many years in that capital as a man of letters, under the character of an abbé, without title or benefice. His works involved him in several literary disputes, one of which was with the celebrated Arnauld, who accused him of a propensity to socinianism. He had the foible of being extremely sensible to criticism, and was hot and impetuous in controversy, but otherwise was of an estimable character. He died at Chambery in 1692. As a writer, the Abbé Saint Real is accounted to exhibit a lively imagination, depth and acuteness of thinking, and variety of knowledge, but not always guided by correct taste. Of his works, the best known are his Histories of the Conspiracy of Venice, and of Don Carlos, son of Philip II., both of them interesting pieces, but intermixed with fictitious circumstances to heighten the effect. The first has been made the groundwork of Otway's "Venice preserved." Several collections of the works of St. Real have been printed, some of which contain various pieces belonging to other writers. The latest edition is that of the Abbé Perau in 8 vols. 12mo., 1757. *Moreri. Nouv. Dict. Hist. — A.*

SAINT-SIMON, LOUIS DE ROYROI Duke of, a distinguished French nobleman, the son of a duke of the same title, was born in 1675. He entered young into the army, and served on various occasions from 1692 to the peace of 1697. His talents, however, were better adapted to civil employments; and he was appointed, in 1721, ambassador-extraordinary to the court of Spain for the purpose of demanding the Infanta in marriage for Louis XV. The Duke was much in the confidence of the Regent-duke of Orleans, who benefited by his prudent advice, whenever he had the resolution to follow it. He finally retired to his estate, where he maintained the character of an austere religionist, but charitable and beneficent; and in this retreat he died at an advanced age, almost forgotten by the world. Saint-Simon, having seen much of the most corrupt part of society and manners in the reign of Louis XIV. and the regency, had imbibed a bad opinion of mankind, which rendered him caustic and misanthropical, and prone to impute actions to the worst motives. He was also weakly prejudiced in favour of nobility, and thought

the most trifling circumstances connected with it matters of great importance. He was, however, fundamentally a man of principle, upright and veracious, and one who freely spoke his mind. All these qualities are manifest in the "Memoirs of the Reign of Louis XIV. and the Regency," which he composed in his retreat, and which have been published since his death. They consist of a great variety of anecdotes relative to persons and incidents, interspersed with portraits drawn with a strong but a dark pencil; the whole making a valuable addition to the secret history and biography of those times. His style is energetic, though often incorrect, obscure, and involved. Of this work a mutilated abridgment was first published in 3 vols. 8vo., 1788, followed in 1789 by a supplement in 4 vols. A complete edition was printed at Strasburg, in 13 vols. 8vo., 1791, with the addition of several original pieces for the purpose of elucidation or correction. *Nouv. Dict. Hist.*—A.

SAINT-YVES, CHARLES, an eminent oculist, was born in 1667 at La Viotte near Rocroi. His family being dependents on Mademoiselle de Guise, that lady took care of the education of Charles and his elder brother at Paris, and entertained them in quality of her pages. At the age of 18 or 19 he took the resolution of adopting a monastic life, and entered at St. Lazare, where he made his profession. As he manifested a disposition for medicine, he was employed in the apothecary's shop of the house, and in the meantime pursued his studies in physic and surgery. At length he was entrusted with the care of all the sick in the house, and was likewise consulted by others. He paid particular attention to disorders of the eyes, which he treated with so much success that his reputation as an oculist extended through the capital and provinces, and even spread to foreign countries. He was extremely charitable, giving his assistance and remedies gratis to all the poor who applied to him, and often contributing to their maintenance during the cure. In 1711 he left St. Lazare and settled in one of the suburbs of Paris, at which time he had so little consulted his own profit that he was obliged to borrow money to purchase furniture. He there continued for many years closely occupied in practice, by which, though highly disinterested, he accumulated a large fortune. He had taken a nephew to assist him, who, having quarreled with his housekeeper, an artful woman who had obtained an entire ascendancy over her

master, was discharged, and a young man named Leoffroy was taken in his room. This person took care to ingratiate himself with the housekeeper, whom, at length, he married; and St. Yves adopted him as his heir, and gave him his name. In 1722 he published a work entitled "Traité des Maladies des Yeux et de leurs Remedes," several times printed, and translated into various foreign languages. It is considered as one of the best compendiums of practice in this branch, and contains many valuable remarks. Some criticisms being made upon it in the *Mercure* by M. Mauchard, he published an answer to them in the following year. St. Yves died in 1733, having by his last will constituted Leoffroy and his wife his sole heirs. This bequest was the subject of a law-suit published in the "Causes celebres," by the issue of which the will was established.

SAINT-YVES THE YOUNGER, or the adopted, at least equalled, if he did not surpass, his patron in celebrity as an oculist, and made himself known in all the principal courts in Europe. *Halleri Bibl. Chirurg. Eloy Dict.*—A.

SAINTE-ALDEGONDE, See MARNIX.

SAINTE-BEUVE, JAMES DE, a very famous French casuist in the 17th century, was born at Paris, in the year 1613. He was educated at the University in that city, and applied with such diligence and success to his studies, that he was permitted to take his degrees in arts before the usual age. By the exercises which he performed for his licentiate, his superior merits were displayed to great advantage, and he acquired a character for profound erudition. In 1638, at the age of twenty-five, he was honoured with the degree of doctor by the faculty of the Sorbonne. He was in the number of those doctors who were chosen by an assembly of the clergy at Manté to draw up a system of moral theology. In 1643, upon a vacancy taking place in the royal professorship of divinity at the Sorbonne, he was appointed to that chair, and filled it with very great reputation during fourteen years. He had adopted the sentiments of St. Augustine respecting grace and predestination, and refused to subscribe the censure passed upon M. Arnauld. Persisting in this refusal, a *lettre de cachet* was issued, which deprived him of his professorship in the year 1656, and he was also expelled from the society of the Sorbonne. Afterwards, however, he signed the *formulary*, and was chosen theologian to the French clergy, who assigned him an annual pension of a thousand livres. From this time he re-

sided at Paris, almost as much secluded from personal intercourse with the world as if he had been buried in the remotest solitude, wholly occupied in devotion, reading, and resolving cases of conscience, and difficult questions relating to morality or ecclesiastical discipline: for he was consulted as an oracle by princes, magistrates, prelates, chapters, ecclesiastics of all orders, and private persons of all ranks. He died in 1677, when about 64 years of age. After his death, his brother *Jerome*, called the *Prior de Sainte-Beuve*, published his "Decisions of Cases of Conscience," in 3 vols. 4to., and also in 8vo., founded on Scripture, the traditions of the church, and the fathers, which are highly esteemed by the Catholics. The same editor published from his brother's papers, in 1686, a treatise "On Confirmation," and another "On extreme Unction," both in the Latin language. *Moreri. Nouv. Dict. Hist.—M.*

SAINTE-MARTHE, GAUCHER DE, or SCEVOLE (Latin, SAMMARTHANUS), a magistrate and man of letters, was born in 1536 at Poitou of a family distinguished for talents and merit. From early youth he cultivated literature with great success, making himself master of the learned languages, and exercising himself in poetry and oratory. He was well acquainted with history and law, and being not less qualified for business than study, he occupied several posts of importance under Henry III. and Henry IV., by both of whom he was highly esteemed for his integrity and patriotism. His courage and loyalty were conspicuous at the assembly of the states at Blois in 1588. He was intendant of the finances in the army of Britany in 1593, and in 1594 he brought Poitou to submit to the authority of Henry IV., whose interests he also defended with vigour in the assembly of notables at Rouen in 1597. He was rewarded by the offices of president and treasurer of France in the generality of Poitou; and after a life honourably spent in the service of his country and of letters, he died at Loudun in 1623, at the age of 87, regarded as the father of his native city, which he had saved from ruin in the civil wars.

The works of Scevole de Sainte Marthe are, a collection of eulogies entitled "Gallorum doctrina illustrium qui sua patrumque memoria floruerunt, Elogia," 1622, 8vo.; Latin poems, consisting of "Pædotrophia, seu de Puerorum Educatione," a didactic poem in three books, lyrics, elegies, epigrams, &c.; these have been very highly commended by several contemporary writers, and compared to the best pieces

of antiquity in their several kinds, but the praises appear to later critics somewhat exaggerated: also French poems, of inferior merit to the Latin.

His son *Abel* was also a Latin poet, and his compositions are joined with those of his father in a collection printed at Paris in 4to., 1632. *Baillet. Moreri. Nouv. Dict. Hist.—A.*

SAINTE-MARTHE, GAUCHER (SCEVOLE) DE, and LOUIS DE, twin-brothers, sons of the preceding Scevole, were born at Loudun in 1571. Their resemblance in body, mind, and studies, was remarkable. Both were kings' counsellors, and royal historiographers, and they wrote in concert works which have rendered their names celebrated. These are, "L'Histoire Genealogique de la Maison de France," 2 vols. fol., 1628, and 1647; the last edition, though the most ample and exact in point of history, wants the genealogy of the families descended from French princesses, which was intended for a third vol., but it never appeared; "Gallia Christiana," a history of the Gallican church, published in 1666, 4 vols. folio; "L'Histoire Genealogique de la Maison de Beavau," folio. Of these brothers, *Gaucher* was lord of Meré-sur-Indre, married and died at Paris in 1650; his sons were the publishers of *Gallia Christiana*. *Louis*, lord of Grelai, also married, but separating from his wife, embraced the ecclesiastical profession, and died in 1656. Both were interred in one tomb. *Moreri. Nouv. Dict. Hist.—A.*

SAINTE PALAYE, JEAN-BAPTISTE DE LA CURNE DE, a French man of letters, was born at Auxerre in 1679. He early devoted himself to researches into the language and antiquities of his country, by which he rendered himself so distinguished that he was received into the French Academy, and that of Inscriptions. He was aided in his labours by his twin-brother, M. de la Curne, who lived with him, and was his inseparable associate in studies, cares, and amusements. The brother died first, to the irreparable loss of St. Palaye, who, however, from a natural tranquillity of temper, was enabled to reach the age of 84, and at 80 wrote a copy of agreeable verses to a lady who had presented him with some embroidery. He died in 1781. He was the author of "Memoires sur l'Ancienne Chevalerie," 3 vols. 12mo., an ingenious performance, in which he investigates the origin of chivalry, and paints in lively colours the manners and customs of that institution. From his papers the Abbé Millot drew up "L'Histoire des Troubadours," 3 vols. 12mo. He left other

works in manuscript, which prove his great industry in literary and antiquarian enquiries. *Nouv. Dict. Hist.* — A.

SALA, ANGELO, a physician of the 17th century, distinguished himself as one of the first who pursued medical chemistry in a useful and rational manner. He was a native of Vicenza, and practised in his profession at various places. In 1609 he appears to have resided at Winterthur in Switzerland. He was afterwards at the Hague, and at Ham-burgh, and finally settled at Gustrow, as physician to the Duke of Mecklenburg, in which situation he was living in 1639. His works were published collectively at Frankfort, 4to., 1647, 1680, 1712, and at Rouen, 4to., 1650. Several of them relate to the analysis and preparation of medicines of the vegetable kingdom, in which he employed much experimental skill: of these are his "Essentiarum Vegetabilium anatome;" "Saccharologia;" "Tartarologia;" and "Opiologia," the latter of which has been translated into French and English. *Halleri Bibl. Bot. Tiraboschi. Eloy Dict.* — A.

SALAHEDDIN YUSEF EBN AYUB, usually called SALADIN, a celebrated Sultan of Egypt and Syria, was born A. D. 1137 in the castle of Tecrit, of which his father, a Kurd soldier of fortune, was governor. In his youth he served under his father and his uncle Shiracouh, the latter of whom was sent by Sultan Noureddin into Egypt to assist the Fatimite Caliph Adhed against his Vizir Shawer. Saladin accompanied his uncle on this expedition; and on the death of Shiracouh in 1168 he was chosen to succeed him in the command of the Caliph's armies. Before this time he had been much addicted to wine and gaming; but he now entirely reformed his conduct, and thenceforth rigorously observed the precepts of the Koran, as became one whose greatest passion was to be regarded as the hero of his religion. Looking to Noureddin as the source of his authority, he followed his intentions in repressing the sect of Ali. In 1171 by his order he put an end to the dynasty of the Fatimite caliphs in Egypt. The death of Adhed happening at the same time, Saladin took possession of his treasures, and though nominally holding the country under the Caliph of Bagdat, and in subordination to Noureddin, he resolved to make himself independent of both. To this end he ingratiated himself with the Egyptians by a mild and prudent government; and in order to wean them from the doctrine of Ali, he established colleges or academies in which

the principles of the Sunnite theology were taught. Though he occasionally assisted Noureddin in his enterprizes against the Christians, he incurred the suspicion of that prince, who marched to the borders of Egypt with a large army in order to compel him to submission. A temporary accommodation, however, prevented hostilities between them; and the death of Noureddin in 1174 (see his article) removed the greatest obstacle to Saladin's ambitious projects. Though he acknowledged Al-Malek, the minor son of Noureddin, as the lawful heir to that prince, he took measures to seize his dominions, first under the pretence of protection, and then openly for himself. He reduced Damascus and several other places in Syria, and besieged Al-Malek in Aleppo, but without effect. He also endeavoured to expel the Franks from the maritime parts of Palestine, but was entirely defeated at Ascalon, with the destruction of almost his whole army. Al-Malek died in 1181; and Saladin, in 1183, became master of Aleppo by capitulation, so that he was now in full possession of Syria as well as of Egypt, to both which provinces his title as sultan had been confirmed by the Caliph Nasser. The great object both of his religious zeal and his politics was now to expel the Christians from Palestine and recover the city of Jerusalem. His ardour was further inflamed by the desire of vengeance. Arnaud de Chatillon, one of the Frank lords settled in that country, had not only committed great ravages on the Arabian border, but had attacked a caravan of pilgrims going to Mecca, massacring a number of them, and carrying the rest into captivity. As this act of hostility was an infraction of a convention between Saladin and the Christians, by which pilgrims were to pass unmolested, he vowed revenge upon the perpetrator. This threat he was enabled to make good by his victory in the famous battle on the plain of Tiberias in 1187, when Guy of Lusignan, the King of Jerusalem, together with Chatillon, the masters of the Templars and Hospitallers, and a number of knights, were made prisoners. The masters and knights were immediately massacred before the Sultan's tent, being regarded by him as professed assassins. Lusignan and Chatillon were brought into the tent, and the Sultan drank to the former and then presented the cup to him. Lusignan, after quenching his thirst, would have passed the cup to Chatillon; but the Sultan interposed, and after using very opprobrious language to the latter, and upbraiding him with his cruelty and breach of faith, told

him that his life should be spared only upon the condition of turning Mussulman. Chatillon rejecting the terms, Saladin drew his scimeter and, cutting him down, ordered the guards to dispatch him. The King of Jerusalem manifesting great terror at this execution, the Sultan assured him he had nothing to fear for himself; and ordered him to be treated in a manner suitable to his dignity.

The fruits of this victory were the towns of Acre, Seïd, Barout, and several others on the coast, which either capitulated or were carried by storm. He then invested Jerusalem itself, and for a time refused all offers of capitulation, and expressed a resolution to take it by storm, as the Christians had done. At length, however, the preparations for a vigorous defence on the part of the besieged induced the Sultan to listen to terms, and it was agreed that the Christian inhabitants should evacuate the city, with liberty to carry off their effects, and that the Franks should pay a certain ransom per head, or remain slaves to the conqueror. Saladin entered the holy capital in great triumph, and fairly executed the conditions of the treaty. He thence proceeded to lay siege to Tyre, but the destruction of his fleet by the Franks rendered the attempt abortive. The intelligence of the loss of Jerusalem excited equal grief and consternation among the Christian powers, and the Emperor Frederic Barbarossa, the Kings of France and England, with several other princes, took the cross, and prepared armaments for the relief of the Holy Land. Succours arrived from various parts of Europe to the Christians in Tyre, by which they were enabled, in 1189, to undertake the recovery of Acre from the Mussulmans. This attempt recalled Saladin from the pursuit of other conquests; and for two years the fields of Acre were the theatre of some of the fiercest contests recorded by history between the Europeans and the Asiatics, the followers of Christ and Mahomet. In one of the first conflicts the Christians penetrated as far as the Sultan's tent, and made a great carnage. In another, Saladin threw into the city a considerable reinforcement. The death of the Emperor Frederic, who had arrived with an army in Asia, inspired the Mussulmans with hopes which were damped by the news of the approach of the Kings of England and France, Richard Cœur de Lion and Philip Augustus, at the head of a mighty host. Upon their arrival the siege was pushed with so much vigour that Acre, in 1191, surrendered to their united arms. Philip upon this event returned

to Europe: but Richard remained on the field of honour, and after having twice defeated Saladin, took Cæsarea and Jaffa, and spread alarm as far as Jerusalem. His romantic valour for a time eclipsed the glory of the Sultan, who, however, employed every resource of military skill and policy to check the progress of his antagonist. At length a truce was made between the two sovereigns, by the terms of which the coast from Jaffa to Tyre inclusively was ceded to the Christians, Ascalon was left demolished and unoccupied, and the rest of Palestine remained to the Sultan. The departure of Richard freed Saladin from his most formidable foe, but his death by disease in 1193 put a stop to all the other designs which his active ambition might have formed. This great prince died at Damascus at the age of 56, and the loss of their hero plunged his subjects of Syria and Egypt into deep mourning. He was, indeed, one of the most conspicuous characters of that period, and in many respects showed himself worthy of his high fortune. Though chargeable in the outset of life with those unjustifiable methods of obtaining power which the ambitious rarely scruple, and which might be excused from the consideration that he only usurped from usurpers, he employed his power with great regard to the good of his subjects, whose burthens he lightened, whilst he benefited them by a great number of useful works and establishments. In his private expences he was extremely moderate, being addicted to no luxurious indulgence, and affecting simplicity and frugality in his appearance and mode of living. At the same time he was magnificent in his donations, and was so little of a hoarder, that the whole contents of his treasury at his death were one gold coin and a few silver drachms. In religion he seems to have been a real fanatic, punctilious, narrow, and intolerant. The only study which he encouraged was the orthodox theology of his sect, and he looked with contempt or aversion upon polite literature and profane science. He was devoutly patient of injuries, and for an eastern monarch could not be called sanguinary. He was faithful to his engagements, and administered justice with diligence and impartiality. By his virtues he obtained the esteem even of his enemies; and indeed the moral comparison between him and most of the heroes of the crusade is much in his favour. A lasting proof of the terror which his name inspired in Christendom was given by the Saladin tenth, imposed by the authority of Pope Innocent III. on both clergy

and laity for the support of the holy war, and which became the foundation of the subsequent tenths upon ecclesiastical benefices levied or granted by the Roman see. Saladin left a family of 17 sons and one daughter, and was the founder of the dynasty of Ayoubites. *Mod. Univers. Hist. Marigny. Gibbon.—A.*

SALDEN, WILLIAM, a learned Dutch divine in the 17th century, was born at Utrecht, but in what year we are not informed. He was educated in the university of his native place, and diligently attended the lectures of those celebrated theological professors, Gisbert, Voet, and John Hoornbeck. After having finished his course of academical studies, he was admitted to the ministry, and in the year 1649 appointed to serve the church of Renswouden. From this place he was removed, in 1652, to the church of Cockingen in the diocese of Utrecht; which he quitted three years afterwards, for that of Enchuysen in West Friesland. In this place he resided nine years, and was then called to Delft, where he officiated as pastor to one of the churches for thirteen years. His last removal was to the Hague, where he exercised the ministerial functions till his death, in the year 1694. As a respectable testimony to his merits, he was admitted to the degree of doctor of divinity by the University of Utrecht, without making any application for that honour, or being called upon to perform the usual preliminary exercises. He was the author of an useful manual for preachers, entitled "*Concionator Sacer*," 1668, 12mo.; "*Otia Theologica*," 1684, in a large 4to. volume, containing exercitations on a variety of topics selected from the Old and New Testament, which reflect honour on his erudition, judgment, and critical acumen; "*De Libris, varioque eorum Usu et Abusu, Lib. II.*," 1688, 8vo., originally published, with a different title, under the assumed name of *Christianus Liborius*; and a variety of treatises in the Dutch language, of which a list may be seen in *Jasper Burmann's Trajectum Eruditum. Moreri. Nouv. Dict. Hist.—M.*

SALE, GEORGE, a learned English Oriental scholar and various writer in the 18th century, was one of those valuable members of the republic of letters, concerning whom it is greatly to be regretted that scarcely any notices have been transmitted to posterity. At least, if any particular information concerning him is still in existence, it has escaped our researches. He was a married man, and had a son, who was educated at New-college in the University of Oxford, of which he became

Fellow, and afterwards was elected to a fellowship in Winchester College. Our author was one of the founders and first committee of a society for *the encouragement of learning*, established in 1736, of which several noblemen, and some of the most eminent literary characters of the age were members. It may gratify some of our readers to be informed of the outlines of the plan of such a well intended institution. By their statutes, the committee were to meet every week, and such works as they should direct were to be printed at the expence, or by the assistance, of the society, who were to settle the price of books so printed; but the authors were to make over their property in the same, and their interest in the whole impressions to the treasurer, in trust for the society; or to give such further security for reimbursing the expences of printing and publishing, as should be judged proper by the committee; on repayment of which expences the security to be delivered up. The managers were to be 24 in number; eight of whom were to be changed every year, and not to be re-elected till after three years. No member of the society, as such, was to receive any profit or advantage from the same. Mr. Sale's services to this society were of very short duration, as he died in the month of October 1736.

Mr. Sale was one of the authors of the great "*General Dictionary*," and had a considerable share in that translation of the works of Bayle, which is incorporated with it. From a paper in the hand-writing of Mr. Swinton, one of the principal writers of the "*Universal History*," it appears that Mr. Sale contributed to that work the cosmogony, and a small part of the history immediately following the same. The most important of his productions, however, is "*The Koran, commonly called the Alcoran of Mohammed, translated into English immediately from the original Arabic; with explanatory Notes, taken from the most approved Commentators. To which is prefixed a Preliminary Discourse*," 1734, 4to. This is a literal, and at the same time elegant, version of the sacred code of those numerous nations who follow the prophet of Mecca, enriched with notes abounding in entertainment as well as information. The preliminary discourse, which would prove an useful and interesting publication in a separate volume, is divided into eight sections, of which the following are the subjects: 1. of the Arabs before Mohammed; or, as they express it, in the *Time of Ignorance*; their History, Religion,

Learning, and Customs. 2. Of the State of Christianity, particularly of the Eastern Churches, and of Judaism at the Time of Mohammed's Appearance: and of the Methods taken by him for establishing his Religion, and the Circumstances which concurred thereto. 3. Of the Koran itself, the Peculiarities of that Book; the Manner of its being written and published, and the general Design of it. 4. Of the Doctrines and positive Precepts of the Koran, which relate to Faith and religious Duties. 5. Of certain negative Precepts in the Koran. 6. Of the Institutions of the Koran in civil Affairs. 7. Of the Months commanded by the Koran to be kept sacred; and of the setting apart of Friday for the especial Service of God. 8. Of the principal Sects among the Mohammedans; and of those who have pretended to prophecy among the Arabs, in or since the Time of Mohammed. *Gentleman's Magaz. for 1736 and 1781. Murphy's Life of Johnson.*—M.

SALIAN, or SALLIAN, JAMES, an eminent French Jesuit, who flourished in the 17th century, was born at Avignon, in the year 1557. He entered the society at the age of 21, and was selected by his superiors to teach, successively, the classics and belles-lettres, moral theology, and sacred literature, at different seminaries in the province of Lyons. Afterwards he held for some time the office of rector of the college of Besançon. The remainder of his life he spent at Paris, occupied with the direction of consciences, and the composition of the works mentioned below. He died of a stroke of apoplexy in 1640, when he had reached the 83d year of his age, universally respected for his piety, modesty, humility, and amiable manners. He published, "Annales Ecclesiastici Veteris Testamenti, ab Orbe condito usque ad Christi Domini Mortem," 1618-1624, in 6 vols. folio, abounding in learned researches; an "Epitome" of the preceding work, 1635, in folio; "Enchiridion Chronologicum sacræ et profanæ Historiæ," 1638, 12mo; "De Timore Dei, Lib. IX.," 1628, 4to.; "De Amore Dei, Lib. XVI.," 1631, 4to.; and some pious treatises in the French language. *Sotvelli Bibl. Script. Soc. Jes. Moreri. Nouv. Dict. Hist.*—M.

SALICETO, GUGLIELMO DE, a physician and surgeon of the 13th century, was a native of Placentia, and in holy orders. He appears to have resided for some time at Bologna, and finally to have received a public salary from Verona, where he died about 1277. This person was a learned and able practitioner for the time,

and left writings which for a long time were regarded as of high authority, though composed in the barbarous style of the age. He copies much from Albucasis and others of his predecessors, yet has many things which appear the result of his own experience. Some of his chirurgical observations are valuable, but he is charged with having relied too much upon ointments and plasters, and other topical applications. It is remarkable that he makes the distinction between the nerves destined to the voluntary, and to the vital or involuntary motions. He wrote both on medicine and on surgery. The first work, entitled "Summa Conservationis et Curationis" was first printed at Venice in 1489, fol. His "Chirurgia," a more noted work, has frequently been edited, and has been translated into French. *Freind Hist. Phys. Halleri Bibl. Chirurg. Eloy.*—A.

SALLO, DENYS DE, Lord of La Coudraye, a man of letters, worthy of commemoration as the founder of modern periodical criticism, was born at Paris in 1626, of a noble family, originally from Poitou. His faculties opened slowly, but at length he distinguished himself by his college exercises, and applying to the study of law, was admitted a counsellor of the parliament of Paris in 1652. He had an extraordinary passion for reading, especially upon curious and uncommon subjects. When Cardinal Chigi was legate in France, and doubts had arisen concerning his right of precedence, M. Sallo drew up a treatise, which was translated and printed in Holland under the title "De Legatis." The court being afterwards in doubt whether Maria-Theresa ought to be termed of Austria or of Spain, he was applied to on the occasion, and wrote a learned and curious tract "On Names." He likewise composed a treatise "On Seals," as well as various pieces of the like kind which have not been made public. It was in 1664 that he first projected the "Journal des Savans," which he began to publish in the following year under the name of the Sieur D'Hedouville. Several persons were contributors to this journal, and it began in a free style of criticism which excited the loud complaints of some noted authors. By means of their patrons and protectors they procured the suppression of the work after the 13th number. Sallo then transferred the editorship to the Abbé Gallois, who contented himself with extracts of books, without any opinions of them or the authors. It afterwards passed into the hands of the Abbé de la Roque, and the President Cousin; and was finally com-

mitted to a body of men of letters appointed by the chancellor. It was the parent of all the literary journals in Italy, Germany, Holland, and England, most of which have been less shackled in their plan; and with all their defects, they have, doubtless, contributed much to the diffusion of knowledge and good taste. Sallo, though a severe critic, was an amiable and agreeable man in private life. A disorder occasioned by his too close application to study deprived him of the use of his limbs, so that it was necessary to carry him to his coach when he went abroad. It probably shortened his days, which terminated at Paris in 1669, at the age of 43. *Moreri. Nouv. Dict. Hist.*—A.

SALLUST. C. CRISPUS SALLUSTIUS, an eminent Roman historian, was born about B. C. 85, at Amiternum in the country of the Sabines. He was brought up at Rome, where he distinguished himself not less for his licentious manners than for his abilities. A. Gellius, from the authority of Varro, has recorded that being detected in an adulterous intercourse, he was scourged by the hand of Milo, and obliged to pay a fine before he obtained dismissal. On this account, when tribune of the people in the year of Clodius's assassination by Milo, he displayed great enmity to the latter, as he perpetually did to his defender Cicero. His extravagance and debauchery caused him to be expunged from the list of senators by the censors Appius Claudius and Calpurnius Piso. Julius Cæsar, however, by his authority afterwards restored him, promoted him to the dignities of questor and pretor, and nominated him to the government of Numidia. In this office he enriched himself so much by pillage and rapine, that on his return to Rome he was able, besides a country seat at Tibur, to purchase a mansion on the Quirinal hill, with extensive gardens, that to this day retain his name. He is supposed to have died B. C. 35, at the age of 50. The vices of Sallust deserve a peculiar note of infamy on account of their contrast with the rigid morality paraded in his writings, which might make him pass for a Cato. But whilst the man is despised, the author is justly regarded as one of the ornaments of his age and country. His principal work was a history of the Roman republic from the death of Sylla to Cataline's conspiracy. Of this, some fragments only remain; but we possess entire two historical pieces of his composition, "On the Jugurthine War," and "On the Catilinarian Conspiracy," which suffice to give

us a view of his style and manner, and to inspire regret for the loss of the greater performance. It is agreed that the concise energy of the Latin language is nowhere displayed to more perfection than in these pieces, which, likewise, in the matter, exhibit great vigour of sentiment and force of narration, with singular skill in sketching characters. His style was, indeed, criticised in his own time for an affectation in the use of old words, and occasional obscurity produced by boldness of figure and excess of brevity. His reputation, however, stood very high in Rome, Martial calls him "primus in Romana historia;" Tacitus, who, in some measure, made him an object of imitation, quotes him as "rerum Romanarum florentissimus auctor;" and Quintillian compares him to the Greek Thucydides. There are preserved, also, under the name of Sallust, two orations addressed to Cæsar, "De Republica Ordinanda;" and two declamations against Catiline and Cicero. But the authenticity of the orations is doubtful, and the declamations are, by the best critics, decided to be spurious.

Of this author the editions have been very numerous. Of the most valuable are those of Gronovius cum not. var. *Lugd. B.* 1690; of Wasse, *Cantabr.* 4to., 1710; of Cort, *Lips.* 4to., 1724, 1730; and of Havercamp, *Amst.* 4to., 2 vols., 1742. *Vossii Hist. Lat. Tiraboschi. Bibl. Dict.*—A.

SALMON, FRANCIS, a learned French priest, who flourished in the 18th century, was descended from an opulent family, and born at Paris in the year 1677. Attached from his early years to a studious life, he acquired considerable skill in the learned languages, particularly the Hebrew, and became an able divine, as well as intimately conversant with the fathers and councils. He also excelled in the knowledge of books, of which he had formed an extensive collection. In the year 1702, he was created doctor of divinity by the faculty of the Sorbonne, and afterwards received the appointment of librarian to their society. He died suddenly at Chaillot near Paris, in 1736, about the age of fifty. His mind is said to have been furnished with vast stores of literature; and he is commended for his unaffected agreeable behaviour in his intercourse with the world. Young men of a studious turn were sure to find in him an able and an affectionate adviser, who liberally communicated to them his knowledge, and took pleasure in directing them to such books as were best adapted to assist them in their respective sub-

jects of enquiry. He was the author of "A Treatise on the Study of the Councils and their Collections, divided into three Parts, &c. with Observations on the Authors who have written on the Subject, and on the Choice of their Editions," 1724, 4to. This work, which is replete with erudition, was very favourably received by the learned world, and translated into Latin by some German writer, who published his version at Leipsic, in 1729. It was the author's intention to have given "A Supplement to Father Labbe's Collection of Councils," in several folio volumes; and it appears from the "Scheme" of it, which he printed in 4to., that he had made considerable progress with his collection: but from the time of his death the result of his labours has continued in manuscript. M. Salmon also had projected an "Index Sorbonicus," or alphabetical library, in which should be given, under the names of the respective authors, their acts, lives, chronicles, histories, books, treaties, bulls, constitutions, decrees, letters, &c., dispersed throughout different compilations, miscellaneous works, &c. On this work he laboured alone for a long time, and afterwards received assistance in it from four doctors of the Sorbonne; but notwithstanding their united efforts, it was left in a very imperfect state. The only fruits of their labours which were given to the public were, a "Conspectus," &c. of the work, and "Epistola plurium e Societate Sorbonica ad illustrissimum Marchionem Scipionem Maffei, de Ratione Indicis Sorbonici, seu Bibliothecæ quam adornant," 1734, 4to. Both these pieces were attacked by Father James Martin, and a controversy ensued, for an account of which we refer our readers to *Moreri. Nouv. Dict. Hist.*—M.

SALONIUS, an eminent French prelate, who flourished towards the middle of the fifth century, was the son of St. Eucherius, Bishop of Lyons, but the year either of his birth or death is not known. He was educated in the monastery of Lerins, under the instructions of Honoratus, Hilary, Salvianus, Vincentius, and other celebrated men. That he was afterwards elected a bishop, is sufficiently clear from the testimony of different ancient writers to whom reference is made in the first of our authorities. It is not known, however, over what church he presided, some imagining it to be Geneva, others Genoa, and others Vienne. Cave thinks it rather more probable that he was his father's coadjutor in the see of Lyons, and that he assisted in that capacity at the council of Orange, held in the year 441. He wrote

"Expositio in Parabolas Solomonis," and "Comment. mystic. in Ecclesiasten," both in the form of dialogues between himself and his brother Veranus, and drawn up in a perspicuous and neat style. They were published at Haguenau in 1532, in 4to., and may be seen in the eighth vol. of the "Bibl. Patr." *Cave's Hist. Lit. Vol. I. sub sæc. Nest. Dupin. Nouv. Dict. Hist.*—M.

SALUTATO, LINO COLUCCIO PIERO, one of the restorers of literature in Italy, was born in 1330 at the castle of Stignano in Tuscany. His father, Piero de' Salutati, a valiant soldier, having been exiled by the prevalent faction in his country, retired to Bologna on the invitation of its lord, whom he served till his death. Coluccio received his education in that city, and by his father's command applied to the study of law; which, however, he deserted for rhetoric and poetry as soon as he became his own master. Where he passed his youth is not recorded; but in 1368 he appears to have been the colleague of Francesco Bruni in the office of apostolical secretary to Pope Urban V. It is probable that when this pontiff returned to France, Coluccio quitted the papal court and married. He had at this time acquired so high a reputation for eloquence, that various states and sovereigns sent him invitations to enter into their service; his attachment to his native country, however, caused him to give the preference to the Florentine republic, of which he was installed chancellor in 1375. During the long period in which he held this employment he was engaged in all the important affairs that occurred in Italy, and especially exerted himself with great zeal in the attempts for terminating the schism then prevailing in the Catholic church. Such was the force of his eloquence, that Giangaleazzo Duke of Milan was accustomed to say, that a single letter of Coluccio did him more mischief than a body of a thousand Florentine horse. In the midst of his public occupations, he was attentive to the interests of literature, which few persons of his time promoted with more assiduity. He wrote a treatise concerning the corruption of the manuscripts of ancient authors, and the means of remedying it by the careful collation of different copies; and he himself collected 600 volumes, no inconsiderable library previously to the invention of printing. His own compositions, in prose and verse, obtained the highest eulogies from his contemporaries, who almost equalled him to Cicero and Virgil; but the taste of the age was not sufficiently correct

to form a just estimate of purity in writing, and Coluccio's Latin style is considerably tainted with the barbarism of the period in which he lived. He was, however, a man of very extensive erudition, and well acquainted with the literature then chiefly in esteem. Of the Greek language he confesses himself ignorant at the age of 65, and it is not probable that he acquired it afterwards. His reputation as a poet caused the Florentines to obtain from the Emperor the privilege of conferring on him the poetic laurel; but from some cause this honour was not bestowed till after his death. This event happened in 1406, the 76th year of his age, when, at his public funeral, which was attended by the whole city, a garland of laurel was solemnly placed on the bier.

Of the very numerous writings of Coluccio Salutato, none have been published except a treatise "*De Nobilitate Legum ac Medicinæ*," a sonnet, some Latin poems, and two collections of letters, made by Mehus and Rigacci. The letters contain many curious particulars of the literature and politics of the time. *Tiraboschi. Moreri. — A.*

SALVIANUS, a celebrated presbyter of Marseilles in the fifth century, was most probably born at Cologne, though for many years of his life he was an inhabitant of Treves. He is said to have been descended from a family of rank, and certainly enjoyed the advantages of a liberal education while he was yet a layman, since before he went to the south of France he was thoroughly conversant with profane and sacred literature. He married a lady who was a Gentile, whom he was the means of converting to Christianity, and by whom he had a son. Sometime afterwards he removed from his native country to Provence, where he was soon invited to undertake the office of presbyter at Marseilles. According to Cave, he began to flourish about the year 440, because in that year he appears to have finished one of his principal works, the treatise concerning Providence; and from this time his reputation greatly increased and became widely diffused. He was living, and enjoyed a happy old age in the year 495, when Gennadius wrote his account of him, observing, that he might without offence be called "a master of bishops," since he wrote many homilies which were preached by bishops, not so well qualified to compose for themselves. Such of his pieces as are still extant, are written with such force and elegance, particularly when he is declaiming against the irregular manners of the

times, that he has had the title given to him of "The Jeremiah of the fifth century." They consist of "*De Providentia et Gubernatione Dei, deque Justo ac præsentis ejus Judicio, Lib. VIII.*;" "*Adversus Avaritiam, præsertim Clericorum et Sacerdotum, Lib. IV.*," published under the assumed name of Timothy; and "*Epistolæ IX.*" For an account of such of his works as are lost, or such as have been improperly ascribed to him, we refer to Cave, where the reader may see a list of their various editions, of which the best is that published by M. Baluze, in 1699, 8vo. *Fabricii Bibl. Eccl. sub Genad. cap. lxxvii. Cave's Hist. Lit. Vol. I. sub sæc. Nest. Dupin. Moreri. Nouv. Dict. Hist. — M.*

SALVINI, ANTON-MARIA, a learned Italian, was born of a noble family at Florence in 1654. He was professor of Greek in his native city, and was a distinguished member of the Academy della Crusca, to the perfecting of whose dictionary no one so much contributed. He passed his life in literary pursuits, with a general reputation for modesty, urbanity, and purity of morals, joined with extensive erudition. He died in 1729 at the age of 76. Salvini published during his life only a few small tracts on antiquarian subjects; but after his decease a great number of works from his pen appeared, either in a separate form, or inserted in the writings of other learned men. He displayed his industry especially in translation; his list of metrical Italian versions comprising the Iliad and Odyssey of Homer; Hesiod; Theocritus; Anacreon; many of the Greek minor poets and epigrammatists; the Clouds and Plutus of Aristophanes; parts of Horace and Ovid; Perseus; part of Job and the Lamentations; Boileau's Art Poétique; Addison's Cato and Letter from Italy; and several other pieces. Of his versions the general character is strict fidelity; for example, he has not omitted a single epithet of Homer, on which account he was obliged to enrich the Tuscan language with several compound terms never before hazarded. There are also published of this author "Sonnets and other original Poems;" "A Hundred Academical Discourses;" a "Funeral Oration for Antonio Magliabecchi," and some other works. He had a considerable share in the work of his disciple Gori on ancient inscriptions.

SALVINO SALVINI, younger brother of the preceding, a canon of Florence, who died at an advanced age in 1751, was also a distinguished man of letters, and published "*Fasti consolari dell' Accademia Fiorentina*,"

and the "Lives of Magalotti and Migliorucci." *Moreri. Nouv. Dict. Hist. Saxii Oxon.* — A.

SAMBUCUS, JOHN, a learned physician, antiquarian, and historiographer, was born in 1531 at Tirnau in Hungary. He left his native country in his youth, and visited the most celebrated universities in Italy, Germany, and France, travelling always alone, on horseback, with no other attendants than two mastiffs. By the depth and variety of his acquisitions he made himself advantageously known at the court of Vienna, and was appointed historiographer to the Emperors Maximilian II. and Rodolph II. He died of an apoplexy at that capital in 1584, at the age of 53. Sambucus was a benefactor to learning by the pains he took to discover manuscripts of ancient authors, and to collect medals and other monuments of antiquity. He gave Latin translations of Hesiod, Theophylact, the Phædon of Plato, and some orations of Xenophon and Thucydides, and edited Diogenes Laertius, Hesychius, Hephestion, Apollonius, Philo, and other scarce authors. He published commentaries upon Horace's Art of Poetry, and notes on various Greek and Latin authors; also, a collection of emblems, with ancient medals and coins. Of his original works the most considerable was a "History of Hungary" in Latin, intended as a sequel to Bonfinius, and brought down to the reign of the Emperor Maximilian II., which is reckoned an elegant and exact performance, though not free from partiality. He likewise wrote a "History of the Roman Emperors;" and published "Icones Medicorum et Philosophorum veterum et recentium," fol., containing 67 portraits of physicians and philosophers, with summaries of their lives. *Moreri. Nouv. Dict. Hist. Eloy Dict.* — A.

SAMERIUS, HENRY, a learned Jesuit, was born at Manche, a small city in the dutchy of Luxemburg, in the year 1640. He entered the society at the age of 21, in their college at Cologne, and during the progress of his studies became distinguished for his acquaintance with history, particularly ecclesiastical history, and chronology. He was also well qualified for a missionary into Protestant countries, by the uncommon address with which he could assume a borrowed character. For this reason, when Mary Queen of Scotland, who was then a prisoner in England, had expressed a desire to have a priest of the Jesuit's order, he was sent into this country in the character of a physician. Under this disguise he gained access to that Princess, and attended her some years, officiating privately as her confessor.

Finding at length that the agents of Elizabeth's ministers began to suspect him, he made his escape and returned to the continent. Afterwards he was sent as a missionary into the United Provinces; where, on the capture of Steenwyck in Overysse by the English auxiliaries, in the year 1592, he was discovered and thrown into prison. Through the indulgence of Count Maurice of Nassau, however, he obtained his liberty, and permission to retire to his native country. He died at Luxemburg in 1610, in the 70th year of his age. He was the author of a work on which he had employed considerable labour and research, and which is said to possess the merit of correcting an infinitude of errors by preceding writers in the same science. It is entitled, "*Chronologia Sacra ab Orbe condito usque ad Christum natum*," 1608, folio, printed at Antwerp. *Sotvelli Bibl. Script. Soc. Jesu. Nouv. Dict. Hist.* — M.

SAMONICUS, QUINTUS SERENUS, a learned man in the reigns of Severus and Caracalla, is usually reckoned among the physicians, though neither his condition in life nor his country are ascertained. He was the author of several works on learned topics, some of which are cited by Macrobius and other writers; but the only one preserved to our times is a poem (or rather a work in verse) entitled "*Carmen de Medicina*," treating, in hexameters of no very elegant construction, on the whole of medicine from the head to the feet, but in a manner entirely empirical, with much fabulous and superstitious matter. He was greatly beloved by Geta, who was accustomed frequently to read his books addressed to Caracalla. By the latter imperial monster Samonicus was murdered at a festival, perhaps on account of his attachment to Geta. He left a copious library to his son, who was also a learned man, and preceptor to the younger Gordian, to whom he bequeathed the library at his death. Of the poem of Samonicus several editions have been printed, of which the most elaborate is that of Keuchenius, *Amst.* 1662. Burman has also given philological and critical notes upon it in his *Poetæ Lat. minores*. Morgagni differs from other critics in attributing this poem to the younger Serenus Samonicus. *Vossii Poet. & Hist. Lat. Halleri Bibl. Med. Tiraboschi.* — A.

SAMPSON, THOMAS, a learned and eminent English Non-conformist divine in the 16th century, was born about the year 1517, and educated in the University of Oxford. Afterwards he applied to the study of the law, at one of the temples in London, where he is said to have been made a convert to the Protestant

religion. Soon after he proved the instrument of converting to the reformed faith John Bradford, the famous martyr in Queen Mary's reign. In the year 1549, he was admitted to holy orders by Archbishop Cranmer and Bishop Ridley; on which occasion, at his request, those prelates dispensed with the habits. He now became rector of All-hallows, Bread-street, London, and continued to be a very popular preacher during the reign of King Edward, in which he is said to have been made Dean of Chichester. Upon the accession of Queen Mary, and the restoration of popery, he withdrew into concealment; but had the courage, nevertheless, to be concerned with Richard Chambers, a zealous Protestant, in collecting money from the citizens of London, for the benefit of poor scholars in the universities who had imbibed the reformed doctrines. The part which he took in this business being discovered, he found it necessary to quit the kingdom, together with his wife, who was niece to Bishop Latimer. The place which he chose for his asylum was Strasburg, where he applied himself closely to theological studies, in which he was assisted by the learned Tremellius. On the accession of Queen Elizabeth he returned to his native country, and became a frequent and popular preacher in London, and other parts of England, particularly the northern counties. In the year 1560, the Queen intended to promote him to the bishopric of Norwich; but he declined that dignity, because he could not conscientiously conform to the habits and ceremonies. About the same time he was admitted to the degree of bachelor of divinity at Oxford. In 1561, he was installed Dean of Christ-church in that city. This preferment he retained till the year 1564, when Archbishop Parker, who was determined to enforce conformity on the puritan party in the church, cited him before his spiritual tribunal. Of the proceedings on this occasion we have given a particular detail in the life of the Archbishop, to which we refer our readers, observing only that the result of them was the expulsion of Mr. Sampson from his deanery. It should not be forgotten, however, in justice to Parker, that he obtained some favour for Mr. Sampson, though it does not appear what that was; and that he strongly solicited Secretary Cecil, "that as the Queen's pleasure had been executed upon him for example to the terror of others, it might yet be mollified to the commendation of her clemency." Afterwards he obtained the mastership of the hospital of William de Wigiston at Leicester, and a prebend in the

cathedral church of St. Paul at London; and the Queen also permitted him to hold the theological lectureship at Whittington-college in the metropolis, to which he had been elected by the cloth-worker's company. In the year 1574, he suffered so much from the effects of a paralytic attack, that he resigned his lectureship, and retired to his hospital, where he spent the remainder of his days in peace, continuing to preach and write as long as his strength permitted, and held in high esteem for his learning, piety, and zeal for the Protestant religion. He died at that asylum in April 1588-9, in the 72d year of his age. He was the author of "A Letter to the Professors of Christ's Gospel, in the Parish of All-hallows in Bread-street, London," 1554, 8vo., which was printed at Strasburg, and sent to England for the purpose of confirming his former flock in their Protestant principles; a letter against the lawfulness of wearing the habits, and on other points of non-conformity, addressed jointly by himself and Dr. Humphreys to the ministers of Zurich, of which the substance may be seen in Burnet's "Hist. Reform." Vol. III. p. 311., &c.; "A Warning to take Heed of Fowler's Psalter," 1578, 8vo., in answer to that writer's ingenious and subtle defence of the Catholic cause against the Protestants; "Brief Collection of the Church and Ceremonies thereof," 1581, 8vo.; "Prayers and Meditations apostolic; gathered and framed out of the Epistles of the Apostles, &c.," 1592, 16mo.; and he also corrected and published "Two Sermons: the first of Repentance; the other of the Lord's Supper, by John Bradford," 1581, 8vo., together with some other pieces by the same author. *Wood's Athen. Oxon. Vol. I. Brit. Biog. Neal's Hist. Purit. Toulmin's Ed. Vol. I. ch. v. vii. — M.*

SAMSON, a judge of the Israelites, and celebrated for the extraordinary transactions by which he checked the pride of the Philistines their oppressors, was born at Zorah, belonging to the tribe of Dan, about the year 1155 B. C. He was the son of a person called Manoah, whose wife had been long barren. This woman was one day accosted by a divine messenger, who announced to her that she should conceive and bear a son, who would prove instrumental in commencing the emancipation of his nation from the yoke of their tyrants; directing her at the same time to abstain from wine and strong drink, and from all unclean meats during her pregnancy, and to suffer no razor to come on the head of her future offspring, since he was to be a *Nazarite*, or

peculiarly devoted to God, from his birth. The same messenger afterwards appeared both to Manoah and his wife, to whom he repeated what he had before delivered; and he convinced them that he was no deceiver, but divinely commissioned, by ascending in the flame of a sacrifice which they offered to the Lord. Upon the birth of the promised child, his parents called him Samson; and as he grew up, we are informed that he exhibited early marks of extraordinary endowments. When arrived at the age of manhood he went to Timnath, where he conceived an affection for a Philistine young woman, whom he requested his parents to procure for him in marriage. Against this request they at first remonstrated, not knowing that their son was inclined to such a marriage by a divine impulse, and that it would offer him an occasion of avenging the wrongs of his country on the Philistines; but when they found him persisting in it, they accompanied him to Timnath. While passing through the vineyards adjoining to this place, Samson was attacked by a furious young lion; and though he had nothing in his hands, yet, animated by supernatural strength, he tore the savage beast in pieces as easily and speedily as if he had torn a kid. The terms of his marriage having been settled, and the young woman espoused, while the requisite preparations were making for the solemnization of their nuptials, Samson went to his father's house. When at the appointed time he was coming to Timnath with his parents, that he might complete his contract, on turning aside to the spot where he had killed the lion, he perceived that a swarm of bees had made their combs in the carcase. Taking a part of them, he went on eating the honey, giving some also to his father and mother, but without informing them where he had found it. According to the custom of the country, Samson gave a marriage-feast which continued seven days, and thirty young Philistines, chosen from among the bride's relations, attended as bridegroom's men on that occasion. To these young men he offered to propose a riddle, upon the condition that if they solved it within the seven days of the feast, he should present each of them with a shirt and a complete suit of clothes, but that if they failed, each of them should forfeit to him the same present. This offer they accepted, and called for his riddle; when he said, in allusion to the lion and the honey above mentioned, "out of the eater came meat, and out of the fierce came sweetness." Having in vain attempted for three or four

days to unravel the enigma, they applied to Samson's wife, desiring her to obtain the secret from him, threatening, if she did not, to burn her and all her kindred, as persons who had introduced a stranger on purpose to plunder them of their property. For some time Samson firmly resisted her entreaties; but at length, yielding to her importunities and tears, he disclosed to her the mystery on the morning of the seventh day, and she communicated it to her countrymen, who by this means won the prize. Filled with indignation at the treacherous arts by which the secret had been wrung from him, Samson went to Askelon, a city of the Philistines, and probably at that time in a state of war with his nation, where by his supernatural strength and prowess he slew thirty of the inhabitants, and from their spoils made good his engagements to the expounders of his riddle. Displeased with his wife for betraying him, he suddenly left her and returned to his father's house.

The marriage of Samson soon proved the occasion of further calamities to the Philistines; for, finding his resentment against his wife subsiding, he went to Timnath with a kid for an entertainment, but was denied access to her by her father, who told him, that, considering his sudden desertion of his daughter as a proof that she did not possess his heart, he had bestowed her in marriage on another. At the same time, to pacify his rising anger, he offered Samson her sister, who, as he said, was younger and handsomer. This offer, however, was not accepted, and Samson departed with the resolution of taking ample revenge on the Philistines for the insults which he had received in their country. With this view he collected together three hundred jackalls, which might be caught in great numbers in Palestine, and let them loose among the standing corn of the Philistines, with burning torches fastened to their tails, by which means the expected crop was consumed, together with many vineyards and olive trees. When the Egyptians found that this device for the destruction of their property had been projected by Samson, attributing it to his resentment for the injuries which he had sustained from the Timnite and his daughter, in the height of their fury they arose in a tumultuous body and set fire to his house, causing both those wretched persons to perish in the flames, as the original authors of their calamity. This savage act of vengeance on a family of their own people, who had no controul over the conduct of Samson, was soon retaliated on their own heads by that extraordinary man, who fell on them when assembled

on some public occasion, and, in the language of the sacred text, "smote them hip and thigh with great slaughter:" he then withdrew to a fastness in a rocky mountain belonging to the tribe of Judah. Determined on revenge, the Philistines raised an army and marched against the men of Judah, who durst not meet them in the field, but, upon remonstrating against the injustice of their invasion, received a promise that no hostilities should be committed, provided that Samson were delivered up to them. Upon this the heads of Judah sent a body of armed men to the place of his retreat, who prevailed upon him to submit to be bound and led away towards his enemies, after having obtained their solemn oath that they would not themselves attempt his life. No sooner was he brought in sight of the camp of the Philistines, than they rent the air with shouts of joy, supposing that their dreadful enemy was now in their power. Their triumph, however, was but of short duration: for Samson, invigorated by divine power, burst his bonds asunder, and with no other weapon than the jaw-bone of an ass which lay upon the ground, attacked the exulting foe with such irresistible impetuosity and valour, that he soon killed a thousand of them, and put the rest to ignominious flight. To the place where his wonderful transaction was performed he gave the name of *Ramath-Lebi*, or *the Jaw-bone-Hill*; and it was also signalized by another extraordinary circumstance. For in answer to Samson's prayer, who found himself exceedingly thirsty and faint in consequence of his great exertion on that memorable occasion, God opened a crevice in the hill, whence a spring of water issued for his refreshment, which was known to posterity by the name which he then gave it, of *En-akore*, or *the Invocation Well*.

Some time afterwards Samson went in disguise to Gaza, one of the principal cities of the Philistines, most probably with the design of planning some hostile measure against them. He was recognized, however, at one of the public inns where he took up his lodging for the night; and the Gazites, thinking that they had him now secure, made fast the gates of the city, and without any noise, lest he might be alarmed and contrive some way of escape, made preparations to kill him in the morning. But Samson, having by some means or other received intelligence of their design, arose at midnight, and by the exertion of his supernatural strength tore up the posts on which the gates of the city was hung, and carried both to a considerable distance from

the place, leaving them on the top of a hill within sight of Hebron, where they appeared a monument of his wonderful deliverance both to the Israelites and Philistines. After this Samson became enamoured of a woman in the vally of Sorek, whose name was Delilah, who, most probably, was a Philistine and a prostitute. As he spent much of his time with her, the lords of the Philistines conceived that she might be made use of as an instrument for betraying him, and offered her a large bribe provided that she enticed him by her blandishments to discover the secret of his extraordinary strength, and by what means it was possible to deprive him of it; solemnly declaring that they had no intention of killing him, but only of humbling him and keeping him a prisoner, that he might not be able to do them any more mischief. Corrupted by their offers, she engaged to use her best endeavours for that purpose; and when Samson next visited her, as Josephus tells the story with great probability, while they were eating and drinking together and he was caressing her, she took the opportunity of extolling his wondrous deeds, and of asking, how he came to excel so much all other men in strength, and if it were possible that he could by any means be rendered as weak as the rest of mankind. For some time Samson amused himself with deceiving her, and told her at first, that if he were bound with seven green withes, he should be reduced to a helpless state. Persuaded that she was now possessed of the wished-for secret, she gave notice to the Philistine lords, who furnished her with the withes, and also sent soldiers to be in readiness to seize Samson, if the expedient should be found to answer. While he was asleep, therefore, she bound him fast; but no sooner did she give the alarm, by way of trial, that the Philistines were about to fall upon him, than he instantly roused himself, and snapped the withes, "as a thread of tow is broken when it toucheth the fire." Similar was the result of a second trial which he induced her to make, by telling her that new cords or ropes would answer the purpose of effectually confining him. As she still persisted in her importunity to learn the secret, Samson deceived her a third time, by making her believe, that were the locks of his long hair interwoven with the web of her loom, and that securely fastened to the beam or post supporting the machinery, which was probably either driven into the ground or fixed to the wall of the house, his extraordinary strength would be subdued. This experiment she also

made when he was asleep; but as soon as he was roused by the repetition of her alarm that his enemies were about to seize him, he exerted himself with such force and vigour, that he carried away both the web and the post to which it was fastened. Delilah now had recourse to the arts of tears, prayers, and expostulations, reproaching him for his want of confidence in her by concealing the true secret of his strength. By these means she wearied him out, "so that his soul was vexed unto death." At length, to satisfy her of his affection he informed her, with the utmost sincerity, that having been consecrated to God a Nazarite from his birth, his hair had been kept in constant growth, and his strength made to depend upon its continuance and increase; but that were he deprived of it, he should become as weak as other men. Perceiving that she had at last obtained the important information which she wanted, Delilah sent to the Philistine lords, that their soldiers might be in readiness, and then prepared for executing her design against her infatuated lover. Having by her caresses lulled him to sleep on her lap, as she sat upon her cushion in the Oriental manner, while he was in this posture she caused his hair to be entirely cut off, and then alarmed him, as on former occasions, with the cry that the Philistines were about to fall upon him. The change, however, which he discovered in his language and conduct on being now awakened, afforded such evidence of his having lost his extraordinary powers, that the Philistines who lay in wait took him prisoner without any difficulty, put out his eyes, and carried him away to Gaza, where he was laden with fetters, and condemned to the servile and laborious employment of grinding corn in the common prison. In this situation he continued for a considerable time, till his hair was grown again, and his strength restored with it, when a great festival was to be celebrated by the Philistines in honour of their god Dagon, and by way of thanksgiving for his having delivered their dreadful enemy into their hands. On this occasion, all the lords of the Philistines, and some thousands of men and women being assembled either in the temple of that idol, or, as some think, in a large building erected on purpose for the celebration of the festival, Samson was sent for that they might exult over him, and gratify themselves by exposing him to abuse and derision. As he had been placed, in order to be seen by the whole assembly, between two pillars which supported the roof of the building, he resolved, by the

Divine assistance, to perform one act more, which should humble the pride of the cruel oppressors of Israel, and avenge on them his own personal sufferings, though it must prove fatal to himself as well as his enemies. After offering a prayer to God, therefore, effectually to strengthen him once more, he took hold of the two pillars, and exerted himself with such vigour, that he shook down the building, and crushed himself and the whole assembly to death in the ruins. This concluding act of his life, which was the most wonderful of any performed by him, took place about the year 1117 B. C. We are told that Samson had been 20 years a judge in Israel. *Book of Judges ch. xiii.—xvi. Josephi Antiq. Jud. lib. v. cap. viii. Ancient Univ. Hist. Vol. II. b. i. ch. iv. sect. vii. & Vol. IV. b. i. ch. vii. sect. viii. — M.*

SAMUEL, a very eminent Hebrew prophet and judge, was the son of Elkanah, a Levite, and born at Ramah, about the year 1156 B. C. His mother, whose name was Hannah, had been married many years without having any issue; on which account she was frequently provoked to fretfulness by the taunts and insults of Peninnah, another wife of Elkanah, who had brought him several sons and daughters. This proving particularly the case at Shiloh, during the celebration of one of the great annual festivals, Hannah sought for consolation in the exercises of devotion. While she was one day praying in the Tabernacle, she made a vow that if God would graciously remove from her the reproach of barrenness, and bless her with a son, she would dedicate him to the Divine service from his infancy, and lay him under an obligation to observe the restrictions of the *Nazarites*. On this occasion she betrayed such uncommon emotions, that she attracted the notice of Eli the high-priest, who, seeing her lips move for a long time without hearing her say any thing, suspected that she was intoxicated, and reproved her for appearing in such a condition; but as soon as he was undeceived by her sober reply, and found that she was earnestly supplicating for the removal of a severe affliction, he gave her his benediction, accompanied with a wish that God might answer her request. Not long afterwards she proved with child, and after the due period was delivered of a son whom she called Samuel, which signifies *Heard-of-God*, or, *Asked-of-God*. When the child was weaned, or three years old, his parents carried him to Shiloh, and, after testifying their gratitude to God by burnt offerings and meat offerings, dedicated him to the service of God under the

direction of Eli, informing the high-priest of the vow which Hannah had made, and which she was now come to accomplish. As Samuel grew up, distinguishing himself by his progress in wisdom and goodness, he was appointed to attend on Eli in the exercise of his sacred functions, wearing a linen ephod, and he had an apartment assigned him in the Tabernacle, within call of Eli's chamber. In the life of this high-priest we have seen, that Samuel was honoured at an early age with divine communications, having been apprized in a vision of the ruin in which Eli's family would speedily be involved. The manner of his being initiated into the prophetic office is thus related in the sacred writings. As he lay one morning in his bed, before break of day, he heard himself called by name, and went immediately to Eli's chamber, to learn his pleasure, who told him that he had neither called, nor had any orders to give him. These circumstances, happening a second and a third time on the same morning, Eli at length concluded that there was something extraordinary in the case, and instructed Samuel, if he heard himself called upon again, to consider the voice as proceeding from God, and reverently to answer, "Speak, O Lord! for thy servant heareth." This answer Samuel gave when called upon a fourth time; and he had then a revelation made to him of the heavy punishments which were in store for Eli's family, on account of their excessive profligacy and impiety. As soon as Samuel rose on the following day, he set about the stated duties of his office in the Tabernacle, unwilling to afflict the high-priest with the disclosure of what he had heard; but, upon being solemnly adjured by him not to conceal what the voice had declared, he communicated the whole of the dismal denunciation without reserve. Of Eli's behaviour on this occasion we have formerly taken notice. From this time Samuel was known and acknowledged as a prophet throughout all Israel, and God was pleased to establish his claims to that character, by the fulfilment of numerous predictions which he delivered at Shiloh.

Upon the death of Eli, Samuel, who was about 40 years of age, appears to have been immediately invested with the office of judge of the Hebrew nation. A few months afterwards, when great multitudes of the Israelites were assembled to congratulate each other on the return of the ark of the covenant from the land of the Philistines, Samuel embraced that opportunity to expatiate on their national de-

generacy, and their conformity to the idolatrous practices of their Pagan neighbours, to which they might justly ascribe their public calamities, and the oppressions which they endured under the Philistine yoke. As his reproofs made a deep impression on them, and they promised a general reformation, he appointed a solemn meeting of the nation to be held at Mizpeh, where the people fasted and prayed, and exhibited all the tokens of unfeigned repentance. Their meeting, however, gave umbrage to the Philistines, who suspected them of a design to emancipate themselves, and therefore immediately advanced against them with a formidable army. In this extremity the Israelites implored Samuel to intercede with God on their behalf; and in answer to his prayers, while the Philistines were drawing near to attack them, they were thrown into such consternation and disorder by a miraculous storm of thunder and lightning, that they could not withstand the Israelites when they sallied out of Mizpeh, and pursued them with great slaughter to Beth-Car. In memory of this victory obtained by a providential interference, Samuel erected a stone monument between Mizpeh and Shen, to which he gave the name of *Ebenezer*, or *the Stone of Help*. By this blow the Philistines were so humbled, that they not only desisted from making any further attempts against the Israelites during Samuel's administration, but even suffered them to recover without opposition the cities and territories which they had taken from them. Samuel's usual residence was at Ramah, the place of his nativity, and nearly in the centre of the country, whither the people might resort to him from all parts with the greatest convenience: but, that his government might be rendered the more easy to them, he also made a circuit once a year round Beth-el, Gilgal, and Mizpeh, administering justice and seeing the laws carried into execution. After he had continued thus to act for nearly 20 years, with the greatest integrity and approbation, knowing that ere long he should be incapacitated by the infirmities of age for discharging the whole of his laborious office, he appointed his two sons, Joel and Abiah, assistant judges, fixing their station at Beer-sheba, which was situated in a populous part of the country. He had the mortification to hear, however, that these men, regardless of his upright and pious example, basely prostituted their office by suffering themselves to be bribed to pervert justice. So mercenary and scandalous was their conduct, that all the elders of Israel assembled and accused them

before Samuel of the corrupt practices which rendered them unworthy of being his successors: at the same time they communicated to him their desire of having a king, that their form of government might resemble those of the nations around them. Against this design Samuel remonstrated in the strongest terms, upbraiding them with their ingratitude in wishing to renounce their theocratic constitution, according to which God was their immediate sovereign, and forewarning them of the danger of a change which argued a distrust of his attention to them. He also laid before them a striking and pathetic representation of the abuses of the kingly governments which they wished to imitate, and informed them, that such were the grievances and oppressions which they might expect to take place among themselves. Finding them unmoved by his remonstrances, at the command of God he promised to comply with their request, and dismissed them for the present, till the preparations should be made for the election of their future monarch.

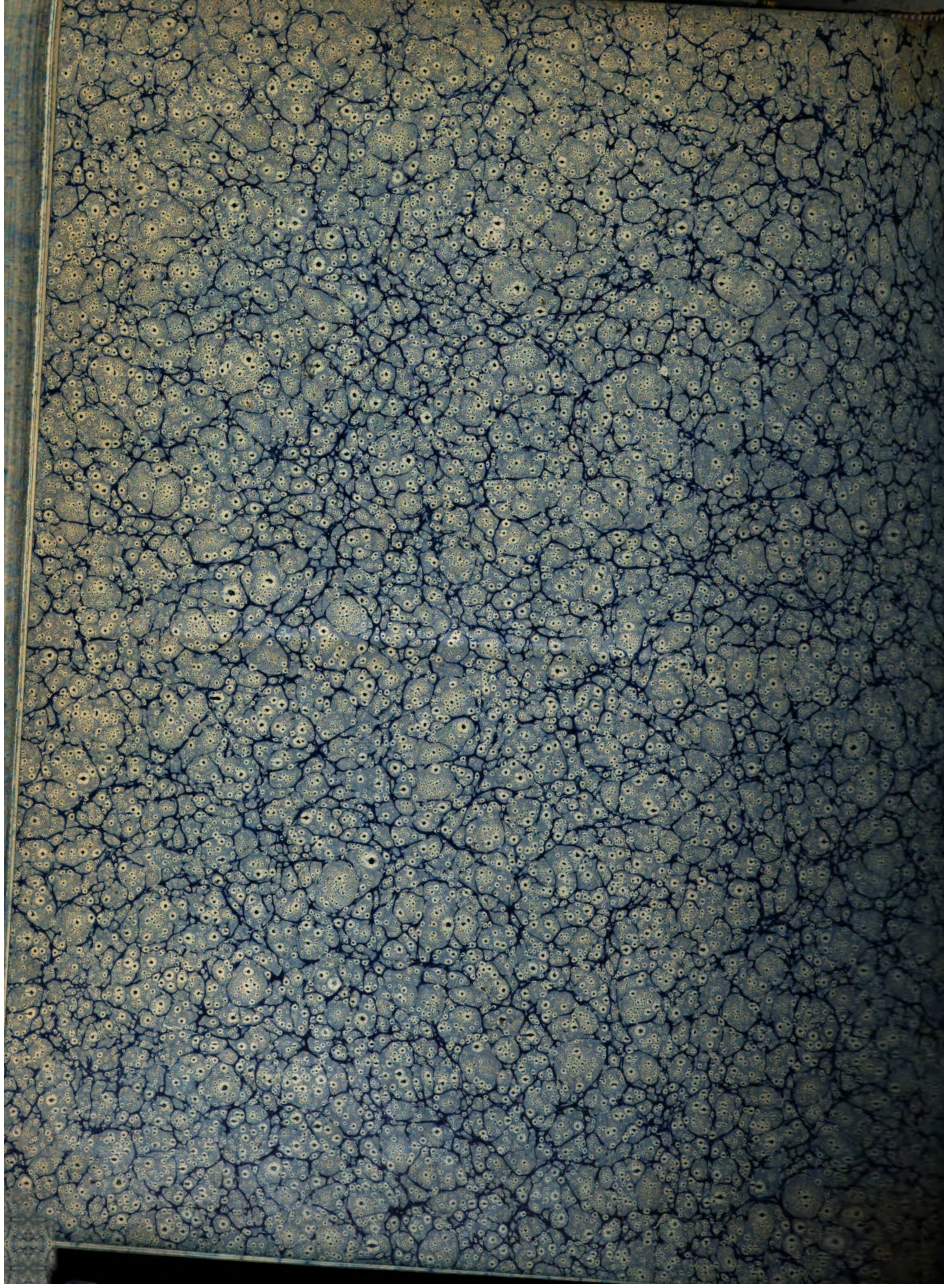
The person designed by God for the regal dignity was Saul the son of Kish, of the tribe of Benjamin, who was pointed out to Samuel by a secret divine intimation, when he had come to Ramah for the purpose of consulting him. At that moment Samuel was going to attend a sacrifice, and invited Saul to the following entertainment, telling him that he was to be his guest that night, and that in the morning he would dismiss him, with all the information which he desired. At the feast, Samuel placed Saul in the most honourable seat, and also distinguished him from the other guests by setting before him the most delicate food. On the following morning he told Saul what was (as yet) to be kept a secret, that God had selected him to be the first King of Israel, anointing him at the same time with oil, and giving him the kiss of homage. Soon after this Samuel summoned a general assembly of the Israelites at Mizpeh, to determine by lot the person whom God had chosen to be their head; when it fell upon Saul, who by Samuel's direction was brought out of a place where he had concealed himself, and proclaimed and anointed King amidst the acclamations of the multitude. He was afterwards solemnly confirmed in the royal dignity by another general assembly, which Samuel called together at Gilgal. Before the dismissal of this meeting, the prophet called their attention to his administration as judge, for which he was accountable to the nation; and, as his authority had

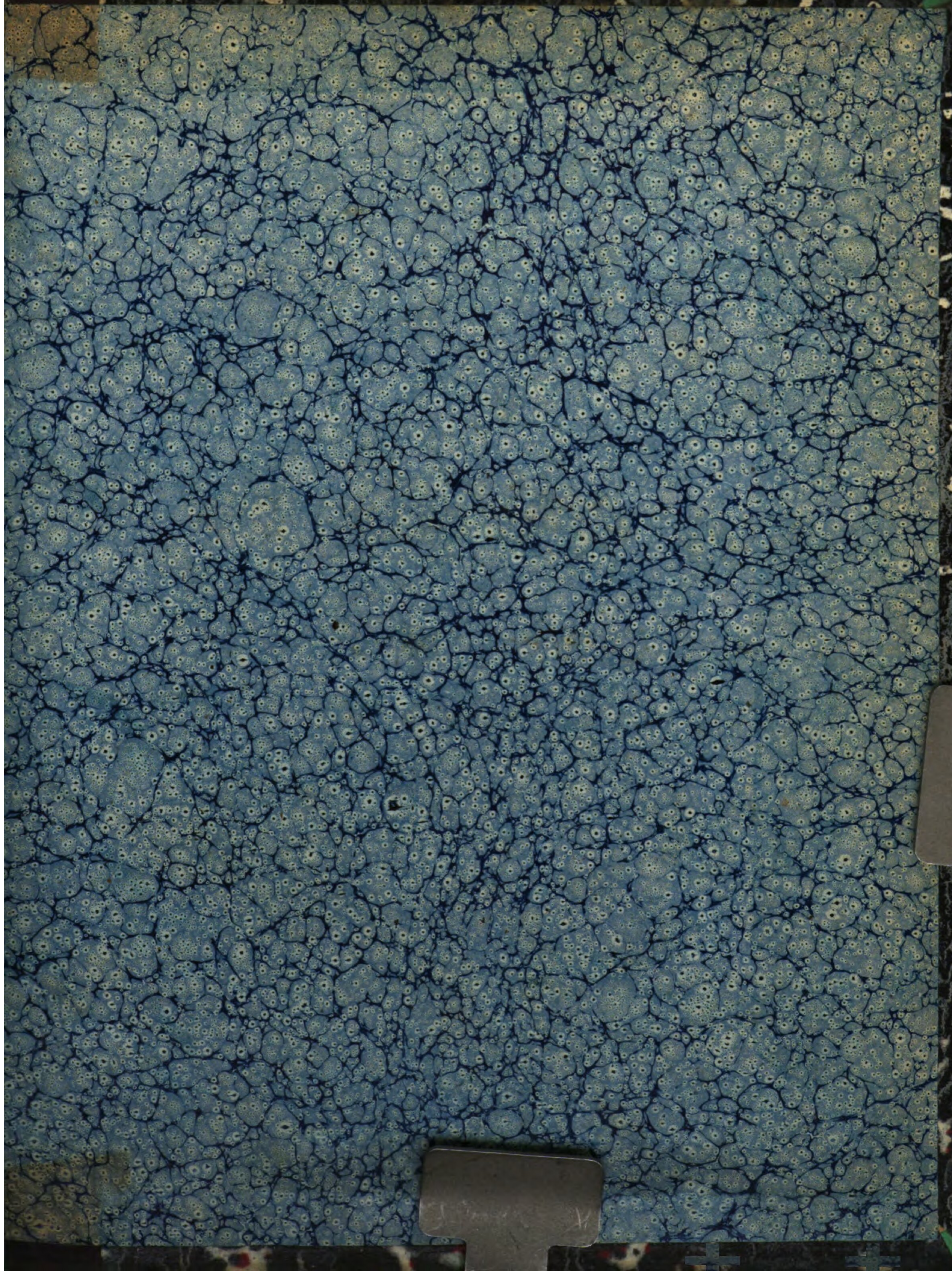
now devolved upon Saul, he challenged them to accuse him openly before their new King, if he had been guilty of injustice or oppression against any of them, that he might make reparation to the persons injured. Having had the satisfaction of being cleared from all blame and commended for his fidelity in his office by the general voice of the people, he reminded them of the infinite obligations which they and their forefathers had been under to God, and again freely reproved them for their ingratitude in being dissatisfied with his government and demanding a king. That their conduct had highly provoked the Divine displeasure was awefully proved by the result of Samuel's appeal to God, which was immediately answered by such a miraculous storm of thunder and rain as alarmed the assembly into a confession of their criminality, and led them to implore that the prophet would intercede with God for their forgiveness. This he promised to do, and assured them that he would yet continue to be their prophet and instructor in the will of God, whose protection they and their King might expect, if they proved steadfast in their obedience to him, but who would devote them to misery and ruin, should they become apostates from his service. Before Saul had reigned three years, the Philistines invaded his kingdom with such a formidable army, that the greater part of the Israelites were struck with terror, and fled into the mountains and other lurking places, leaving their country open to the incursions of the enemy. In these circumstances Saul, with the few forces whom he could muster, encamped at Gilgal, where he waited for Samuel who had promised to come to his assistance. After expecting the prophet seven days, without seeing or hearing from him, the King grew impatient, and, fearful lest he should be attacked by the Philistines before he had implored the protection of God in the usual way of sacrifices, thought proper to act himself as priest, and to offer peace-offerings and a burnt-offering. Scarcely was the ceremony over before Samuel arrived; and when he understood what had passed, he blamed the King highly for the step which he had taken, without his advice, and in a manner contrary to the express directions of God on such occasions. He also freely told the King, that he regarded his proceeding in this instance as an indication of a criminal impatience of temper, or want of faith, for which he was inexcusable; and that a repetition of his disobedience to the Divine injunctions would cause the kingdom to be transferred from him to a more worthy person.

Some years afterwards Samuel had the painful task of announcing to Saul his forfeiture of the sovereignty, on account of his behaviour in the affair of the Amalekites. He had been commissioned to execute the Divine sentence formerly pronounced on that nation, for their insidious and unprovoked hostility against the Israelites soon after their departure from Egypt, which consigned them and their property of every kind to utter destruction. But he was pleased to spare the life of Agag, King of Amalek, a proud and merciless tyrant, and to enrich himself and his army with the plunder of the country, in direct contradiction to the command of God. And when Samuel reproached him for his disobedience, he had the disingenuity to ascribe it partly to a religious motive, the zeal of his troops to sacrifice the best part of the spoil to the Lord, and partly to his fear of restraining them from preserving it for that purpose. But such excuses could not justify his conduct, and the prophet found himself compelled to pronounce the sentence of God's rejection of him from the throne of Israel. Samuel's language and manner on this occasion produced so deep an impression upon Saul, that he acknowledged his offence, and by his earnest entreaties that the prophet would intercede for his forgiveness, prevailed upon him to accompany him while he paid his adoration to God, that while he continued King his authority might not fall into contempt with the people. Immediately afterwards Samuel caused the proud King of the Amalekites to be put to death, and then returned to his house at Ramah. From this time he paid no more visits to Saul, but continued to lament his

misconduct, till he was directed by God to go to Bethlehem, and anoint one of the sons of Jesse King in his room. This business was to be transacted in private, and the knowledge of it confined for some time to the family of Jesse. In order, therefore, that the suspicion of Saul might not be awakened, or the elders of Bethlehem alarmed at his sudden journey to their city, Samuel was directed to take a young heifer with him, and offer a sacrifice there, in conformity to his occasional practice at different places. During the feast which succeeded this ceremony, he discharged the commission entrusted to him in the manner already related in the life of David. We meet with no other particulars relating to the life of Samuel, excepting that he afforded David a temporary asylum in the college of the prophets at Naioth in the vicinity of Ramah, after his wife Michal had assisted him in escaping the attempt of her father against his life. This venerable prophet died about the year 1059 B. C., in the 97th, or 98th year of his age, and his loss was deeply regretted by the whole nation of Israel, who celebrated his funeral obsequies with the greatest solemnity, and mourned for him a considerable time. He is supposed to have been the author of the books of Judges and Ruth, and of the first twenty-four chapters of the first of the books which goes by his name; the remaining part of which, together with the second book, with the exception of some passages which must have been added in latter ages, being generally ascribed to the prophets Gad and Nathan. *1 Sam. i.—xxv. passim. Joseph. Antiq. Jud. lib. v. vi. passim. Ancient. Un. Hist. b. i. ch. vii. sect. vii. viii. — M.*

END OF THE EIGHTH VOLUME.







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General Biography Or Lives, Critical And Historical, Of The Most Eminent
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